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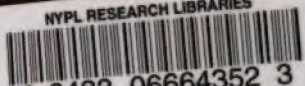
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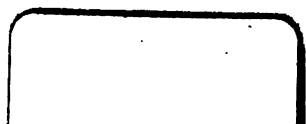
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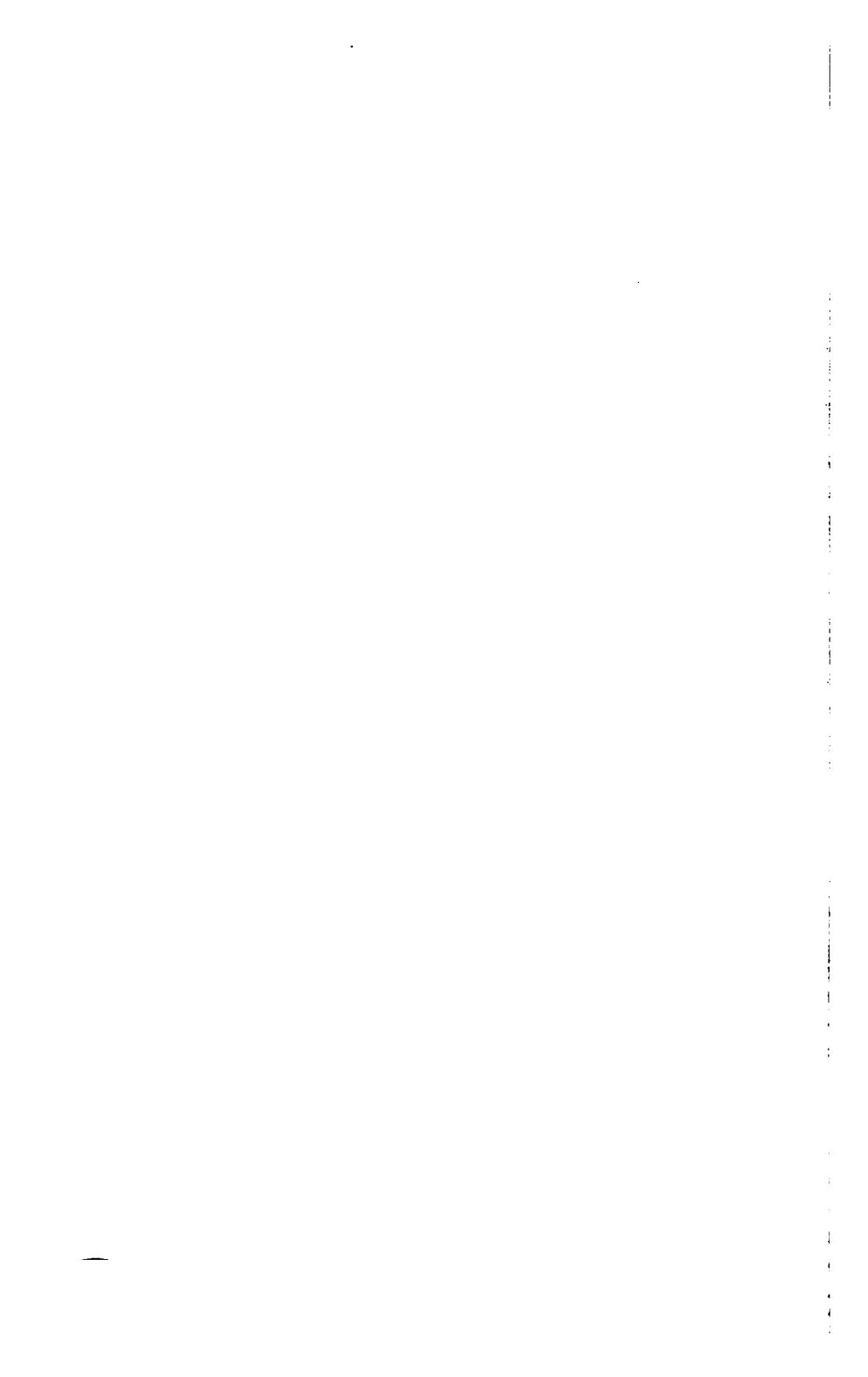


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LITERARY JOURNAL.

By SEVERAL HANDS.

VOL. XI.

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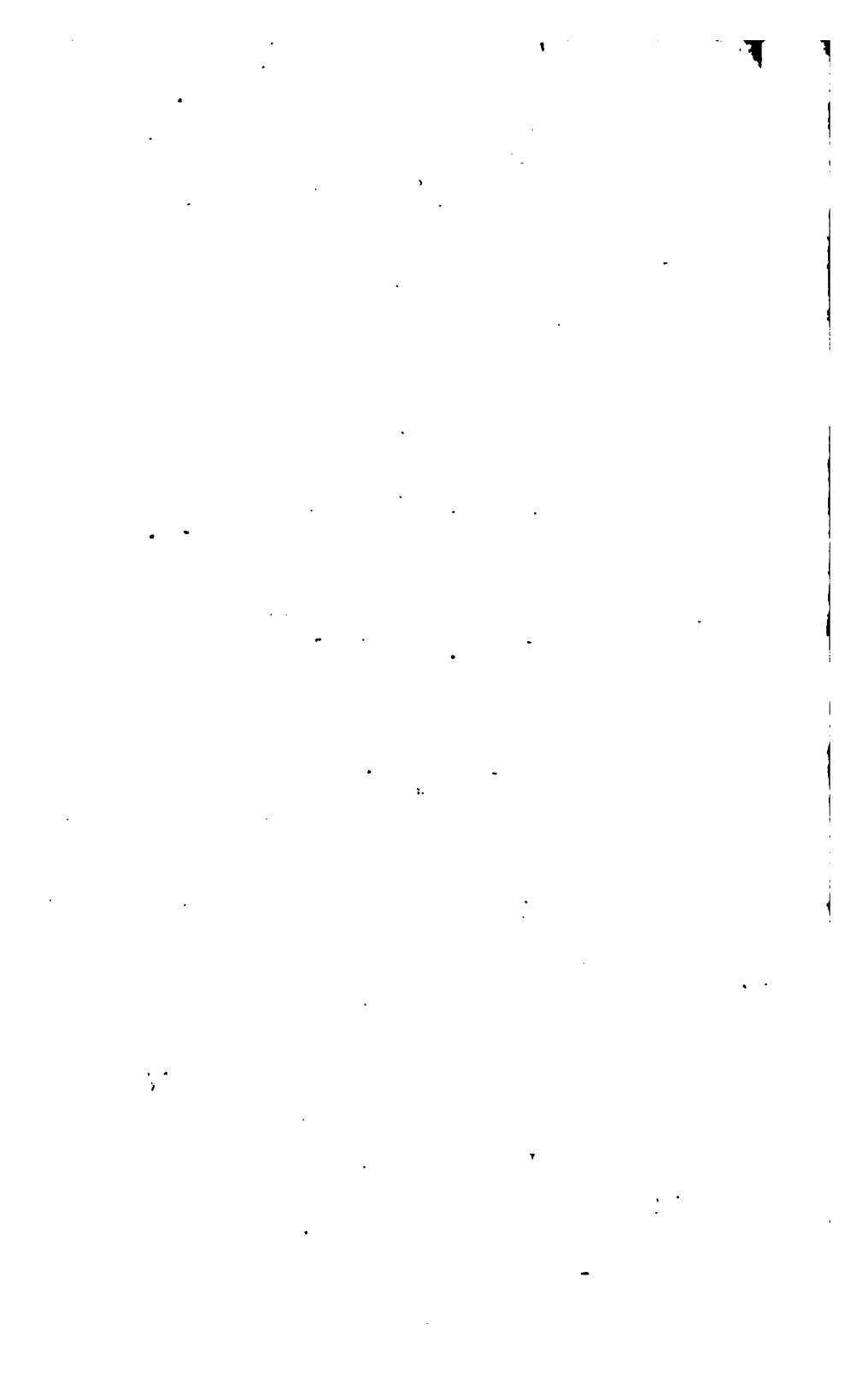


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# T A B L E

TO THE

Titles, Authors Names, &c. of the Books and  
PAMPHLETS contained in this Volume.

<b>A</b>		BERWICK, grand jury of, charge to	154
<b>A</b> BAKER, br the art of pre-	393	BERTOLDI. See OPERA.	
ACCENTS, <i>Greek</i> , dissertation on	446	BIRCH's memoirs of Queen <i>Elizabeth</i>	241
ADDRESS to the grand jury of <i>Oxford</i>	154	BOERHAAVE's aphorisms, explanation of, see <b>PACKE</b> .	
ADVENTURES of <i>Devil Dick</i>	470	—— commentary on,	393
—— of <i>Dick Hazard</i> <i>ibid.</i>		BLACKLOCK. See <b>SPENCE</b> .	
ADVICE to new-married persons	318	BLAIR's chronology	380
—— to sureties in baptism	313	BOLAINE's remarks on <i>Disaffays</i>	474
ALARM to the lord mayor of <i>London</i>	235	BOLINGBROKE, viscount, his works	1
ALSTON, Dr. on botany	387	—— concluded	87
AMERICAN affairs. See <b>KENNEDY</b>		—— view of his philosophy	262
—— <i>Indians</i> , North, some account of,	316	—— miscellaneous observations on,	478
ANGLER's magazine	236	BOTANY. See <b>ALSTON</b> .	
ANALYSIS of nobility	421	BOURGELAT, Monf. See <b>HORSMANSHIP</b> .	
ANIMAL oeconomy. See <b>PENROSE</b> .		BRADSHAW's scheme to prevent the running of wool	316
APPEAL to the public. See <b>PICGOT</b> .		BRINE's answer to the scripture account of a future state	477
APSIDES, theory of,	388	BRITISH legacy.	394
ATHANASIAN creed re-examin-	252	BUCHANAN. See <b>RUDDIMAN</b> .	
<b>B</b>		BULLINGBROKE's abridgment of the statutes of <i>Ireland</i>	236
BAPTISM. See <b>ADVICE</b> .		BURGH on the dignity of human nature	81
—— private, letter concerning,	79	BURN's justice	480
BALL, his <i>Latin</i> version of the <i>Oeconomy of human life</i>	234	EUTTER on the stone	156
BARCLAY's <i>Greek</i> rudiments	392	BUTTON's <i>Persian</i> tales	395
BARBADOS, a poem,	325	<b>C</b>	
BARBAROSSA, story of,	467	CAMPBELL's chain of reasoning	323
BAUMGARTEN. his supplement to the <i>Universal History</i>	195	CANNING, genuine memoirs of,	237
BEAUVAL, memoirs of,	79	CANNINIAD	234
BERENGSE. See <b>HORSEMANSHIP</b> .		CATCHISM, freethinkers,	465
		—— of the church of <i>England</i> explained	313



CERES, his picture of human life,	502	DISSERTATION on revulsion, &c.	
CEYLON. voyage to,	396	See WATTS.	
CHADWICK's epitome of <i>Lilly's</i>		— against the <i>Greek</i> accents	456
syntax	391	DISSERTATIONS, two, on <i>Samp-</i>	
CHAMBAUD's geography	390	<i>son</i> and <i>Jospha</i>	259
<i>Telemachus</i>	392	DIVINE truths. See SUMMARY.	
CHARACTERISTICS, ecclesiastical	288	DIVINITY of Christ asserted	477
CHARGE to the grand jury of		— proved from scripture	478
<i>Berwick</i>	154	DRUIDICAL temples, &c. See	
— of <i>Westminster</i> . See LE-		COOK.	
DIARD.		DRUMMOND's travels	198
CHEMISTRY, new course of, by		E	
<i>Millar</i>	299	ECCLESIASTICAL characteristics	
CHRIST. See DIVINITY.		288	
CHRISTIAN œconomy	477	EDINBURGH. See ESSAYS and	
CHRONICLE of the <i>Canningites</i>		OBSERVATIONS	
153		ELIZABETH, Queen, memoir	
CHRONOLOGICAL tables. See		of,	241
BLAIR.		EMERSON's principles of mecha-	
CLERGYMAN's letter on private		nics	429
baptism	79	ENCHIRIDION <i>synætes Liliana</i>	
COMMENTARY on two hundred		<i>Confridius</i>	391
texts of St. <i>John</i>	48	ENQUIRY concerning the <i>Irish</i>	
CONDUCT of the <i>French</i> . See		in <i>London</i>	317
NOVA SCOTIA.		— concerning ratiocination	469
— of — Coll. considered	471	ESSAY on a perfect king	394
COOK's enquiry into the patriar-		— for speedily manning the	
chal and druidical religion	86	fleet	400
COUNTER-ADDRESS. See GAB-		— on the animal œconomy	155
COIGNE.		— on the proper lessons	313
D		ESSAYS and observations, physi-	
DALTON's descriptive poem	487	cal and literary, by a society	
D'ARGENS, his history of Count		at <i>Edinburgh</i>	169
<i>de Beauval</i>	79	EXETER college, defence of,	471
DELAFAÏE's vindication of his		— conduct of, considered <i>ib.</i>	
sermon on inoculation	240	EXPLORALIBUS. See SPY.	
— remarks on, by <i>Bolaine</i>	474	EXTRACTS from an old treatise.	
— by a regular physician <i>ibid.</i>		See MASON.	
DELANY's sermons	130	F	
DERRICK. See BEAUVAL.		FARNEWORTH's life of Pope	
DEVIL DICK. See ADVEN-		<i>Sixtus V.</i>	268
TURES.		FARRINGTON, esq; See VER-	
DEVIL to pay at <i>W——r</i>	473	TOT.	
DIGNITY of human nature	81	FENNING on the globes	389
DISPUTATIONS, two, concern-		FERGUSON's idea of the mate-	
ing the <i>Messiah</i>	314	rial universe	80
		FLEET,	

# CONTENTS.

FLEET, scheme for speedily man- ning	400	HERBAL, useful family one	412
FOURTH grace, a poem	399	HISTORY of <i>Italy</i> . See GUIC- CIARDINI.	
FRANCE, <i>Nichols's</i> remarks on the advantages and disadvan- tages of, in her commerce with <i>Great Britain</i>	141	— of oppositions	239
— concluded	161	— of the <i>Moravians</i>	79
— on the same, by <i>Tucker</i>	142	— of <i>Ignatius Loyola</i>	445
FRANKLIN on electricity, part III.	416	— of <i>Joshua Trueman, &amp;c.</i>	465
FREETHINKER's catechism	465	— of <i>Will. Ramble</i>	ib.
FUTURE state, scripture account of,	152	— of Sir <i>Harry Herald, &amp;c.</i>	467
G		HOADLY's sermons	338
GALLANTRY, love, &c. thoughts on,	396	HOLLOWAY on the primævity of the <i>Hebrew</i> tongue	159
GANGRENES. See KIRKLAND.		HORSEMANSHIP, <i>Bourgelat's</i> system of, translated by <i>Be- ranger</i>	238
GASCOIGNE, Sir <i>Crisp</i> , his ad- dress to the livery of <i>London</i>	153	HUMAN nature, dignity of,	81
— liveryman's reply to ditto <i>ib.</i>		I	
— counter address to ditto <i>ib.</i>		JANSSEN, Sir <i>Theodore</i> , verses to his memory	399
— refutation of ditto, anony- mous	154	JEPHTHA's vow, dissertation on	259
— — by <i>Payne, &amp;c.</i>	471	IGNATIUS <i>Loyola</i> , his history	445
GAST's rudiments of <i>Grecian</i> his- tory	391	IMMORTALITY of the soul, tran- slation of <i>Brown's</i> poem on,	77
GAGER, practical	388	INGRATITUDE, an epistle	476
GEOGRAPHY. See CHAMDAUD.		JOHN, St. See COMMENTARY.	
GLOBES. See FENNING.		IRELAND, statutes of, abridged	236
GONORRHOEA. See NEVIL.		IRISH. See ENQUIRY.	
GREY's notes on <i>Shakespeare</i>	80	ITALIAN husband	398
GREEK rudiments	392	ITALY, history of, see GUICCI- ARDINI.	
— accents, dissertation on	456	K	
GUICCIARDINI's history of <i>Italy</i> , vol. I.	17	KEDINGTON's sermons	321
— — — — — vol. II.	190	KENNEDY's considerations on the northern colonies	316
H		KENT, poll for the county of,	467
HALLIFAX's miscellanies	464	KINGS and queens, account of, See HALLIDAY.	
HALLIDAY's account of the kings and queens in the <i>Royal Exchange</i>	236	KIRKLAND on gangrenes	319
HAMMOND's spelling-book	392	L	
HANWAY's letter to <i>Spranger</i>	468	LAMBRECHTS on the gout	475
HAPPINESS, two epistles on	309	L'ARCADIA in <i>Brenta</i> . See OPERA.	
HARTLEY's sermons	257	LEDIARD's charge to the <i>West- minster</i> grand jury	466
HATHAWAY's trial	398	LESSONS, proper, essay on,	313
HAZARD, <i>Dick</i> . See ADVEN- TURES		LETTERS concerning taste	453
		LET-	

LETTERS from the north of Scotland	342	NEWCASTLE, duke of, ode to	384
LETTRES choisies, &c.	469	NICKOLS, Sir John, on the trade of Great Britain and France	141
LIBERTY, in two parts	79	NOBILITY, analysis of,	421
LILLY's syntax. See CHADWICKE.		NORMANDY, tour through	319
LONDON, bishop of, remarks on his sermons	159	NORTH-American Indians, some account of	316
LOVE and wine, a comedy	467	NOVA Scotia, conduct of the French towards	472
LOYOLA, Ignatius, his life,	445	O	
MARRIAGE-act, a novel	395	OBSERVATIONS on Lord Ormery's account of Swift	56
MARTIN's introduction to the English language	391	ODE to the duke of Newcastle	384
MASHEDE's navigator's companion	388	OFFICES, great, thoughts on	425
MASON, his extracts from an old treatise on surgery	393	OGLE's letter to Young	157
MASONS creed	79	OPERAS	467
MECHANICS. See EMERSON.		OPPOSITIONS, history of	239
MEDALS. See SIMONS.		OXFORD oratory	235
MEMOIRS of Beauval	79	— grand jury, address to	154
— of Elizabeth Canning	237	OXFORDSHIRE contest, fifty queries concerning	472
III.	401	P	
— of the Shakspear's-head	319	PACKE's explanation of Beauvaue's aphorisms	158
MERLIN's life and prophecies	464	PAPAL power, origin of. See VERTOT.	
MESSIAH, two disputations concerning	314	PENROSE on the animal economy	155
MILLAR's chemistry	299	PERFECT king, an essay	394
MINISTER's address to his parishioners	313	PERSIAN tales, Button's translation of	395
MIRZA and Fatima	237	PHILOSOPHICAL transactions, vol. XLVIII.	211
MISCELLANEOUS observations on Bolingbroke	478	— concluded	243
MISCELLANIES by one Halifax	464	PHTHISIS pulmonalis. See PACKE.	
MITCHELL, surgeon, his trial	396	PIGGOT, Dr. his appeal to the public.	400
MOCK-monarchs	471	PILKINGTON, Mrs. her third volume	401
MORAVIANS, history of,	79	POEMS on several occasions	318
— compared	508	POLL for the county of Kent	467
MORRIS, Drake, travels of	395	POMERY-bill, a poem	149
N		POPE, Alexander, esq; small edition of his works	468
NAVIGATOR's companion	388	POPE Sixtus V. his life	268
NEVILL on the gonorrhoea	156	POT-	
NEW call to the unconverted	313		

# CONTENTS.

vii

POTTER, Archbishop, his theological works	329	SCOTLAND, letters concerning,	342
PRESTON, Lord, his speech before the <i>Antigallicans</i>	316	SCOTT, Mr. his version of <i>Cebes</i> ,	502
PROSPECT, a poem	233	SCRIPTURE-account of a future-state	152
PSALMS, version of, by <i>Wheatland</i> and <i>Silvester</i>	168	SERMONS, by <i>Delany</i>	130
PRUSSIAN infantry, regulations for	138	— by <i>Hartley</i>	257
Q		— by <i>Hoadly</i>	338
QUAKERS, collection of their sufferings	236	— by <i>Kadington</i>	321
QUERIES, fifty, concerning the <i>Oxfordshire</i> contest	472	— by <i>Sutton</i>	232
R		— by <i>Warburton</i>	431
RAGGED uproar	235	— Single, viz.	
RAMBLE, <i>Will</i> , history of,	466	<i>Amory's</i> , on <i>Halliday's</i> death	160
RANDOLPH's vindication of the trinity, part III. and appendix	372	<i>Blyth's</i> , on <i>Bourn's</i> death	320
RATIOCINATION, enquiry into the grounds and species of	469	<i>Bullock's</i> , at the school feast at <i>Bishopstortford</i>	ib.
RECTE <i>vivendi ratio</i> , &c.	234	<i>Butley's</i> , before the <i>Antigallicans</i>	160
REGULATIONS for the <i>Prussian</i> infantry	133	<i>Deckway's</i> for the benefit of the <i>Newcastle</i> Infirmary	320
REMARKS on the bishop of <i>London's</i> discourses	159	— at the consecration of the infirmary-chapel	479
— on <i>Delafay's</i> vindication, by <i>Belaine</i>	474	<i>Eden's</i> , at <i>Winchester</i>	ib.
— by a <i>Physician</i>	ibid.	<i>Gill's</i> , on the death of <i>Davenport</i>	ib.
— on the advantages and disadvantages of <i>France</i> and <i>Great Britain</i> with respect to trade, 141, 161. See <i>NICKOLLS</i> , also <i>TUCKER</i> .		— at a monthly exercise	ib.
REVULSION and derivation. See <i>WATTS</i> .		<i>Green's</i> , at <i>Bedford</i>	ib.
RICHARDS's <i>Welsh-English</i> dictionary	468	<i>Hall's</i> , on <i>Maryat's</i> death	ib.
RUDDIMAN's notes on <i>Buchanan's</i> works censured, &c.	473	<i>Leyborne's</i> , at <i>Rath</i>	320
RUDIMENTS of <i>Grecian</i> history	391	<i>Maybew's</i> , in <i>New England</i>	479
— <i>Greek</i> . See <i>BARCLAY</i> .		<i>Sharp's</i> , before the university of <i>Oxford</i>	319
RUTHERFORD's institutes of natural law	293	<i>Stenner's</i> before a society for promoting christian knowledge among the poor	160
S		— on the death of <i>Mrs. Roberts</i>	320
SALMON's universal traveller	307	<i>Tomper's</i> , before the company of skinnners	160
SAMSON, his supposed suicide, dissertation on,	299	<i>Turner's</i> , at <i>Guildford</i> assizes	320
		<i>Wallin's</i> , on <i>Wildman's</i> death	160
		<i>Wehster's</i> , at <i>Ware</i> , on moral honesty	390
		<i>White's</i> , before the mayor of <i>Lincoln</i>	479
		SMARK-	



SHAKESPEAR, <i>Gray's</i> notes on	80	—— on trade	468
SHAKESPEAR'S-HEAD, memoirs of	319	TOUR through <i>Normandy</i>	319
SHIP-BUILDING, <i>Murray's</i> treatise on	41	TRAVELLER. See SALMON.	
SIMON'S book of medals, &c.	240	TRAVELS, by <i>Drummond</i>	198
SIXTUS V. Pope, his life	268	TRIAL of <i>Hatbaway</i>	398
—— concluded	357	—— of <i>Mitchell</i>	396
SMELLIE'S midwifry, vol. II.	318	TRINITY, doctrine of, inconsistent, &c.	124
SPEED, <i>de aqua marina</i>	475	—— vindication of, part III.	372
SPENCE'S account of <i>Blacklock</i>	481	—— appendix to ditto, <i>ib.</i>	
SPENCER, <i>Warton's</i> observations on	112	TRUE-BLUE	472
SPICILEGIUM <i>Shuckfordianum</i>	315	TRUEMAN, <i>Joshua</i> , history of,	466
SPIRITUAL <i>Quixote</i>	445	TUNER, part II.	<i>ib.</i>
SPRANGER'S proposal for lighting the streets of <i>Westminster</i>	398	U	
SPY, invisible, by <i>Exploratus</i>	498	UNCONVERTED, new call to	313
STANHOPE'S history of oppositions	239	UNIVERSAL history, supplement to	195
STEEBBING'S instructions, part II.	429	USEFUL family herbal	472
STONE, <i>Buster's</i> treatise on	156	V	
SUMMARY of divine truths	479	VERSES. See JANSEN.	
SUPPLEMENT to the universal history	195	VERTOT'S origin of the papal power, translated by <i>Farrington</i>	465
SURGERY, cases in. See WARNER.		VIEW of Lord <i>Bolingbroke's</i> philosophy	262
SUTTON'S sermons	232	—— clear and comprehensive, of the attributes of God	160
SWIETEN, <i>Van</i> , his commentary on <i>Boerhaave's</i> , vol. IX. X. XI. translated	393	VICTUALLERS, call upon,	236
SYMON'S practical gager	388	VOYAGE to <i>Ceylon</i>	396
T		W	
TASTE, letters concerning	453	WARNER'S cases in surgery	157
TELEMAQUE, new edition of, by <i>Chambrand</i>	392	WARTON'S observations on <i>Spencer's Fairie Queen</i>	112
TEMPLEMAN'S remarks, &c.	154	WATTS, Dr. on revulsion and derivation	157
THOUGHTS, general, on the great offices	425	WEEKES'S <i>Barbados</i> , a poem	325
—— on gallantry, &c.	396	WELSH-English dictionary	462
		WHEATLAND. See PSALMS.	
		WINCHESTER, bishop of, his sermons	338
		WOOL, See BRADSHAW.	
		Y	
		YOUNG, Dr. <i>Ogle's</i> letter to	157

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T H E

# MONTHLY REVIEW,

For J U L Y, 1754

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ART. I. *Continuation of the account of Lord Bolingbroke's Works.*

**H**AVING given our readers a view of his Lordship's second and third essays, we now proceed to his fourth, which treats of authority in matters of religion. And here every unprejudiced reader will find many things to admire, will meet with many just and striking observations on men and manners, and will be highly pleased to see the character and conduct of ambitious, designing, and interested ecclesiastics, placed in a strong and clear light. There are, indeed, many exceptionable things advanced in it; which, in so long an essay, and on such a subject, will naturally be expected by such as are acquainted with his Lordship's character; but notwithstanding this, it is a masterly performance, and shews uncommon abilities.

He introduces it with observing, that all men are apt to have an high conceit of their own understandings and to be tenacious of the opinions they profess, and yet that almost all of them are guided by the understandings of others, not by their own, and may be said more truly to adopt, than to beget their opinions. 'Nurses,' says he, 'parents, pedagogues, and after them all, and above them all, that universal pedagogue Custom, fill the mind with notions, which it had no share in framing, which it receives as passively as it receives the impressions of outward objects, and which, left to itself, it would never have

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Vol. XI.

framed

## 2 The MONTHLY REVIEW,

framed perhaps, or would have examined afterwards. Thus prejudices are established by education, and habits by custom. We are taught to think what others think, not how to think for ourselves; and whilst the memory is loaded, the understanding remains unexercised, or exercised in such trammels, as constrain its motions, and direct its pace, till that which was artificial becomes in some sort natural, and the mind can go no other.

Wrong notions, and false principles, begot in this manner by authority, may be called properly enough the bastards of the mind; and yet they are nursed and preserved by it, as if they were the legitimate issue; nay, they are even deemed to be so by the mind itself. The mind grows fond of them accordingly, and this mistaken application of self-love, makes many zealous to defend, and propagate them by the same kind of authority, and by every other sort of imposition. Thus they are perpetuated, and as they contract the rust of antiquity, they grow to be more respected. The fact that was delivered at first on very suspicious testimony, becomes indisputable; and the opinion that was scarce problematical becomes a demonstrated proposition. Nor is this at all wonderful. We look at original, through intermediate authority, and it appears greater and better than it is really; just as objects of sight are sometimes magnified by an hazy medium. Men who would have been deemed ignorant, or mad, or knavish, if they had been our contemporaries, are revered as prodigies of learning, of wisdom, and of virtue, because they lived many centuries ago. When their writings come down to posterity, posterity might judge indeed of their characters on better grounds than report and tradition: but the same authority, which shewed them in a half light, screens them in a full one. Paraphrases and commentaries accompany their writings: their mistakes are excused, their contradictions are seemingly reconciled, their absurdities are varnished over, their puerilities are represented as marks of the most amiable simplicity, their enthusiastical rants as the language of the most sublime genius, or even of inspiration; and as this is often done with much skilful plausibility, so it is always aided by the strong prepossessions that have been created in their favour. The first traditional authorities that handed down fantastic science, and erroneous opinions, might be no better than the original authorities that imposed them. But they were sufficient for the time; and when error had once taken root deeply in the minds of men, tho' knowledge increased, and reason was better

• better cultivated, yet they served principally to defend and  
• embellish it. Truths, that have been discovered in the most  
• enlightened ages and countries, have been by such means as  
• these so blended with the errors of the darkest, that the whole  
• mass of learning, which we boast of at this hour, must be  
• separated, and sifted at great expence, like the ore of a poor  
• mine; and like that too will hardly pay the costs.

• It may sound oddly, but it is true in many cases, to say,  
• that if men had learned less, their way to knowledge would  
• be shorter and easier. It is indeed shorter and easier to pro-  
• ceed from ignorance to knowledge, than from error. They  
• who are in the last, must unlearn before they can learn to  
• any good purpose; and the first part of this double task is not  
• in many respects the least difficult, for which reason it is sel-  
• dom undertaken. The vulgar, under which denomination  
• we must rank, on this occasion, almost all the sons of *Adam*,  
• content themselves to be guided by vulgar opinions. They  
• know little, and believe much. They examine and judge  
• for themselves in the common affairs of life sometimes, and  
• not always even in these. But the greatest and the noblest  
• objects of the human mind, are very transiently, at best, the  
• objects of theirs. On all these, they resign themselves to  
• the authority that prevails among the men with whom they  
• live. Some of them want the means, all of them want the  
• will, to do more; and, as absurd as this may appear in spe-  
• culation, it is best, perhaps, upon the whole, the human  
• nature and the nature of government considered, that it  
• should be as it is.

• Scholars and philosophers, will demand to be excepted  
• out of the vulgar in this sense. But they have not a just  
• claim to be so excepted. They profess to seek truth without  
• any other regard; and yet the task of unlearning error is too  
• hard for them. They set out in this search with the same  
• prejudices, and the same habits that they who neglect it  
• have, and they lean on authority in more cases than the  
• others. If they improve and employ their reason more, it  
• is only to degrade her the more; for they employ her al-  
• ways in subordination to another guide, and never trust  
• themselves wholly to her conduct, even when authority can-  
• not have the appearance of authority, without her approba-  
• tion. The task of unlearning error, and laying authority  
• aside in the search of truth, is not only hard in itself, but it  
• becomes harder still by two considerations, as it implies a  
• self-denial of vanity, and of ambition. Scholars are often-  
• tious of their learning, and tho' he who has read much,



## 4 The MONTHLY REVIEW,

will not arrive at truth so soon, nor so surely, as he who has thought much, yet will he make a greater glare, and draw more admiration to himself. The man who accumulates authorities of philosophers, of fathers, and of councils to establish an opinion that must be founded in reason, and be agreeable to the common-sense of mankind, or be founded in nothing, is not unlike the child who chooses a crown in several pieces of brass, rather than a guinea in one piece of gold. Thus, again, we must not imagine that we behold an example of modesty and moderation, when we see a whole sect of philosophers submit to the authority of one, as Pagans, Christians, and Mahometans did in their turns, and for many ages, to that of *Aristotle*; whilst they dared to reason in no other form, nor on any other principles than those which he had prescribed. It is in truth an example of rank ambition. Such men, like the slaves who domineer in absolute monarchies, intend by their submission to a supreme tyrant to acquire the means of exercising tyranny in their turns.

There are innumerable cases in common life, and many in arts and sciences, wherein we must content ourselves, according to the condition of our natures, with probability, and rely on authority for want of the means, or opportunities of knowledge. I rely on the authority of my Cook, when I eat my soup; on the authority of my Apothecary, when I take a dose of rhubarb; on that of *Graham*, when I buy my watch, and on that of *Sir Isaac Newton*, when I believe in the doctrine of gravitation: because I am neither cook, apothecary, watchmaker, nor mathematician. But I am a rational creature, and am therefore obliged to judge for myself in all those cases where reason alone is the judge; the judge of the thing itself; for even in the others, reason is the judge of the authority. My Parson might reproach me very justly with the folly of going through the journey of life without opening the eyes of my mind, and employing my intellectual sight. But my Parson grows impertinent when he would persuade me, like those of your church, to remain in voluntary blindness; or like those of ours, to let him see for me, tho' my eyes are open, tho' my faculties of vision are, at least, as good as his, and tho' I have all the same objects of sight before my eyes that he has before his.

Resignation to authority will appear the more absurd, if we consider, that by it we run two risks instead of one. We may deceive ourselves no doubt. But is the divine, is the philosopher infallible? We shall not mean to deceive ourselves most certainly: but the Divine, or the Philosopher may intend

' intend to deceive us. He may find his account in it, and  
' deceit may be his trade. Had these men that superiority over  
' others, which some of them have assumed; did the sublime  
' objects of divine philosophy appear to them, tho' they do  
' not appear so to us, in the effulgence of an immediate and  
' direct light, there would be some better reason than there is  
' for a dependance on their authority, at least in one respect.  
' We might own their knowledge sufficient to establish this  
' authority, whatever we thought of their candour and sincer-  
' ity. But God has dealt more equally with his human  
' creatures. There is no such superiority of some, over others.  
' They who exercise their reason, and improve their know-  
' ledge the most, are dazzled and blinded, whenever they at-  
' tempt to look beyond the reflected light wherein it is given  
' us to contemplate the existence, the nature, the attributes,  
' and the will of God relatively to man. They who pretend  
' to face, like so many intellectual eagles, the sun of eternal  
' wisdom, and to see in that abyss of splendour, are so truly  
' metaphysical madmen, that he who attends to them, and  
' relies on them, must be mad likewise.'

His Lordship goes on to observe, that the more important  
any subject is, the more reason we have to be on our guard  
against the impositions and seductions of authority, and to  
judge in the best manner we can for ourselves; that the all-  
wise God has disposed the universal order so, that every man  
is, by his nature, capable of acquiring a certain and sufficient  
knowledge of those things, which are the most important to  
him, whilst he is left to probability and belief about others;  
that natural theology rests on a better foundation than autho-  
rity of any kind; and that the duties of natural religion, and  
the sins against it, are held out to us by the constitution of  
our nature, and by daily experience, in characters so visible,  
that he who runs may read them.

This train of reflection leads him to observe farther, that the  
truth of revelation is an object of reason, and to be tried by  
it; and that the first publishers of *Christianity* did not rest the  
cause primarily, or solely, on authority of any kind, but sub-  
mitted the gospel, and the authority of those who published  
it, to the examination of reason, as any other system even of  
divine philosophy ought to be submitted.

Since the prerogative of reason was thus established over  
revelation originally, he thinks it proper to enquire how far  
this prerogative extends now, and whether it be lessened, or  
increased, by length of time. Of the two sorts of evidence for  
the truth, and divinity of the *Christian* revelation, the exter-  
nal

## 6 The MONTHLY REVIEW,

nal comes first under examination ; and with regard to this, he thinks it has been diminished by time, and tells us, with a sneer, that divines would do better, if they trusted more to grace and faith to supply this diminution, and less to their own skill, in the establishment of the external proofs of a traditional revelation.

As to internal evidence he observes, that divines found it high, and build much upon it, but that their proceeding is alike absurd and licentious, and that the internal evidences of a divine revelation neither are, nor can be, such positive proofs as they are pretended to be. After this he proceeds to consider an objection that has been urged against all religions that assume themselves founded on divine Revelation. The objection is this; that all such religions are incompatible with civil Sovereignty, because they introduce a private conscience that may be, and often is, contrary to the public conscience of the state; and not only set up private judgment in opposition to that of the legislature, but enforce the dictates of it by a greater authority, even by that of God himself. His Lordship endeavours to defend the Christian religion, against which this objection is particularly directed, and tells us that no religion ever appeared in the world, whose natural tendency was so much directed to promote the peace and happiness of mankind.

‘ If it has had a contrary effect, says he, it has had it apparently, not really; theology is in fault, not religion. Theology is a science that may be compared justly to the box of Pandora. Many good things lie uppermost in it. But many evil, lie under them, and scatter plagues and desolation through the world. If we cannot shut the box, it is of use, however, to know that the box is open; and to be convinced the more of this truth, let us make a general analysis of Christianity, and then observe, as generally, the rise, progress, and effects of theology.’

He observes, in the first place, that Christianity is founded on the universal law of nature. He does not say that Christianity is a republication of the law of nature, but affirms that the gospel teaches the great and fundamental principle of this law, universal benevolence; recommends the precepts of it, and commands the observation of them in particular instances occasionally, always supposes them, always enforces them, and makes the law of right reason a law in every possible definition of the word. Future rewards and punishments he thinks are not original nor direct sanctions of the law of nature, but tells us they became such when the Christian revelation

was

was made. 'They are, says he, original functions of *Christianity*, and *Christianity* which includes, was designed to enforce, the law of nature. We may, therefore, be allowed to wander, and to seek the reason, why the law of nature, thus enforced, has served so little to correct the manners of men, and to promote the peace and happiness of the world? Why *Christianity* has served, on the contrary, to determine men to violate the very law it confirms, and has opened a new source of mischief wherever it has prevailed. I said above, that theology is in fault, not religion. We shall see this verified in every part of the analysis we make of *Christianity*.'

After shewing briefly how Divines have corrupted that plain system of natural religion which the gospel presents us with, his Lordship goes on to observe, that there are two other parts besides this of natural religion, into which *Christianity* may be analysed, and which have been corrupted alike by theology, viz. duties superadded to those of natural religion, and articles of belief that reason neither could discover, nor can comprehend. 'As impracticable as some, says he, and as incredible as others may seem, the duties required to be practised, and the propositions required to be believed are concisely and plainly enough expressed in the gospel, in the original gospel properly so called, which *Christ* taught, and which his four evangelists recorded. But they have been rendered, since they were first published, and they began to be so as soon as they were published, extremely voluminous and intricate. The duties, external duties at least, have been multiplied by ecclesiastical policy, that profited of the natural superstition of mankind. The articles of belief have been multiplied, and complicated by cabalistical notions taken from the *Jews*, and by metaphysical refinements taken from heathen theology. Children suffer often for the sins of their fathers. But in this case, the rule is inverted. The gospel gave birth to *Christian* theology, and the gospel suffers for the sins of her licentious offspring; of that ecclesiastical order, I mean, who affecting to be called religious, have proved themselves to be the most irreligious society that was ever formed, and the most hurtful too, as he who compares, thro' the whole series of their own history, the little good, with the infinite mischief they have done, must confess.'

As to the precepts of morality contained in the gospels, his Lordship observes, that some of them are not so much positive duties, as instances of greater purity and *Christian* perfection, and rather recommended than commanded. One of

## 8 THE MONTHLY REVIEW,

the instances he produces is *the love of our enemies and persecutors*; a precept so sublime, that he doubts whether it was ever exactly observed any more under the law of grace, than under the law of nature, tho' some appearances of it may be found, he thinks, under both, and at least as many under one as under the other. Besides these we are told that there are some duties which seem directed to the *Jews* only, and some which seem directed more immediately to the disciples of *Christ*. Of the first sort is that injunction which restrains divorces to the case of adultery, and those directions which tend to render the worship of God more intellectual, and the practice of good works less ostentations. Of the second sort are certain duties enjoined in the sermon on the mount, and in other parts of the gospel, which seem fit enough, his Lordship thinks, for a religious sect, or order of men like the *Essenians*, but are by no means practicable in the general society of mankind. To resist no injury, to take no care for to-morrow, to neglect providing for the common necessities of life, and to sell all to follow *Christ*, might, 'tis said, be properly exacted from those who were his companions, and his disciples in a stricter sense, like the scholars of *Pythagoras*, admitted within the curtain; but reason and experience both shew that, considered as general duties, they are impracticable, inconsistent with natural instinct, as well as laws and quite destructive of society. He now proceeds as follows.

' If this now be, as it is most certainly, a true, tho' general and short representation of the moral duties contained in the gospel, and added to those of natural religion, both which consist in piety towards God, and benevolence towards man, will any disciple of the philosopher of *Malmesbury* presume to maintain, that the objection raised against religion has the least force on account of them, or that they render it inconsistent with civil sovereignty? He who should maintain it, would fall below notice, and not deserve an answer. But if the objection be levelled against the numberless duties superadded to those of the gospel, instead of being levelled against the few that have been superadded by the gospel to those of natural religion, it will be unanswerable. Those of the former sort have been so increased, especially in matters of rites, of ceremonies, and of external devotion, by the authority of the church, and in the course of ages, that they overload and stifle, as it were, true religion; nay that they substitute in lieu of it a carnal religion, such as that of the *Jews*, and those of paganism were. That the religion instituted by *Moses* was such in outward appearance,

ance, in *frontispices quidem*, says *Spencer*, our Divines admit. But they assert that inwardly, in *penetrati*, it was divine and mystic. The Heathen said the same of theirs; and in truth, if theirs were not very divine, they were very mystical. *Christianity* has completed the round, and has been brought back, in many countries at least, from the simplicity of the gospel to the pagantry and superstition of Heathen and Jewish observances.

His Lordship goes on to speak of articles of faith, which make a third and last part of his analyse of *Christianity*. It is this part, he observes, that has furnished matter of strife, contention, and all uncharitableness, even in, as well as from, the apostolical age; it is this that has added a motive the more, and one that is stronger than any other, to animosity and hatred, to wars and massacres, and to that cruel principle which was never known till *Christians* introduced it into the world, to persecution for opinions, for opinions often of the most abstract speculation, and of the least importance to civil or religious interests; it is this, whose effects have been so fatal to the peace and happiness of mankind, that nothing which the enemies of religion can say on the subject will be exaggerated beyond the truth. But still, continues he, the charge they bring will be unjustly brought. These effects have not been caused by the gospel, but by the system raised upon it. Not by the revelations of God, but by the inventions of men, we distinguished before between the original and the traditional proofs, and we must distinguish here between the original and traditional matter of these revelations. The gospel of *Christ* is one thing, the gospel of *St. Paul*, and of all those who have grafted after him on the same stock, is another.

I will not say that one article of belief alone is necessary to make men *Christians*, the belief that *Jesus* was the *Messiah* promised to the *Jews*, and foretold by their prophets. This may be the primary, but it is not the sole object of our faith. There are other things doubtless contained in the revelation he made of himself, dependent on; and relative to this article, without the belief of which, I suppose our *Christianity* would be very defective. But this I say; the articles of belief, which *Christ* himself exacted by what he said, and by what he did, have been lengthened immeasurably; and we may add both unnecessarily and presumptuously by others since his time. The system of religion, which *Christ* published, and his Evangelists recorded, is a complete system to all the purposes of true religion,

religion, natural, and revealed. It contains all the duties of the former, it enforces them by asserting the divine mission of the publisher, who proved his assertion at the same time by his miracles, and it enforces the whole law of faith by promising rewards, and threatening punishments, which he declares he will distribute when he comes to judge the world. Besides which, if we do not acknowledge the system of belief and practice, which *Jesus*, the finisher as well as author of our faith, left behind him to be in the extent in which he revealed and left it, complete and perfect, we must be reduced to the grossest absurdity, and to little less than blasphemy.

These reasons, which cut up the root of artificial theology, deserve, for that reason, to be more fully explained. If we do not acknowledge them, we assume that the son of God, who was sent by the father to make a new covenant with mankind, and to establish a spiritual kingdom on the ruins of Paganism, and the reformation at least of *Judaism*, executed his commission imperfectly; we assume, that he died to redeem mankind from sin, and from death the wages of sin, but that he left them at the same time without sufficient information concerning that faith in him, and that obedience to his law, which could alone make this redemption effectual to all the gracious purposes of it; since we might rise to Immortality indeed by the merits of his passion, but this resurrection might be to Damnation too, unless an entire faith in him, co-operating with our imperfect obedience, justified and saved us. In short we assume, that they who were converted to *Christianity* by *Christ* himself, and who died before the supposed imperfection of his revelation had been supplied by the apostles; by *Paul* particularly, lived and died without a sufficient knowledge of the terms of salvation, than which nothing can be said more abominable. Natural religion may be collected, slowly, perhaps, tho' sufficiently by natural reason, from the works of God, wherein he manifests his will to mankind. But a religion, revealed by God himself immediately, must have been complete and perfect from the first promulgation in the mind of every convert to it, according to all our ideas of order: and if we consider it as a covenant of grace, the covenant must have been made at once, according to all these ideas, and all those of justice. No new articles of belief, no new duties, could be made necessary to salvation afterwards, without changing the covenant: and at that rate how many new covenants might there not be?

How

How often, I say it with horror, might not God change his mind.

Will it be urged, as an answer to what has been said that the explanations and additions, which have been made, were made by the same authority that made the original covenant, in order to ascertain the terms, and to secure the effect of it, and that there is therefore no reason to find fault that they were made. But if this should be said, instead of removing one absurdity and profanation, it will only serve to advance another. The force of the objection rests on the very assertion contained in the answer, on the sameness of the authority. If the additions were not said to be made by the same authority, they would be entitled to little regard, and the objection would vanish. But since they are said to be so made, and since they make a change in the covenant, for a covenant is changed by additional conditions, tho' the original remain still in force, the objection is confirmed by the answer, and a farther absurdity arises from it, or the same absurdity appears in a new light. If it was necessary that the apostles, who were filled with the holy Ghost, or other inspired persons, should publish by the assistance of the spirit any knowledge necessary to salvation, which *Jesus* had not taught: or explain the covenant of grace more perfectly than he had done, it follows that the third person of the trinity was employed to assist the second, in making a more full and perfect publication of the gospel, which comes too near the case of poor mortals, who want this assistance to receive and practise the gospel as they ought, and to whom it is given to supply the imperfection of their nature. Upon the whole, have we not reason to distinguish with an holy fear between the original system of *Christianity*, and the very best, if that could be ascertained, of all those discordant systems into which the pure ore of the gospel has been so often melted down, and cast anew, during seventeen centuries, at different times, and every time with such a mixture of human alloy, that no one of them can carry, without fraud, the image and superscription of our heavenly *Cæsar*.

*Christianity*, as it stands in the gospel, contains not only a complete but a very plain system of religion; it is in truth the system of natural religion, and such it might have continued to the unspeakable advantage of mankind, if it had been propagated with the same simplicity with which it was originally taught by *Christ* himself; but this could not have happened, unless it had pleased the divine providence to pre-

serve



“ serve the purity of it by constant interpositions, and by extraordinary means sufficient to alter the ordinary course of things. Such a constant interposition, and such extraordinary means, not being employed, *Christianity* was left very soon to shift for itself, in the midst of a frantic world, and in an age when the most licentious reasonings, and the most extravagant superstitions, in opinion and practice, prevailed universally under the respectable names of theology and metaphysics; and when the *Jews* themselves, on whose religion, and on the authority of whose scriptures *Christianity* was founded, had already gone far in corrupting both, by oral traditions and cabalistical whimsies, by a mixture of notions taken from the *Chaldeic* philosophy during their captivity, and from the *Grecian* philosophy since the expedition of *Alexander*. The traces of these mixtures are discernible. Those of *Greek* origin most manifestly; and among them, those of *Platonism* are so strongly marked, that it is impossible to mistake them. This philosophy was the very quintessence of the theology and metaphysics which *Plato*, and *Pythagoras* before him, had imported into *Greece*. It had been extracted by the intense heat of the warmest imagination that ever *Greece* produced, and had contributed more than any other system of paganism to turn theists into enthusiasts, and to confirm that fondness for mystery, without an air of which no doctrine could pass for divine: what effect all these circumstances had on *Christianity*, and how they served to raise an intricate, voluminous, and contentious science on foundations of the greatest simplicity and plainness, it may be worth while to examine more particularly, and in such a detail as the nature of these essays, which are not designed to be treatises, and my confined knowledge of antiquity, permit. The extent of one and the other will be sufficient, perhaps, for our purpose.”

After this his Lordship discourses largely upon the unintelligibility of *St. Paul's* gospel, and endeavours to shew that where it is intelligible it is often absurd, or profane, or trifling. The doctrine of passive obedience, which he supposes the apostle to teach, is produced as an instance of its being most intelligibly absurd; that of absolute predestination, which he likewise supposes the apostle to teach, of its being most intelligibly profane: the one, 'tis said, is repugnant to common sense; the other to all the ideas of God's moral perfections; and either of them would be sufficient to shake the credit even of *Christ's* gospel, if they were contained in it. He likewise discourses largely upon the theology of *Plato*, in order to shew the

He more fully and clearly on what original authority we rest in matters of religion, and because *Plato's* works have been made, after the writings of *St. Paul*, a principal foundation of all that theology which has occasioned so many disputes in the world, and has rendered the *Christian* religion obnoxious to the cavils of infidels, one of which cavils his Lordship undertakes to refute, by shewing that it is not religion, but theology, which has done all the mischief complained of so loudly and so justly.

He goes on to enquire after the causes of that strange multiplication of sects, which have grown up from the apostolical age to this, among *Christians*, and thinks that they are to be found in the metaphysical madness of philosophers mixing with the enthusiasm of the first *Christians*, in the cabalistical practice of giving different senses to the same passages of holy writ, in the uncertainty of tradition, and in the use that a distinct order of men has made, in every *Christian* state, of these and other circumstances to acquire dominion over private consciences. On the last of these causes he discourses at great length, and with it concludes all he advances concerning authority in matters of religion: part of what he says is,

“ That religion is necessary to strengthen, and that it contributes to support government cannot be denied, I think, without contradicting reason and experience both. This, adds he, some men have been extravagant enough to do directly: whilst others, have contradicted reason and experience, just as much, in a manner more likely to impose, and therefore more likely to do hurt, by propagating false conceptions of the Supreme Being, by perplexing the notions of religion, and by associating to it such as are really distinct from it. From hence all the evil consequences, that are imputed to religion, have flowed immediately: and it is necessary, therefore, in defence of it, to distinguish clearly between what is really religion, and what has been industriously, and is now habitually, confounded with it, and made to pass for it.

“ Civil obligations are imposed by the laws of man; religious obligations by those of God; and as the authority of the legislator is far greater in one case than in the other, so is the sanction of the law, eternal punishment in another life, instead of temporal pains and penalties in this. If it be said, that besides this difference, we are to consider how much religion has a farther influence than civil government can have, because the former reaches to the inward disposi-

## 14 The MONTHLY REVIEW,

tions of the heart and mind, whilst the other goes no farther than to regulate outward conduct; I shall neither deny the proposition, nor admit all the use that is made of it: but I shall conclude from thence, how necessary it is to the peace and welfare of mankind, that they be kept from jarring, which cannot be effectually prevented, unless the entire power of both remains in the same hands. As long as natural religion is alone concerned, this should not seem so difficult; but when revealed religions are established, the difficulty becomes almost insuperable. The principles and duties of natural religion arise from the nature of things, and are discerned by the reason of man, according to that order which the author of all nature, and the giver of all reason, has established in the human system. From hence too would arise the institutions of civil government, in a natural state, if the minds of legislators were not corrupted previously by superstition. In these cases, religion and civil government, arising from the same spring, their waters would be intermixed, they would run in one stream, and they might be easily confined to the same channel; if revelation did not introduce mysterious doctrines and rites, which it becomes soon a trade to teach and to celebrate.

Neither nature, nor reason, could ever lead men to imagine two distinct and independant societies in the same society. This imagination was broached by ecclesiastical ambition; and when it was once broached, it was sure to be propagated by the self-interest of a whole order of men in every country, and by the superstition of all the rest. A respect for religion begot a respect for this order. The idea of religion came to be associated to that of church, or rather to be confounded with it, and church came to signify this order of men even exclusively. This church, this religious society, grew up in some countries to be the tyrant, in others to be the rival of the state, on the authority of pretended revelations among the heathens: and it is a melancholy truth, that the same monstrous growth has been seen and felt, on the pretended authority of real revelations among *Christians*. Such is the knavery and such the folly of mankind, that as example, antient nor modern, pagan nor *Christian*, can be produced of such an order of men once established that has not aimed at acquiring from their institution, and that has not acquired, sooner or later, immoderate wealth and exorbitant power.

Few men are so little acquainted with the history of the *Christian* world as not to know, that the wealth of this church is

is equal, at least in many countries, to that of the *Egyptian* church; that the influence of the antient could not be greater than that of the modern magi over all ranks of men; and that the bishop of *Rome* has exercised, even over kings in many countries, a power which he claimed, in all, of the same nature with that of the *Ethiopian* church over kings of one country.

A religious society, by which is meant, on this occasion, a clergy, is, or is not the creature of the state. If the first, it follows, that this order, no more than others; which the state has instituted for the maintenance of good government, can assume any rights, or exercise any powers, except such as the state has thought fit to attribute to it; and that the state may, and ought to keep a constant controul over it, not only to prevent usurpations and abuses, but to direct the public and private influence of the clergy, in a strict conformity to the letter and spirit of that constitution, the servants of which, in a much truer sense they are, than what they affect sometimes to call themselves, the ambassadors of God to other men. If the last is said, if it is asserted, that the church is in any sort independant on the state, there arises from this pretension the greatest absurdity imaginable, that I mean of *Imperium in Imperio*: an empire of divine in an empire of human institution. It is in truth so expressly contained in the very terms of the assertion, that none of the tedious sophistical reasonings, which have been employed for the purpose, can evade or disguise it.

One of these I will mention, because it has a certain air of plausibility, that imposes on many, and because, if it cannot stand a short and fair examination, as I think it cannot, the whole edifice of ecclesiastical independency and grandeur falls to the ground. It has been said then, that religious and civil societies are widely distinguished by the distinct ends of their institutions, which imply necessarily distinct powers and a mutual independency; that the end of one is the salvation of souls, and that of the other the security of temporal interests; that the state punishes overt acts, and can punish nothing else, because it can have cognizance of nothing that passes in the mind and does not break out into criminal actions; but that the church employing her influence to temper the passions, to regulate the inward dispositions, and to prevent sins as well as crimes, is that tribunal at which even intentions are to be tried, and  
sins

‘ sins, that do not ripen into crimes, nor immediately affect  
‘ civil society, are to be punished.

‘ Now, in answer to all this we may deny, with truth and  
‘ reason on our side, that the avowed ends of religious, and  
‘ the real ends of civil societies, are so distinct as to require  
‘ distinct powers, and a mutual independency. The salva-  
‘ tion of souls is not the immediate end of civil government :  
‘ and I wish it was not rather the pretence than the end of ec-  
‘ clesiastical policy. But if to abstain from evil, and to do  
‘ good works, be means of salvation, the means of salvation  
‘ are objects of civil government. It is the duty of princes  
‘ and magistrates to promote a strict observation of the law of  
‘ nature, of private and public morality, and to make those  
‘ who live in subjection to them good men, in order to make  
‘ them good citizens. For this purpose, the balance and  
‘ the sword are put into their hands, that they may measure  
‘ out punishment to every one who injures the community,  
‘ or does wrong to his neighbour ; and a rigorous punishment  
‘ of crimes, especially if it be accompanied with rewards and  
‘ encouragements to virtue, for both are entrusted to the same  
‘ men ; is the surest way, not only to reform the outward be-  
‘ haviour, but to create an habitual inward disposition to the  
‘ practice of religion.’

His Lordship goes on to shew the fallacy of what has been  
advanced on this subject by Mr. *W—n*, whom he treats in a  
very contemptuous and ungentle manner, and then proceeds  
to observe how a claim to universal property was set on foot  
in favour of the faithful, that is of *Christians*, not many cen-  
turies after *Christianity* had been established in the west, and  
how the bishop of *Rome* claimed universal empire, not only  
over the religious, but over all civil societies ; painting, in  
strong colours, as he goes along, the avarice and ambition of  
the clergy, and the stupid bigotry and implicit resignation of  
the laity.

He likewise endeavours to point out the motives that influ-  
enced *Constantine* to embrace and establish the *Christian* reli-  
gion, and shews how by means of it he was enabled the more  
effectually to pursue the great designs of his ambition. The  
political views of *Constantine*, in the establishment of *Chri-  
stianity*, we are told were to attach the subjects of the empire  
more firmly to himself and his successors, and the several na-  
tions that composed it, to one another, by the bonds of a re-  
ligion common to all of them ; to soften the ferocity of the  
armies ; to reform the licentiousness of the provinces, and  
by infusing a spirit of moderation and submission to govern-  
ment,

ment, to extinguish those principles of avarice and ambition, of injustice and violence, by which so many factions were formed, and the peace of the empire was so often and so fatally broken. But the admission of a religious society into the state, in the manner in which *Constantine* admitted it, was the cause; his lordship thinks, of all the ecclesiastical and theological evils that have followed from his time to ours, and that are so falsely imputed to religion itself.

He goes on to shew; in a variety of particulars, what the effects have been of this ecclesiastical establishment from *Constantine* to *Charles the Great*, and from *Charles the Great* down to our own age; but such of our readers as are desirous of knowing what he says, concerning the usurpation of the religious on the civil society, the abuse of theology, and the abominable consequences of this abuse, we must refer to the essay itself, where they will meet with abundant satisfaction and entertainment.

[To be concluded in our next.]

ART. II. *The History of Italy from the year 1490, to 1532, written in Italian by Francesco Guicciardini, a nobleman of Florence. Translated into English by the Chevalier Austin Parke Goddard. Vol. I.*

THE *Reviews* for *May* and *June* comprized a short account of the life of our noble author; as we are persuaded that his history of a most interesting period, a history not less remarkable for candour than elegance, cannot be deemed unworthy of notice, we shall now proceed to lay before our readers a summary view of this entertaining work.

After observing that *Italy* had at no time enjoyed so perfect a state of prosperity and repose, as in and about the year 1490, *Guicciardini* acquaints us with the concurrent causes that had contributed to preserve her in this flourishing condition.—Some attempts having been made by the *Venetians* to extend their dominions at the expence of their neighbours, and, as it was thought, to acquire the sovereignty of *Italy*, induced *Ferdinando*, king of *Naples*, *Lodovico Sforza*, who had usurped the government of *Milan*, and the republic of *Florence*, to engage in a confederacy in the year 1480, to which the inferior powers of *Italy* acceded: the design of the contracting parties was to depress the power of the *Venetians*, who were superior to any of the confederates separately, but not able to cope with them when united. As this was an alliance of policy

## 18 The MONTHLY REVIEW,

rather than affection, it was far from cementing a sincere and solid friendship among the confederates, who were mutually jealous of every measure that had the appearance of any tendency to add to the weight or power of one more than another; nevertheless, they unanimously concurred in their inclination for peace, partly from the same, partly from different motives.

*Lorenzo de Medici*, a citizen of *Florence*, eminent for his merit, and powerful by his alliance with Pope *Innocent VIII.* had the principal direction of the affairs of that republic; which he was sensible would be injured, as well as himself hurt, should the balance of power then subsisting in *Italy*, suffer any alteration, and was therefore ever watchful to prevent the most minute cause of strife, or any misunderstanding among the allies.—*Ferdinando*, king of *Naples*, a prince of great sagacity, but reputed ambitious, was in the same disposition, and chose to sacrifice his private resentments to the preservation of the public peace; to which he was the more induced, from having perceived that he was not generally beloved by his subjects, and that there was among his barons a party attached to the old *French* interest, who, it was possible, would, in case of any rupture, invite them to invade his dominions: to which may also be added, his sense of the necessity of his union with the other princes of *Italy*, to counterbalance the formidable power of the *Venetians*. *Lodovico Sforza*, tho' naturally of a turbulent and ambitious temper, was obliged to pursue the same measures; having, through the dissoluteness of *Bona*, mother of *Giovanni Galeazzo Sforza*, obtained the tuition of the young prince, and thereby, in the course of his regency, by little and little, got into his possession all the fortresses and treasure of that country; he at length refused, under pretence of his nephew's incapacity, to resign his office, and continued to govern (tho' his kinsman was above twenty years old, and had married the grand-daughter of *Ferdinando*) not as guardian, but as duke, yet without formally assuming the title: it appeared to him therefore much easier to continue his usurped authority in a time of tranquillity, than amidst the casualties of war; and tho' he could not but be apprehensive of *Ferdinando's* resentment, his dependance was upon the peaceable disposition of *Lorenzo de Medici*, and his jealousy of the king of *Naples*; nor was the *Venetian* power less dreadful to the sovereigns of *Milan*, than to the other *Italian* princes.

Such were the situation of affairs, and the political system of *Italy*, till the year 1492; when the deaths of *Lorenzo de Medici*,

*Medici*, and of Pope *Innocent VIII.* introduced great alterations, and laid the foundation of future calamities; the latter was succeeded in the papacy by *Roderigo Borgia*, who assumed the name of *Alexander VI.* a man whom all history speaks ill of, and whom our author, tho' an *Italian*, characterizes as 'endowed with wonderful cunning, and extraordinary sagacity; who had a surprizing genius in suggesting expedients in the cabinet, an uncommon efficacy in persuading, and in all matters of consequence an incredible earnestness and dexterity. But these qualities were abundantly overbalanced by his vices: for he was lascivious, insincere, shameless, dissolute, without probity, insatiably covetous, immoderately fond of dominion, barbarously cruel, and ardently solicitous, at any rate, to exalt his children, who were numerous, and amongst them some (that he might not want instruments to execute his villainous designs) as bad as himself.'

Nor was the republic of *Florence* less unhappy in the successor of *Lorenzo de Medici*; for *Piero*, the eldest of *Lorenzo's* three sons, was preferred to his father's dignities, without either years or understanding equal to so important a charge; instead of consulting, as had been usual, the principal citizens in cases of emergency, he suffered himself to be wholly directed by *Virginio Orfiné*, to whom he was nearly related by marriage, and who was also allied to *Ferdinando*; by his persuasion *Piero* attached himself (tho' at first not openly) very closely to the interest of the king of *Naples*, and of his son *Alphonso*, which gave umbrage to *Lodovico Sforza*, who was apprehensive that in case *Ferdinando* should think fit to break with him, he would thereby have the assistance of the *Florentines*; these suspicions were still further heightened by the vanity of *Piero*, and an incident that soon after happened convinced him of the truth of what he before only suspected.

*Franceschetto Cibo*, of *Genoa*, a natural son of *Innocent VIII.* was in possession of some castles and forts near *Rome*. After the death of his father he retired to *Florence*, when *Piero* persuaded him to sell those castles to *Virginio Orsini*, for forty thousand crowns. *Ferdinando* was in the secret, and advanced the greatest part of the purchase-money, from an opinion that it must be advantageous to him to have such a man as *Virginio*, who was an officer in his army, master of such strong places near *Rome*; and having experienced the inclination and readiness of former popes to disturb the quiet of his kingdom, he thought it more especially incumbent on him to endeavour to curb the papal power at that time, as he imagined *Lodovico Sforza* had too great an ascendancy over the pope's councils, by



means of his brother Cardinal *Afcario*, who was the principal instrument in raising *Alexander* to that dignity.

The pope was greatly irritated at this encroachment upon his authority, and declared revenge against *Ferdinando*, *Piero*, and *Virginio*: *Lodovico* used his utmost endeavours to encourage his resentment; yet in the mean while, to avoid the necessity of coming to an open rupture, he pressed *Ferdinando* to contrive means of appeasing *Alexander* in regard to the castles, hinting at the fatal consequences that might otherwise ensue: nor were his most earnest persuasions wanting to prevail on *Piero* to desert his friendship with *Ferdinando*. Nevertheless, these remonstrances were far from producing their intended effect; wherefore *Lodovico*, finding all his efforts frustrated, and that he was like to be deprived of the friendship of the state of *Florence*, which had ever been his chief dependence, began to think it necessary to take other measures for his safety. To this he was rather determined from an assurance, that the *Arragonians* \* were desirous of removing him from the government of *Milan*, and the knowledge that his people were not only exasperated at the unusual taxes he had raised, but detested him for his treatment of *Giovanni Galeazzo*, of whom they were passionately fond; his dangerous situation therefore induced him to seek for new alliances, and as he knew the pope was enraged at *Ferdinando*, and the *Venetians* dissatisfied at the former confederacy, he resolved to apply to those powers to enter into a league with him. The king of *Naples* having declined a proposal made to him for marrying his natural daughter to one of the sons of *Alexander*, (whose passion for the exaltation of his family would have got the better of his resentment) facilitated his success, and *Lodovico's* indefatigable intreaties with the respective members of the *Venetian* senate, prevailed at length with both the pope and the republic of *Venice*, to agree to *Lodovico's* proposal; and accordingly a confederacy was formed in *April* 1493, between them and *Giovanni Galeazzo*, whose name was made use of in all public transactions, wherein it was particularly stipulated, that *Lodovico* should be supported in the regency of *Milan*.

But *Lodovico* thinking this treaty not a sufficient security for himself, at last resolved on inviting *Charles VIII.* king of *France*, into *Italy*, that with their united forces they might invade the kingdom of *Naples*, to which the house of *Anjou* had

\* The first of the then reigning race of *Neapolitan* kings, was king of *Arragon*, whence his descendants were called *Arragonians*; as those of the *French* were termed *Anjouins*.

a fair claim; which scheme he also prevailed on the pope to embrace, under an opinion that there was no other way left for him either to be revenged of *Ferdinando*, or of procuring suitable preferments for his children.

The king of *Naples* was not negligent in providing measures to defend himself against, or to break this confederacy; to this purpose he sincerely set himself to work to procure a reconciliation with *Alexander*, in which he at last succeeded; tho' in his attempt upon *Lodovico*, (who very artfully soothed the allies, sometimes making them believe, he never intended to favour a *French* invasion) he was disappointed; nor was it long before the good intelligence between the pope and *Ferdinando* visibly declined.

Numberless were the intrigues of the principal powers in *Italy*, for the attainment of their respective purposes, and mutual were their jealousies of each other; in this state of confusion began the year 1494, in the beginning of which *Charles* ordered the *Neapolitan* ambassadors, as ministers of an enemy, to quit the kingdom.

About the same time died *Ferdinando*, king of *Naples*, whose death was generally esteemed a considerable loss to the common cause: he was succeeded by *Alphonso*, his son, who upon his first coming to the crown sent ambassadors to the pope, and by making great concessions to him, and promising to provide amply for his three sons, obtained an alliance with him for the defence of their respective dominions.—He also endeavoured to treat with *Lodovico*, and offered a compliance with the same terms that had been proposed by his father; but *Sforza* continued to act the same part he had before done with *Ferdinando*, by amusing *Alphonso* with fallacious hopes, and at the same time instigating the king of *France* to hasten his march.—Negotiations were also set on foot by the pope and *Alphonso*, with other powers, for assistance, but with various success.

In the mean while *Charles* dispatched an embassy into *Italy*, to engage the *Italian* states in his favour; the republic of *Florence* and the holy see were particularly applied to: of the former was asked an alliance, or that at least they would agree to give a free passage through their territories to the *French* army; and of the latter they were to demand the investiture of the kingdom of *Naples* for *Charles*, as his indubitable right; but from both they received evasive and dissatisfactory answers, insomuch that the *Florentine* ambassadors were immediately ordered to quit *France*.

Military preparations were now pursued with great earnestness on all hands; *Genoa* was an object that equally attracted

the attention of both parties ; an attempt was made upon that city by *Alphonso*, which was render'd abortive by the vigilance of *Lodovico* ; and on the 9th of *September* *Charles* arrived at *Asti*. The character and description of this prince, is too remarkable to be passed over unnoticed : ' he was,' according to our author, ' from his youth, of a weak, infirm constitution ; short and ugly ; had indeed some sprightliness in his eyes, but his limbs were so disproportioned, that he had rather the appearance of a monster than a man. He was not only exceedingly illiterate, but hardly knew the names of the letters : a soul aspiring after dominion, but no ways capable of it. He was ever imposed on by his courtiers ; with whom he knew not how to preserve either majesty or authority. Indolent in every thing that required trouble ; and what he undertook was conducted with little prudence or judgment : if he had any thing in him commendable, it was farther removed from virtue than vice : for he had an inclination for glory, but then he acted rashly and without counsel. He was liberal, but profusely so, without measure or distinction ; steady, sometimes, in his resolutions, but more through obstinacy than firmness ; and what was in him called goodness, deserved rather the name of pusillanimity.'—To such a king, the avarice of our *Henry VII.* sacrificed the dutchy of *Britagne* ; and to him were owing the long series of calamities that for several years afflicted *Italy*.—The day of his arrival at *Asti* he was welcomed with the news of a victory gained by his forces under the duke of *Orleans*, at *Rapalle*, whereby *Genoa* was effectually secured to him ; and the enemy's general, *Federigo*, so disheartened, that he retired with his fleet to *Leghorn*, to recruit.

*Lodovico Sforza* and *Hercole*, duke of *Ferrara*, met the king at *Asti* ; when, after some conferences, it was resolved, without loss of time, to march forward with the army ; but *Charles* being seized with the small-pox, was detained here a whole month, contrary to the inclinations of *Lodovico*, who had advanced a large sum of money, purposely to prevent the army's wintering in his dominions : in the mean time there arrived at *Genoa* from *Marseilles*, a great quantity of field-pieces and battering cannon, such as *Italy* had hitherto been a stranger to.

During these transactions in favour of the *French*, the *Aragonians* were not idle ; a considerable army had been raised, and the command of it given to *Ferdinando*, duke of *Calabria*, eldest son of *Alphonso*, king of *Naples*. These forces for some time maintained a superiority, till fresh disturbances happening in the neighbourhood of *Rome*, the pope found himself  
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under a necessity of recalling part of his troops; whereby the duke's power was weakened, while, on the contrary, that of the enemy was increasing daily.—Both armies, in their turn, shewed resolution; but this was when one thought the other inferior: but now their forces were nearly equal, neither cared to engage; so that, what rarely happens, the same conduct pleased both parties: the *French* thought they had gained their ends, if they prevented the *Neapolitans* from advancing into *Lombardy*; and *Alphonso* thought it no small advantage, if he retarded the *French* all the winter from entering his kingdom; wherefore he gave strict orders to his commanders not to hazard a battle, the loss of which would in all probability be fatal to *Naples*.

But these precautions could not secure *Alphonso*; for *Charles*, as soon as his strength permitted, marched his army to *Pavia*, and lodged in the castle, where *Giovanni*, duke of *Milan*, lay dangerously ill, and soon after died, not without a suspicion of his having been poisoned by the direction of his uncle *Lodovico*, who thereupon, by his intrigues, procured the ducal dignity to be conferred on himself, to the prejudice of the son of the deceased duke.—From *Pavia* the king went to *Piacenza*, where he staid some days, uncertain whether to proceed further or not; want of money, the tardiness of the *Italians* in joining him, and a jealousy of *Lodovico*, made him doubtful of his success: however, it was at last resolved to go on, and after some debates their rout was settled through *Tuscany*.

The commonalty in general, and many of the better sort in *Florence*, were against disobliging the king of *France*; nevertheless, *Piero de Medici*, who, as is before observed, had succeeded to his father's power in that state, and had closely attached himself to the *Arragonian* interest, by a secret convention, unknown to his republic, engaged with *Alphonso* and *Alexander* to act against the *French*. In consequence whereof he at first only gave orders that the *Neapolitan* fleet should be permitted to anchor and take in provision at *Leghorn*, or any other *Florentine* port; but soon after he directed some *Florentine* regiments and artillery, to join *Ferdinando's* army. When *Charles* first came to *Asli*, he had again sent an ambassador to the *Florentines*, with several advantageous offers, if they would grant him a passage through their dominions, and abstain from assisting *Alphonso*; at the same time threatening them with his resentment, in case of a refusal.

Tho' the *Florentines* did not return an absolutely negative answer to these proposals, yet their reply was so far evasive, as to give *Charles* great offence, and was one motive for his de-

termining his rout through *Tuscany*; to which he was farther instigated by *Lorenzo* and *Giovanni de Medici*, two eminent citizens of *Florence*, who having been for some time confined to their country-houses for a conspiracy against *Piero*, had escaped from thence, and presented themselves to the king the day he left *Piacenza*, desiring him to march towards *Florence*, where he might be assured of a ready reception from the people, as well on account of their natural affection to the house of *France*, as from their hatred of *Piero*.

The *French* army, according to the aforementioned resolution, pursued their march; in the course of which they assaulted *Fivizzano*, which town was taken and plundered, the garrison, with many of the inhabitants, being put to the sword. Massacres of this kind being new to them, amazed and terrified the *Italians*, who had been long accustomed to see their wars carried on with only pomp and magnificence, which gave their army rather an appearance of grandeur than of terror and danger.

The *Florentines* seemed to be resolved to oppose the *French* forces, and had fixed upon *Sarzana* to be the scene of their principal efforts: this place and its neighbouring fort, *Sarzanello*, were judged, from their strength and situation, capable of making a length of resistance, and would in all probability have considerably embarrassed the king's affairs, had they not been relieved by an unexpected accident.

*Piero de Medici* found the citizens of *Florence* were generally dissatisfied with his conduct, particularly with his having involved them in these difficulties; at the same time he was convinced, that he could not depend either on the pope or the king of *Naples* for assistance; wherefore he took a sudden resolution, to seek among his enemies that safety he feared was not to be met with among his friends.—To this purpose he went and offered himself in person to *Charles*, and submitted at once to every demand: he agreed, that *Sarzana*, *Sarzanello*, and *Pietra Santa*, which were the keys of the *Florentine* dominions, with the citadels of *Pisa* and *Livorno* (*Leghorn*), places of the utmost importance to the state, should be delivered to the king; who signed an agreement to restore them, when he should be possessed of the kingdom of *Naples*; besides which he engaged that the *Florentines* should lend his majesty two hundred thousand ducats, upon which terms they should be admitted into his alliance, and be under his protection. The former part of this agreement was immediately carried into execution, the places specified were forthwith put into his hands;

hands ; but what related to the money was to be ratified at *Florence*, when *Charles* came thither.

The news of these concessions incensed the *Florentines* to the utmost degree : they were sensible that the republic was unable to defend *Pisa* and *Livorno*, nor could they hope, that the king would recede from any part of the treaty ; yet to separate the counsels of the government from those of *Piero*, they immediately sent ambassadors to *Charles*, chusing the most disaffected to the *Medici*. *Piero* being informed of what passed in *Florence*, took leave of the king, under pretence of settling the performance of what he had agreed to : he was apprehensive of a revolution, and was in hopes, by his presence, to have prevented it ; but he was greatly disappointed, for the day after his arrival, Nov. 9. he was not only forbid entering the palace appointed for the residence of the chief magistrate, but was also, with his two brothers, declared a rebel, and obliged to make a precipitate flight to *Bologna*.

From *Sarzana* *Charles* moved to *Pisa*, at the same time *Lodovico* returned to *Milan*, having first, for a sum of money, obtained the investiture of *Genoa* to himself and his descendants : notwithstanding which, he departed dissatisfied, for having been refused to put a garrison of his own into *Pietra Santa* and *Sarzana*, as this denial might obstruct his becoming master of *Pisa*, which had always engaged his particular attention.

On the same day the revolution was brought about at *Florence*, while the king was at *Pisa*, the inhabitants of that city assembled in a tumultuous manner, and intreated his majesty to restore them to their liberty, which had been usurped by the *Florentines* ; to which request *Charles* inconsiderately replied, tho' contrary to his agreement at *Sarzana*, that they should be redressed. On which the people immediately took up arms and pulled down the *Florentine* standards, and cried out *Liberty !* The king hardly knowing what he had promised, ordered the *Florentine* magistrates to remain, and exercise their functions, and at the same time gave the old castle to the custody of the *Pisans*, but kept for himself the new citadel, which was of much more importance.

From *Pisa*, *Charles* proceeded towards *Florence*, having ordered his troops to join him, that he might strike the more terror in that city at his entry ; which he made with great magnificence, appearing with all the ensigns of a conqueror : and in the treaty, which was immediately begun, he peremptorily required the entire dominion of *Florence* ; alledging, that by coming into the city in that armed manner, he was le-

legally possessed of it, according to the rules of war practised by the *French*: and tho' he afterwards gave up this point of absolute sovereignty, yet he still insisted on his being permitted the exercise of a judicial authority, and persevered in his exorbitant demands of money: nevertheless, the republic was resolved not to give the immense sums he required, nor to part with the least of their privileges, by allowing him any sort of jurisdiction.

These difficulties, which were thought insurmountable, without having recourse to arms, were at last composed by the resolution of one of the *Florentine* negotiators, named *Piero Capponi*; who one day, at a conference at the royal secretary's, reading the extravagant articles positively insisted on, got up, and furiously snatching the paper from the secretary, tore it in pieces in the king's presence; adding, with vehemence, 'Since your demands are so unjust, you may found your trumpet, we will ring our bell;' and immediately quitted the room, followed by his companions.

This behaviour had a happy effect, for the *French* imagined he would not have ventured to speak so boldly, without being certain that his republic was in a condition to support what he had advanced: wherefore the *Florentine* deputies were civilly intreated to return, and terms agreed on; which we shall insert, as the observance or breach of them influenced many of the subsequent transactions.—'That, all injuries forgot, the city of *Florence* should be a friend, confederate, and under the perpetual protection of the crown of *France*: that for the king's security, *Pisa* and *Livorno* should be left in his majesty's hands, but restored without any costs, as soon as the expedition to the kingdom of *Naples* was over; and it was explained, that it should be understood to be over, whenever the *French* were in the possession of the city of *Naples*; or that the king's pretensions should be amicably settled by a peace, or a truce of two years; or when, on any pretence whatever, his majesty should quit *Italy*, and return to *France*: that the present governors should now take an oath to restore them, whenever any of the abovementioned cases should happen: that in the mean time the dominion, jurisdiction, and revenues of the said towns should belong to the *Florentines*: the same conditions to be observed for *Pietra Santa*, *Sarzana*, and *Sarzanello*: that it should be left to the king to decide the claims the *Genoese* had to these last places; but should he not decree them to the *Genoese* before any of the aforementioned cases happened, he should then restore them to their republic: that the king might leave in *Florence* two

ambassadors, without whose presence nothing should be treated on concerning this expedition, nor should they without his permission make a general of their forces: that excepting the abovementioned places, all other towns should be restored immediately, and they permitted to recover, by force of arms, such as should persist in their rebellion: that within a fortnight they pay his majesty 50,000 ducats, 40,000 more in *March*, and 30,000 in *June*: the rebellion in *Pisa*, and all other misdemeanors committed since, should be forgiven: that *Piero de Medici* and his two brothers' attainders should be reversed, and their effects restored, on condition that *Piero* should not approach within a hundred miles of the borders of the republic, nor his brothers within a hundred miles of the city of *Florence*.

Matters being thus settled at *Florence*, *Charles* directed his march towards *Rome*, taking *Siena* in his way, where he left a garrison. The approach of the *French* army greatly alarmed the pope, whose counsels were irresolute, sometimes determined to oppose, and at other times betraying an inclination to submit; either measure seemed equally dangerous; the allies daily deserted each other, and the army was weakened, inso-much that an opposition seemed fruitless; and a consciousness of the flagitious means whereby he ascended to the papacy, and of his infamous abuse of that power, made him fearful of trusting himself wholly to the king's disposal. However, after many unsuccessful endeavours to divert *Charles* from coming to *Rome*, and to get *Alphonso* included in a treaty, he at last found himself necessitated to order the duke of *Calabria* and his army to quit that city, having first obtained a passport from the king of *France*, that he might retire in safety out of the ecclesiastical state, wherein he had continued hitherto for its defence. But *Ferdinando*, refusing the pass with contempt, marched through the gate of *St. Sebastian*, the last day of the year, at the same instant the *French* army entered the gate *Del Popolo*, with the king at their head, in the same manner as at *Florence*.

*Alexander*, timid and fluctuating, retreated with a few cardinals to the castle of *St. Angelo*; where at length he was prevailed on to conclude a treaty, in which, among other matters, it was stipulated, that the castles of *Civita Vecchia*, *Terracina*, and *Spoletti*, (the last of which was never given up) should be configned to the king; but restored on the reduction of *Naples*, and that the pope should instantly give him the investiture of that kingdom.

*Charles*



*Charles* remained at *Rome* about a month, during which time, his troops were continually making incursions into the kingdom of *Naples*; where many places readily declared for him, and others were easily reduced: the behaviour of the present king, as well as his predecessor, had greatly alienated the hearts of their subjects from them, the *Anjouin* faction were powerful, and there was a general disaffection to the reigning monarch.

*Alphonso* was seized with such a pannaic, that he determined to abandon his sovereignty, in hopes thereby to secure it to his son, who had the general esteem of the people; and *Ferdinando* was accordingly installed with the usual solemnity, tho' not with the accustomed rejoicings. He had at this time a considerable army, with which he proposed making a stand at *St. Germano*, a straight that may be properly reckoned one of the keys of *Naples*; but no sooner did they hear of the approach of the *French* troops, than they quitted this advantageous situation. Being betrayed at *Capua*, a place till then faithful to the *Aragonian* interest, he was fully persuaded the rest of the kingdom would soon follow the example of that city; nor was he mistaken: wherefore finding it to no purpose to oppose such an impetuous torrent of adverse fortune, he summoned the nobles and others together in the square before his palace of castle *Nuovo*, and took leave of them in a most pathetic manner.

Thus did *Charles* get the possession of this very considerable kingdom almost without opposition; to use our author's words, 'he conquered before he saw, and with so much ease, that in his whole march he was under no necessity of forming a camp or breaking a lance.' This revolution puts a period to the first book of our history.

The countenance shewn to the complaints of the *Pisans* against the *Florentines*, by the king of *France*, encouraged the former, after having re-established the liberty of their city, to endeavour the recovery of the rest of their state; in which they were covertly assisted by the duke of *Milan*, who flattered himself with the easier attainment of what he had long wished for, to make himself master of *Pisa*, by detaching it from the dominion of the state of *Florence*. The republics of *Siena* and *Lucca*, and the *Genoese*, at the private instigation of *Lodovico*, sent assistance to the *Pisans*, who easily re-possest themselves of their other towns, which readily followed the example of the capital, without any opposition from the *Florentines*; the latter depending on the king to adjust every thing according to the treaty subsisting between them. But when they found he  
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put them off with trifling excuses, they sent troops, which either by composition or force, retook the greatest part of the revolted territories.

*Charles* was not in reality sorry for this revolt, tho' he declined explaining his sentiments publicly; to avoid which, and that he might keep both parties in suspense, before he left *Rome*, he had ordered the *Florentine* ambassadors to come to him, and in his presence hear what the *Pisans* had to alledge in vindication of their conduct. After hearing the allegations on both sides, the king manifested his inclination to favour the *Pisans*, by proposing that there should be either a suspension of arms, till he had subdued *Naples*, or that the *Pisan* territories should be put into his hands, till that time, when he engaged religiously to execute all he had stipulated. But the *Florentines* thinking they had good reason to distrust the king, refused both these expedients, and insisted on the immediate performance of his word.

*Charles's* want of money induced him to a seeming compliance; the cardinal of *St. Malo* was sent to *Florence* under the colour of seeing his orders executed; and, the *Florentines*, tho' sensible of an intended deception, made no scruple of advancing 40,000 ducats, the time of payment being near expired. The cardinal having received the money, went to *Pisa*, under pretence of putting them in possession of that town; but returned without making any other alteration, than augmenting the *French* garrison in the new citadel, and would have placed troops in the old castle, had the *Pisans* given him leave.

The courage of the *Pisans* increased with their strength, and *Lodovico* missed no opportunity of embarrassing the *Florentines*; who, exclusive of the war, were divided among themselves about settling their form of government, which after several debates was finally determined, should consist of a council formed of all such citizens, as were, according to the ancient laws, qualified to participate of the administration.

In the mean while, *Charles*, after the acquisition of *Naples*, applied himself to the reduction of the forts that had not submitted, and of the remainder of the kingdom. The treachery of some garrisons, and the weakness of others, greatly facilitated his conquests, inasmuch that within a few days he found himself master of the whole, except the isle of *Ischia*, the citadels of *Brindisi* and *Gallipoli*, in the province of *Puglia*; and in *Calabria*, the citadel of *Reggio*. The rapidity of the *French* conquests rendered them not only terrible to their enemies, but formidable to their friends, as well as to those who had observed a neutrality; *Lodovico's* ambition being satisfied,

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he began to fear the immediate slavery of himself, and of all the *Italian* states: the *Venetians* were no less apprehensive of danger; in the month of *April* 1495, a confederacy was formed between the pope, the emperor, the sovereigns of *Spain*, the *Venetians*, and the duke of *Milan*. ' By the articles which were published, it appeared that the only intent of the league was to protect each other's dominions, and all princes were invited to accede to it. But as they were unanimous that *Charles* should not keep possession of the kingdom of *Naples*, it was stipulated in the secret articles, that the *Spaniards* who were in *Sicily* should assist *Ferdinando*, in order to reinstate him, which, as was apprehended, might be effected with ease, the inhabitants of *Calabria* having already invited him to come over: that the *Venetians* should at the same time attack the maritime coasts of the kingdom with their fleet: that the duke of *Milan*, to prevent fresh succours from *France*, should possess himself of *Asi*, where the duke of *Orleans* resided with a few troops; and the emperor and the king of *Spain* should be allowed by the other confederates a certain sum of money, the better to enable them to undertake this war. All the *Italian* potentates, but particularly the *Florentines* and the duke of *Ferrara*, were solicited to join the alliance.'

The duke of *Ferrara* refused to act offensively against the *French*, and professed his design of remaining neuter; but at the same time permitted his son to go with some troops into the service of the duke of *Milan*. But the *Florentines* were determined not to hearken to the proposals of the confederates, as well because they were unwilling to risque the king's displeasure, and had some hopes of procuring the restoration of their towns, as from diffidence in the allies; being satisfied they were hated by the *Venetians*, and were convinced that *Lodovico* aspired to the sovereignty of *Pisa*.

During these proceedings *Ferdinando*, who by a remarkable instance of resolution had possessed himself of the castle of *Ischia*, found it necessary to withdraw from thence upon the approach of some *French* forces that were sent from *Naples*: he left the care of this citadel to *Inico Devalo*, who as well as his brother *Affonso*, like uncorrupt officers, had retired into *Sicily*, with sixteen ill-armed galleys he had taken with him from *Naples*, to be at hand, in order to assist any attempt that should be made in his prince's favour.

*Charles* had resolved, on his return to *France*, previous to the forming the abovementioned confederacy, the articles of which being communicated to him, determined him to hasten his

his departure; nevertheless, the disposition of his army retarded, for some time, his design, as it was necessary to leave some troops for the security of his new acquisitions; and it was equally requisite to be provided with a sufficient force to defend his person against any attempts of the allied army, through which they must march in their way to *Asti*. The provision made for the former of these purposes was but indifferent, the latter appearing to the king of much more importance.

But these matters did not make *Charles* forgetful of the affairs of *Pisa*, as he had many reasons for having that city in his power; wherefore, as it was possible that the citadel of that town might be endangered by the new alliance, on the return of the *Pisan* ambassadors he sent a body of six hundred *French* infantry. They, for a sum of money, and in hopes of booty, were easily prevailed on, without orders, to assist the *Pisans* in their undertaking against the *Florentines*, who made heavy complaints thereon to the king; but received no other relief, than a promise that their grievances should be redressed on his return.

*Charles* not having yet assumed the royal ensigns, a few days before his departure, was crowned in the cathedral, and received the oaths of allegiance. On the 20th of *May* he left *Naples* with a considerable army, and directed his course towards *Rome*; before which he had made some overtures to the pope, and particularly demanded the investiture of the kingdom of *Naples*, which *Alexander* had hitherto evaded conferring on him; and that if his holiness had reasons not to declare in his favour, he would not at least join his enemies, but admit him into *Rome* as a friend. The pope for some time hesitated in what manner to act; at last his fears prevailed, over every other consideration, and induced him to quit *Rome* and retire to *Perugia*, upon the approach of the king, who very quietly entered; and notwithstanding these provocations, gave up the citadels of *Civita Vecchia* and *Terracina*, reserving only *Ostia*, which he put under the care of the Cardinal *St. Piero in Vincola*: he then marched through the ecclesiastical dominions, as through a friendly country, without committing any hostilities, except at *Toscanella*, where the van of his army had been refused admission.

From hence he proceeded to *Siena*, where he staid six days, during which time a consultation was held, concerning the so often promised restitution of the castles to the *Florentines*. To obtain them, they offered the payment of 30,000 ducats, which were due by agreement; also to lend him 70,000 more, and to send their general with some troops to escorte him to *Asti*.

It was thought amazing, that propofals fo advantageous to the king, more efpecially in his prefent fituation, fhould not be accepted; but by the intervention of fome, even of the moft unexperienced of the king's officers, led by felf-interefted views, prevailed to have thefe offers refufed here, as well as afterwards at *Pifa*, whither the army marched next.

In the mean while the allies were not dormant; *Lodovico* had received from the emperor, with great folemnity, the inveftiture of the dutchy of *Milan*, paid homage in public to his ambaffadors, and taken the oath of fidelity. Preparations, offensive and defensive, were briskly carried on by the duke and the *Venetians*, as well to obftruct the king's return into *France*; as to fecure the dutchy of *Milan*, through which he was to pafs. Considerable levies of men were raifed at their joint and feparate expence, and they had prevailed on *Giovanni Bentivoglio* to accept a falary, on his obliging the city of *Bologna* to declare for the league. Elate with this flattering profpect, *Lodovico* fent an arrogant meffage to the duke of *Orleans*, ordering him not to permit any more *French* troops to come into *Italy*; to fend back thofe he had with him; and to put *Affi* into the hands of *Galeazzo di fan Severino*, who commanded a body of troops he had fent to undertake the fiege of that city.

The duke of *Orleans* treated this meffage with contempt; upon the firft news of the *Italian* league, he had fortified *Affi*, and had obtained a fupply of troops from *France*, whereby he was enabled to act offensively againft the allies; and accordingly he took the town and cattle of *Guelfinara*, and obliged the *Milanefe* general, *San Severino*, to retire with his army to *Anon*, a town of the *Milanefe*, where he remained without hopes attacking, but alfo without fear of being attacked. *Novara* was likewife betrayed to the duke of *Orleans* by two gentlemen who had been difobliged by *Lodovico*; from hence the *French* cavalry made continual excursions round the neighbourhood; and the *Milanefe*, upon hearing of *Novara's* being in the hands of the enemy, feemed very inclinable to revolt: however, fome concessions made on the part of the duke of *Milan*, fecured his fubjects in their allegiance, and his affairs began to have a fairer afpect; his army increafed daily both in horfe and foot; the *Venetians* having permitted him to recal moft of the troops he had in the *Parmefan*, and alfo fent him four hundred of their *Stradiotti*. Hereby the *French* in the *Milanefe* were prevented from advancing, and *San Severino*, fuperior now in ftrengh, offered battle in his turn, which the duke of *Orleans* refufed, and retired to *Novara*.

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The news of the rebellion at *Novara* expedited the king of *France's* march, who, with his army, passed the mountain, and encamped at *Fornaoro*, near which place lay also the confederate forces under the command of *Francisco Gonzago*, marquis of *Mantua*. Both armies were for some time irresolute whether they should risque an engagement; but after many debates it was resolved by the allies to attack the enemy, if they advanced; in consequence of which determination was fought a famous battle between the *French* and *Italians* on the *Taro*, memorable for its being the first that, after a long series of years had been fought in *Italy*, with slaughter and bloodshed. The loss of the *French* did not exceed two hundred men, but that of the *Italians* was above three thousand; nevertheless each side claimed the victory; the *Italians*, because their camp and carriages were safe, while those of the *French* were rifled, and, amongst other things, the king's tent carried off; the *French*, on account of the great disproportion of the slain, of their driving the enemy on the other side of the river, and because their passage was no longer obstructed, which was all they contended for; and which they accordingly effected, without loss of men, or any other damage, arriving in about eight days under the walls of *Asti*, which town *Charles* entered, and encamped his army in the neighbourhood, with a view of augmenting it, and remaining in *Italy*, till he had secured *Novara*.

All this while, the commotions in *Naples* were no less interesting than those in *Lombardy*, tho' attended with greater vicissitude. The levity, pride, and insolence from the *French* had greatly sunk their credit with the *Neapolitans*; who began to regret the change of their governors, and to compassionate *Ferdinando*, whose virtues they esteemed, and whose courage gave them great expectations; this, and their natural inconstancy, prevailed with them to transfer their affections from the *French* to the *Arragonians*. Before *Charles's* departure *Ferdinando* had left *Sicily*, and was landed in *Calabria*, with some *Spanish* soldiers; many of the inhabitants of those districts immediately offered him their services, whereby he easily made himself master of the city of *Reggio*, the castle having always held out for him: after which he attended to the recovering the remainder of that province, and was in many of his attempts successful; till meeting with the *French* army under the command of *Obigni*, to whom the government of *Calabria* had been given, an engagement ensued, wherein the *Arragonian* forces, consisting chiefly of new-raised levies, were entirely defeated, and *Ferdinando* obliged to fly to *Palma*, where he

embarked and went to *Messina*; not so much dejected by this disappointment but that he resolved to try fortune once more. He was convinced of the affection of the city of *Naples*, and the disposition of the whole kingdom to revolt: wherefore, not to give his friends time to cool, on account of his expedition to *Calabria*, with great speed he got together a fleet composed of sixty ships of the line and twenty smaller, tho' but indifferently furnished with sea or land-men; with these he set sail from *Messina*, and was well received by the inhabitants along the coast, who, as soon as he came in sight, erected his standard. He continued his course to *Naples*, before which city he staid two days, expecting a revolution; nor would he have been disappointed, but for the vigilance of the *French*: after the third day, despairing of any change, he put to sea again for *Ischia*; but his friends, conscious of their danger, and that their plot must now be certainly discovered, looked upon his cause as their own; having therefore privately assembled, they dispatched a small boat with an express to recall him; and to desire that, in support of them, who intended to rise in his favour, he would land all, or the greatest part of his men.

*Ferdinando* embraced the offer, and sailed back to *Naples* the next day (which happened to be the same whereon the battle was fought at the *Taro*) and landed his men about a mile from the city. *Montpensier*, who had been appointed by *Charles* lieutenant of the kingdom, drew out most of his troops to oppose the enemy's landing. The *Neapolitans* rejoiced at an opportunity they little expected, flew to arms, took possession of the gates, and cried out, *Ferdinando!*

This sudden tumult alarmed the *French*, who finding their return intercepted, and not thinking it advisable to remain between the rebel city and the *Arragonian* fire, marched round the walls, up a difficult precipice, intending to get into the town through the gate that was near the castle *Nuova*. *Ferdinando*, in the mean while, came into *Naples* on horseback, where he was received with the highest demonstrations of joy, while, with a few of his attendants, he rode all over the town; however their transports did not make them overlook any thing that was necessary for their defence.

The *French* made several unsuccessful efforts to regain the city, but at last were obliged to shut themselves up in the castles, which *Ferdinando* endeavoured to reduce by famine; an attempt was made to furnish them with supplies, by a fleet sent for that purpose by *Charles*, after his arrival at *Assi*, but the superiority of the *Arragonians* rendered that design abortive. This disappointment induced *Montpensier*, after a siege of three months,

months, to enter into a treaty ; wherein it was agreed, that castle *Nuova* should be surrendered, if not relieved in a month ; that the *French* should not be molested in their persons or effects, but be permitted to go to *Provence*, and that four hostages should be delivered. As the only hopes of relief were from the *French* forces then in that kingdom, a large body of them were collected together, and moved towards *Naples*. *Ferdinando* had in great haste raised an army, which, though superior in number to that of the enemy, at the sight of the *French* turned and fled : the credit of the latter was so much increased by this advantage, that *Ferdinando* was inclined once more to quit *Naples*, but resumed courage at the intreaties of the *Neapolitans*, who, as much out of fear for themselves, on account of their rebellion, as of affection to his person, pressed and prevailed on him to stay ; upon which he made so prudent a disposition of his forces, and all the approaches to the city were so well defended, that in the end the enemy was obliged to retire, in such haste, that they left behind them two or three pieces of artillery, and part of the provision they had brought to supply the castle.

*Montpensier* despairing now of any relief, left three hundred men in the castle, and after putting a garrison into castle *dell' Uovo*, he embarked in the night with the rest of the forces, and went to *Salerno* ; this proceeding was greatly resented by *Ferdinando*, who was almost disposed to have revenged it on the hostages, especially when he found the garrison refused to surrender at the time stipulated.

They stood out above a month beyond the term of their capitulation, when being very near famished, they submitted, but on condition the hostages should be released ; soon after the castle *dell' Uovo* agreed also to retire, in case they were not relieved before the first of the following Lent. About this time died at *Messina*, *Alphonso* the late king of *Naples* ; and *Ferdinando*, to strengthen his interest, obtained the Pope's dispensation to marry his aunt *Giovanna*, the daughter of *Ferdinando*, his grandfather, and of *Giovanna*, sister to the reigning king of *Spain*.

Whilst the castles of *Naples* were besieging, the city of *Novara* was very much straitened, though it was as resolutely defended by the duke of *Orleans*, as it was vigorously attacked by the joint forces of the duke of *Milan* and the *Venetians*. *Charles* was, during these transactions, at *Turin*, where he concluded a new treaty with the *Florentines*, in which it was stipulated, ' That without any delay all the towns and forts ' of the *Florentines* should be restored ; they obliging them-



‘ selves, at the end of two years, on a valuable consideration, to deliver up, if the king should require it, *Pietro Santa* to the *Genoese*, provided the city of *Genoa* should at that time be under his majesty’s command. That the ambassadors should pay down the 10,000 ducats agreed upon in the capitulation of *Florence*, and the republic should have jewels in pledge for the restitution of the castles; which should be forfeited, if under any pretext whatsoever, they were not restored: that at the time they were given up they should lend the king 7000 ducats; for the payment of which four principal officers of the kingdom of *France* should become bound; that they should send these 7000 ducats into the kingdom of *Naples*, and, according to instructions, distribute them among the king’s forces: that, provided they were not engaged in a war in *Tuscany*, they should send two hundred and fifty men at arms into the kingdom of *Naples*, who should not be obliged to stay any longer than the end of the month of *October*; that they should have a general indemnity and an immediate restoration of their effects: and that, for a security of the performance of these articles, they should send six hostages, of the principal citizens of *Florence*, at the king’s choice, who should remain for a certain time at his court.’

*Novara* was in this time reduced to the utmost distress: at length a way was opened for an accommodation, to which neither party were in reality averse; the allies knowing the money received of the *Florentines* had been sent into *Switzerland* to raise new levies. Commissioners were appointed on both sides; after many meetings, those on the part of *France* brought the final resolution of the confederates, as to the terms on which they would agree; the principal articles of which were, that ‘ there should be peace and friendship between the king and the duke of *Milan*, but without any prejudice to the duke’s other alliances; that his majesty should give orders to the citizens of *Novara*, to deliver up the town to the duke of *Milan*, and his troops should evacuate the citadel; that all places taken in the war should be restored: that the king might equip at *Genoa*, his fleet, what vessels he pleased, and make use of any military stores, provided they were not employed in favour of the enemies of that state; and for the security of this article, the *Genoese* should give hostages: the duke of *Milan* should procure him the restitution of the vessels taken at *Rapalle*, and the twelve galleys detained at *Genoa*, and at his own expence fit out two large *Genoa* ships, which, with four of his own, were to be sent

' to the succour of the kingdom of *Naples*, and the year following he obliged to have three more in readiness: that he should give a free pass to any troops the king should send, through his dutchy, on condition, that no more than two hundred lances at a time should pass; and in case the king returned himself, the duke should then accompany him with a certain number of men: that the *Venetians*, for two months, might have the liberty of acceding to this peace; and if they did, should be obliged to withdraw from *Naples*, and give no assistance to *Ferdinando*; if afterwards they violated their engagements, and the king on that account declared war, the duke then should assist him, and might keep possession of whatever part of their territory he could make himself master of: that *Lodovico*, within the month of *March* ensuing, should pay 50,000 ducats to the duke of *Orleans*, for the expences he had incurred during the siege of *Novara*, remit 80,000 of the money he had lent the king when he first passed through his dominions, and allow a farther time for the payment of the remainder: that all prisoners should be set at liberty: that no obstruction should be made to the *Florentines* in taking possession of their forts, nor any disturbance given to them afterwards, in the possession of them: that the castillette of *Genoa* should for two years be put into the hands of the duke of *Ferrara*, who should take his oath to deliver it to the king of *France* any time within that term, in case the duke of *Milan* did not perform the articles of this treaty: *Ludovico*, on signing the peace, should give hostages to remain with the king, till the castillette was delivered to the duke of *Ferrara*.

These articles were strongly objected to by several of the *French* officers, but, after a long and warm debate, were accepted, and ratified by *Charles*; who, about the end of *October* 1495, returned over the mountains to *France*, more like a vanquished than a victorious prince.

Our author, whose knowledge of mankind is abundantly conspicuous in the many judicious reflections he has interpersed in the course of his history, finishes his second book; which also concludes the first volume of this translation, with taking notice, that the earliest appearance of the venereal disease happened during this period.

ART. III. *A new and comprehensive method of investigating the parallaxic angle, without regard to the nonagesimal degree : with some few observations on the lunar theory. In a letter to the Rt. Hon. the Earl of Macclesfield, president of the royal society.* 4to. 1s. Sandby.

THE subject of this small, but ingenious performance, is of the greatest importance in astronomy, as the method of finding the parallaxic angle, by investigating the longitude and altitude of the nonagesimal degree, is a very intricate and laborious task.

It was the opinion of the great Dr. *Halley*, and which experience has since confirmed, that the only probable means of discovering the longitude, was the having a correct theory of the lunar motions; and in order to this he has given us a complete series of observations, compared with calculations from the tables, by which means the numbers may generally be corrected with such precision, as not to err a minute in longitude: so that the lunar astronomy seems to want nothing to make it the desired means of obtaining the longitude, but shorter methods of calculation. The investigation of the parallaxic angle is one of the most difficult and tedious of the whole; but by the method laid down by this learned author, it may now be obtained with very little trouble, tho' with the same degree of exactness as before. The method of obtaining this angle, we shall give in the author's own words.

One of the principal advantages derived from the method of constructing solar eclipses or occultations geometrically, is, that we have the phenomenon transferred from the heavens to the earth, and we see at one view the progress of the lunar path over the disk, the parallels it approaches to, or intersects; the points of intersection, and the distance of any particular place on the globe from those points, as also the longitudes and latitudes of the places where the lunar shadow enters or leaves the earth's disk; all which may be geometrically determined from the projection. We have also in this projection a scheme of the earth's aspect in respect of the sun or star for the time given; and can see represented to us, how every place on the hemisphere before us describes its own peculiar path in its passage over the disk, and in respect of which the sun or star, on the plane of whose universal horizon the projection is made, is seen to rise, culminate, or set, according to the different positions of the place given on the plane. The angle too, which the poles of the earth, and the ecliptic, make upon the plane of the ho-

horizon given; is represented as well as that which the axis of the ecliptic makes with a vertical circle drawn thro' the center of any particular place. This angle is the complement of that, which, in spherical trigonometry, is called the parallaxic angle: and the sides, which the triangle subtends by straight lines, drawn from the center of a given place on the diurnal path, one to the center of the disk, and the other to the axis of the ecliptic, cutting it at right angles, together with the intercepted portion of the axis of the ecliptic; these form the parallaxes in altitude, longitude, and latitude, and bear such proportion, as is well known to the whole disk, as the parallaxes themselves bear to the horizontal parallax of the moon in the heavens.

The having some time ago, this comprehensive view before me in a construction of the late solar eclipse; and observing that the parallaxic angle here, tho' so intricate and perplexed in the trigonometrical calculation, was so clearly and simply laid down in the geometrical construction, being but a part of a plain right-angled triangle; of which, one side, as well as the right-angle were already known; I could not help forming some hopes, that this angle might be solved, and by it the whole triangle, without the operose method of investigating the altitude and longitude of the 90th degree, thro' so many spherical theorems as were necessary for that purpose. Some opportunities that offered of reconsidering this point fully confirmed them; for I found, on examining carefully the projection before me, that the angle sought for was always either the sum or difference of those angles which are formed by the vertic line of the place at the center of the disk with the prime meridian, and the angle of the prime meridian or pole of the earth with the axis of the ecliptic. Having thus far succeeded, I soon discovered that the angle at the center might be obtained in the same method of calculation the parallaxic angle is, when the altitude and place of the 90th degree are given, with the distance of the moon from it; only assuming the compliment of the moon's or sun's declination, instead of their distance from the pole of the ecliptic: and that to, or from the angle found, adding or subtracting the angular distance of the poles, as the case required, would give the angle whose complement should be the parallaxic angle sought.

The very construction will shew, that when the north-pole is projected on the east-side of the axis of the ecliptic, if the vertical line, passing thro' the center of the place

‘ given, is westward of the prime meridian ; that then the  
 ‘ angle sought is the difference of these angles ; that is, to  
 ‘ speak more intelligibly, when the moon or star is eastward  
 ‘ of the prime meridian ; but when the planet is westward,  
 ‘ or when (which is the same thing) the meridian of the place  
 ‘ lies to the eastward of the prime meridian, then the sum of  
 ‘ the two angles is the angle sought. The contrary is to be  
 ‘ observed, when the axis of the earth lies to the west-  
 ‘ ward.’

This compendious method the author has illustrated by three examples, both in and out of the syzgies, to shew its certainty and comprehensiveness ; from whence it evidently appears to be sufficiently exact for all the purposes relating to that important problem, the finding the longitude at sea.

After shewing the method of finding the parallaxic angle, the author proceeds to make some observations on the lunar tables, in order to render the calculus more perfect and shorten the method of performing it ; in which he has shewn that all the equations given us by Sir *Isaac* are well founded,

Few subjects have given rise to more disputes than the famous theory of the moon, delivered by the immortal Sir *Isaac Newton* ; but it has been found that most of those who pretended to discover errors in it have been unequal to the task. And as truth receives an additional brightness from a rigid inspection, so Sir *Isaac's* theory, from a close examination, has appeared with a double lustre. Some time since M. *Clairaut* pretended that the *Newtonian* law of attraction was inconsistent with the motion of the moon's apogee ; but this was presently confuted by the learned M. de *Buffon*. And M. *Clairaut*, on re-examining his calculations publicly retracted his opinion ; for he found it owed its rise to an error of his own. The great M. *Euler* owns that he was formerly of the same opinion with M. *Clairaut*, that the theory did not agree with the motion of the apogee of the moon ; but after making the most tedious calculations, he found, to his satisfaction, that the theory was entirely sufficient to account for that motion. We would not however be understood to mean that this theory is absolutely perfect ; what we contend for is, that all the equations given by Sir *Isaac* are truly founded, and consequently that to omit any of them, as some have of late pretended to be necessary, is to abandon truth ; and that whatever corrections may be necessary they must be expected from enlarging it in what is still wanting to complete it, and not by mutilating or taking away any part of that which this great author has deduced from the unerring laws of nature.

ART.

**ART. IV.** *A treatise on Ship-Building and Navigation. In three parts, wherein the theory, practice, and application of all the necessary instruments are perspicuously handled. With the construction and use of a new invented shipwright's sector, for readily laying down and delineating ships, whether of similar or dissimilar forms. Also Tables of the sun's declination, of meridional parts, of difference of latitude and departure, of logarithms, and of artificial sines, tangents, and secants. By Mungo Murray, shipwright in his Majesty's yard, Deptford. To which is added by way of appendix, An English abridgement of another treatise on naval architecture, lately published at Paris by M. Duhamel, Member of the Royal Academy of Sciences, Fellow of the Royal Society of London, and surveyor-general of the French marine. The whole illustrated with eighteen copper-plates. 4to. 13s. in sheets. Henry and Cave.*

**I**T is a general observation, and founded on truth, that too much has been written on the sciences and too little on the mechanic arts, among which may be justly placed, that of ship-building. This art, tho' of the utmost importance to maritime nations, has been shamefully neglected: and if we except a few of the antient builders, who were happily born with a natural genius, and some of our moderns, who have previously studied the mathematics, and applied those principles to ship-building, we may truly affirm, that the greatest part satisfy themselves with servilely copying such ships as are esteemed good sailors, without ever attempting to discover the reasons why a ship of that form should excel others of a different construction; nor trouble themselves to consider how the model they endeavour to imitate may be still improved.

Another great obstacle to the progress of this art, is, that most who have acquired any perfection endeavour to conceal it from the rest of the world; whereby not only others are prevented from improving on their discoveries, but, what is too often the case, their knowledge terminates with their existence.

To remedy this, and give young shipwrights an opportunity of being acquainted with the principles of their art, and the method of constructing a ship of any dimensions, is the intention of the treatise before us, in which the author has laid down every thing necessary, in the most plain and perspicuous manner.

## 42 The MONTHLY REVIEW,

In order to this Mr. *Murray* has begun with the doctrine of *involution* and *evolution* of quantities, as far as regards the square and cube roots; rules of absolute necessity in the art of ship-building. And here we must observe, that tho' the operations are only performed arithmetically, yet the reasons on which each operation is founded are so conspicuously delivered, that every one may easily comprehend them: a circumstance which we do not remember to have met with in any other author, except such as have had recourse to an *algebraic* process.

The doctrine of *proportion*, both *arithmetical* and *geometrical*, from the nature of ratios, is the subject of the second chapter: and *geometry*, delivered in the *Euclidian* manner, is that of the third. But as there is nothing in either but what may be found in a variety of authors, who have written on these subjects, the bare mentioning them will be sufficient for our purpose.

The fourth chapter contains the method of constructing and finding the *area* of *geometrical figures*, and is divided into four sections. In this chapter are contained many pertinent remarks and observations, of great use, not only to shipwrights but to all other artificers whose business requires an acquaintance with the doctrine of mensuration. Perhaps our readers will not be displeased with the following quotation relating to the measuring of timber.

' It would be very difficult (says the author) to find the exact contents of a tree, but as it grows pretty near round and tapering, it will be somewhat like the frustum of a cone; notwithstanding which it is measured as if it were a parallelopipedon, and to find the square base in some places, the circumference of the tree is taken by girding it with a line pretty near the middle, and  $\frac{1}{4}$  of this is accounted the side of the square; now it is plain that the area of such a square will be above  $\frac{1}{2}$  less than the area of the circle, and the tree measures so much less than the true contents.

' In other places the tree is hewed somewhat in the form of an irregular prism of four flat sides and four round; the base will be an octagon, contained under four equal chords, and four arches of circles, but in measuring the tree, the chords are supposed to be produced till they meet, and form a square; the area of this, multiplied by the length, is accounted the content, tho' it is plain the tree thus hewed, does not contain near so much, because there is wood wanting at the corners, these are called waners, and the flat sides are called squares; besides the tree may be hewed in such a

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manner, as to make it contain more than the real contents  
 of the tree, even if it were allowed to be a cylinder, so that  
 there may be very great impositions on the purchasers;  
 to prevent which, the government contract, that the tree  
 shall be hewed in such a manner, that what is to be called  
 the side of the square shall bear a certain proportion to the  
 diameter of the tree, which may be easily discovered by the  
 callipers; for if they be applied to the wanes, we have the  
 diameter of the tree, as if to the flats, the side of the square,  
 or the thickness; now because the larger the wanes are, so  
 much more will the tree measure, it must be hewed so that  
 two wanes shall not exceed one square. What is meant by  
 a wane, should likewise be expressed, for it is generally al-  
 lowed to be the round part of the tree where the wood is  
 wanting to complete the square, or the chord of it, which  
 may be taken by a pair of compasses.

It is very difficult to hew a tree exactly to this standard;  
 and very often the wanes are as big as the squares; and if  
 the squares divide the circumference into eight equal parts,  
 the content of the tree, measured as a parallelopipedon,  
 would be to the real content measured as a cylinder, nearly  
 as 34142 to 31416; for which reason, before it is measur-  
 ed, it must be reduced to its proper thickness at the measur-  
 ing place, which is nearly the middle of the tree: for tho'  
 all trees taper, and consequently are greater at the butt than  
 the top end, yet they are allowed to be cylinders, the dia-  
 meters of which are taken at the middle. But there will  
 be no occasion to hew the tree, as the proportion is known  
 which the thickness of the tree, when properly hewed,  
 shall bear to the whole diameter; all that is necessary is  
 only to construct a line of equal parts, which shall have the  
 same proportion to a line of inches, that the diameter of the  
 tree has to its thickness. If the tree happens to be thicker  
 one way than the other, a mean proportional must be found  
 for the diameter.

The author then lays down the method of constructing  
 such a line of equal parts, and shews its use in measuring  
 timber; but as it would be necessary, in order to render it in-  
 telligible to insert the figures, we must refer the reader, who  
 is desirous of seeing it, to the work itself, where he will find  
 it performed in a very conspicuous manner.

The doctrine of logarithms is the subject of the fifth chap-  
 ter, in which the author has shewn the uses of these admirable  
 numbers, and so much of their nature as is necessary for un-  
 derstanding the construction and use of the line of numbers,

com.



## 44 The MONTHLY REVIEW,

commonly called *Gunter's line*; the construction and uses of which are fully explained in the sixth chapter.

In chapter seven, which concludes the first part, the author has shewn the construction and use of the several lines on the shipwright's rule.

Mr. *Murray*, in the second part, has explained the method of representing solids on a plane, and applied it to the delineating of ships. This is the principal part of the whole performance, the preceding being only an introduction to this. It is divided into four chapters, the first of which treats of the *orthographic projection* of *solids* on a *plane*, which he introduces with the following observations.

' The chief design, says the author, of delineating a house, ship, or any other solid on a plane, is to settle the just dimensions, and symmetry, of its parts according to the scheme of the builder. When this is done by mathematical rules, we can find the exact length, breadth, and height, not only of the whole, but also of any particular apartment on a sheet of paper. However, as a plane has but two dimensions, *viz.* length and breadth, and a solid three; they cannot be all represented by only one projection on the same plane.

' A plane is an even surface, to which a right line may be every way applied, and upon which there are several ways of projecting solids. We shall only treat of the orthographic projection, as best suited to our purpose.

' Before any solid can be represented by this way of projection upon a plane, it must be supposed to be cut by several planes: these are called plane sections, and will form even surfaces, which having but two dimensions, may be delineated upon a plane: and when the solid is cut so as to form an uneven surface, it is always supposed to be covered with an even one before it can be represented upon a plane; so that, in effect, we only represent one plane upon another.

' The thing to be represented is, called the *original*, and the plane upon which it is to be represented, *the plane of the projection*.

' When several lines parallel to one another, are drawn from all the parts of an original, to cut the plane of the projection; they will upon it describe a figure, which is called the projection of that original. The lines producing this figure, are called *the projecting lines* or rays; and this manner of representing any object is called the *orthographic projection* of that object.

' This parallelism of rays is the essential property which distinguishes the orthographic from all the other kinds of  
' pro-

projection; and tho' it is indifferent in what direction the projecting lines are drawn, it will be more convenient to make them perpendicular to the plane of the projection, and when this is parallel to the horizon, the length and breadth of any solid can be found by a plummet carried round it with a thread, so as to touch all the parts of it; but the height cannot be represented by this operation. This is called a plan of a building.

If another plane be erected perpendicular to the horizon, and the solid in the same position, supposed to be cut lengthways by several planes parallel to one another, and perpendicular to the horizon; we can upon it represent the true lengths and heights of all these sections; but instead of a plummet we must make use of a square. This is what is called the plane of elevation, or side-view of a building.

If another plane be erected perpendicular to the two former, we can upon it, represent the height and breadth of any section, cutting the solid right across, perpendicular to the horizontal and side-planes. This, in a building, is called the profile, being an end-view; in a ship the head, or stern-view. By these three planes all the parts of a solid may be represented; and if two of the planes be known, the third may be found, without having recourse to the solid.

By this description it may seem that a house or ship cannot be thus delineated till actually built. But it must be observed, that the extreme length, breadth, and height, must be determined; by which the three planes aforesaid may be delineated. These may be called the out-lines. The several parts contained within them may be delineated so as to answer the intended use; by which means we shall have a distinct view of the whole design, and may discover any inconveniences that may attend such a disposition of the parts, which may be easily remedied upon paper; and the true dimensions of every particular may then be had upon the draught: whereas, if we go to erect the structure without the draught, we run the hazard of pulling down several parts in order to make them uniform and convenient for the rest.

The author proceeds to lay down the properties of the orthographic projection; and then illustrates and demonstrates those properties by several examples, which exhibit the different representations of a solid according to its position, in respect to the plane of the projection; and in order to assist the imagination in conceiving why the same solid will have different representations, the figures are so contrived that they may be cut, and erected to any required angle with the plane of the projection;

## 46 The MONTHLY REVIEW;

In the three remaining chapters of this part the author applies the orthographic projection to the delineating of ships; shews the different methods generally practised, the difficulties and inconveniences attending them, and how they may be facilitated by a sector of his own invention. But it being impossible to render an extract intelligible without large figures, we must refer the reader to the work itself, where we presume he will meet with intire satisfaction.

The fourth part is an epitome of navigation, geography, and surveying. But the author having added little to what has been already delivered by a great number of authors, we shall not trouble our readers with an extract. We shall however observe, that in order to find the moon's southing, he directs us to multiply her age by 48, and divide the product by 60. But this may be done much shorter by only multiplying her age by .8, and the product will be the southing required. For as  $60 : 48 :: 1 : .8$ .

The *appendix* added to this performance is an abridgment of another treatise on ship-building, wrote by the learned and ingenious M. *Duhamel*, a gentleman well known in the republic of letters, by his many excellent performances in various branches of literature.

This gentleman divides naval architecture into three principal parts. 1. The giving a ship such a figure or exterior form, as may suit the service she is designed for. 2. The finding the true form of all the pieces of timber, necessary to compose such a solid. 3. The making proper accommodations for guns, ammunition, provisions, and apartments for all the officers, and likewise for the cargo.

‘ In order, says he, to give a proper figure to the bottom, all the qualities which are necessary to make a ship answer the service for which she is designed, should be considered. A ship of war should carry her lower tier of guns four or five feet out of the water. A ship for the merchant's service should stow the cargo well, and both of them should be made to go well, steer well, and lie to easily in a sea.

‘ Some eminent geometricians have endeavoured to find the form of a solid which may best answer all these qualities, and meet with the least resistance in dividing the fluid thro’ which it is too pass; but have not been able to reduce their theory to practice, by reason of the different positions a ship is obliged to be in when under sail. The shipbuilders despairing to establish this point by mathematical rules, have applied themselves wholly to their own observations and experience, which may indeed supply the deficiencies of art,  
‘ but

‘ but tho’ they may thereby discover that a ship has several bad qualities, it will not be easy to determine where the fault lies; for it may be owing to the rigging; and tho’ the fault lie not there, yet they cannot be certain in what particular part of the body it is. If their observations be assisted by principles drawn from theory, it will conduce very much to attain their end.

‘ As there have been several ships built which have seemed to answer all the services for which they have been designed, some builders have made it their principal study to copy ships which have gained the applause of the seamen. This method they very improperly call the principal rule which should be observed in building. Now, as the bodies of ships are very different from one another, so there are, by this means, as many different methods used; some chusing one, and some another for a standard. But it must be observed, that even tho’ it were possible to find such a body as should give entire satisfaction, and have all the good qualities that should be necessary to answer the services proposed, yet this could by no means be established as a standard by which other ships of different dimensions may be built. For admitting we have a first rate of a hundred guns, which by experience has been found to be a very good ship in all respects, yet we should find ourselves very much deceived, if we should build a ship of 20 guns, by making all the parts have the same proportion to one another, that they have in that of an hundred guns.’

The ingenious author then proceeds to the method of constructing ships, which he has delivered in a very scientific manner and not an inelegant manner. But here, as in the former part of this treatise, the reader must have recourse to the work itself, the many large figures requisite, rendering it impossible for us to give an intelligible extract. After laying down the method of constructing ships, the author gives some general remarks on ship-building, which merit the attention of every artist. He then tells us how to know by the draught, how high a ship will carry her guns out of the water, and concludes with a method of calculating the resistance of the water upon the fore-part of the ship.

ART. V. *A short and plain commentary upon near two hundred texts in the gospel of St. John, relating to the person, office, and dignity of the Son of God. By a minister of the church of England. 8vo. 1s. 6d. Griffiths.*

THE author of this tract, which abounds with a great variety of judicious and useful observations on the subjects he undertakes to illustrate, introduceth his commentary with some prefatory remarks concerning reason and revelation. By a careful attention to which the impartial reader will be enabled to pass an exact judgment upon the critical strictures and illustrations on the texts of scripture.

He observes, that he hath always esteemed it a matter of high importance to understand the personal characters of the father and the son, in what order and dignity they stand, with regard to one another, what relation they respectively have to us, and what is the consequent worship and reverence due to each of them; and that every man who thinks calmly, and without prejudice, will allow that reason is the supreme rule by which our judgment is to be guided in this as well as in all other subjects. 'Reason, says he, has chiefly two significations, it means either the relation which objects have to one another; or it signifies that faculty of the mind, by which intelligent beings discern such relation. The first of these is usually called the reason of things, and is as unchangeable as the things themselves are. The other, namely the power of the mind, by which the reason or relation of things is discernible, is more or less enlarged in different kinds of intelligent beings, and in different individuals of the same kind, as well as in the same individual, at different times.

'To discover the nature of things, is to discover truth; and it appears to be an absurdity, to suppose that an intelligent Being is forbidden by God to search into the reason of things, in any instance which is adequate to its rational powers. This would be to suppose that such Being is made capable of discerning certain truths, and yet not allowed to discern them. Whatever truth God has favoured us with abilities of discovering, or in other words, whatever relations of things we have powers of discerning, an endeavour to exert those powers, in order to discover such relations, cannot in itself, be blameable; on the contrary, the neglect of employing our faculties in many instances, is slighting the will of God, and deserves reproof.—No truth what-

ever is, on its own account, forbidden to be known; and that truths relating to the benefit, whether temporal or eternal, of particular persons, which they are capable of discovering, ought to be sought after by them, with as much application as other obligations will allow, and that a wilful or slothful omission in the exercise of their faculties in such cases, is hardly excusable.

That there is a God needs no proof at present: but it may not be improper to observe, the only way by which God can be proved to exist, is by reason. Revelation is the testimony of God concerning himself; and it is evident, such testimony can have no force, unless his being be first admitted. His being therefore must be previously established in our mind, and this can be done by no other arguments, revelation excluded, but such as are founded upon reason. In like manner, whatever revelation declares concerning the power, wisdom, goodness, and other attributes of God; it ought to be received upon no other principle, than as it is judged to agree with the pre-conceived notions, which reason teaches us to entertain of him in these respects.

Our author proceeds to obviate the principal objections which are urged against the use and authority of reason in judging of principles peculiar to revelation; and observes, that there are some who decry reason, when it is urged as the criterion by which the sense of certain revealed propositions is to be determined. But to me, no moral truth appears more evident, than that reason, and reason only, is to fix to each person the meaning of whatever is revealed. Nay, it is by reason that we ought to admit any thing to be authentic, which is offered under the title of a revelation; and it is reason only that can lead us into the true sense of it, after it is so admitted. To deny this principle is to render revelation uncertain in its signification, and to open a direct way to all the extravagancies of enthusiasm.

Others go not so far as to exclude reason, but insist that it ought to be used soberly, and with restriction. I answer, whatever God hath been pleased to reveal to men, was designed to be understood by them; why else was it revealed? my meaning is, not that whatever is delivered in the holy scriptures was intended to be understood by every believer in all ages, nor yet perhaps by any believer in some ages. But I cannot conceive that any thing has been spoke, or writ by divine inspiration, the meaning of which was proposed to be always kept secret. *All scripture*, we are assured, is *profitable for doctrine*, &c. Does not this clearly infer, that all

' scripture was given to be understood? What then are the  
 ' restrictions pleaded for? Are there some portions of holy  
 ' writ which are not to be examined by reason at all? Let  
 ' them be precisely named, and the arguments shewn which  
 ' exempt them. Or, are there certain lengths to which reason  
 ' may go, and then is obliged to stop its course? Let these  
 ' lengths, this *ne plus ultra* be strictly marked out, and the  
 ' proofs produced for a limitation. Till this be done to the  
 ' satisfaction of the enquirer, reason must be left to act with  
 ' full liberty in the explication of scripture.—*He that hath ears*  
 ' *to hear let him hear*, in the best manner reason enables him.  
 ' *I speak*, says an apostle, *as to wise men, judge ye what I say*.  
 ' Where is the restriction? *He that hath an ear let him hear,*  
 ' *what the spirit saith unto the churches*. Is not this a command  
 ' to exert an endeavour to understand the *spirit*?

' But those who plead for a restraint upon reason in certain  
 ' religious enquiries, are examples against their doctrine. For  
 ' they appeal to it in support of their own side of the question,  
 ' and then only condemn the use of it, when they find them-  
 ' selves unable to encounter with its forces. Do they not in  
 ' all their allegations from the scriptures to establish a favourite  
 ' tenet, call in the utmost assistance from it, which they imagine  
 ' it capable of affording? And when they are pressed with ab-  
 ' surdities, which they know not how to remove, and so are  
 ' driven to deny, that reason ought to decide in the point, do  
 ' they not offer arguments, weak indeed, but the best they can  
 ' find to divest reason of its authority? Thus reason is to be ap-  
 ' plauded and courted; when propitious to their views; but averse  
 ' to them, is to be defamed and rejected, except so far as it can  
 ' apparently be tortured to destroy its own pre-eminence.'

As our author writes with candour, decency and modesty  
 becoming a gentleman and a christian, the conclusion of  
 his preface seems worthy of particular attention. Having  
 intimated his desire that the benevolence as well as sin-  
 cerity of his intentions, may find a constant place in the  
 mind of the candid reader, as being then sure of escaping  
 his displeasure, and every undeserved censure, 'I will con-  
 clude, says he, with expressing my earnest wishes, that  
 ' writers upon religious subjects would conscientiously re-  
 ' strain their pen from sharp and injurious language. Some  
 ' pieces have been published, and that not long since, in an  
 ' acrimony and unfairness of style, which by no means agree  
 ' with the meekness and charity of the gospel. Authors of  
 ' this turn would do well to consider, whether the force of  
 ' their arguments is more likely to serve the interest of *Chri-*  
 ' *stianity*, than the manner in which they chuse to propose  
 ' them

‘ them is to hurt it. And where a writer is on the side of truth, and is master of the best reasoning to defend it, what pity is it, that he should raise a prejudice in the minds of pious readers, by the sharpness and violence of his expressions ! But sure no author can be more contemptible than he whose arguments are as weak as his language is unpolite ; and who seems to aim at no other method of gaining approbation, than that of arrogance in himself, and railing against others.

‘ *Who is a wise man and endued with knowledge amongst you ? let him shew out of a good conversation his works with meekness of wisdom, &c.* James iii. 13.

We now proceed to select some specimens of the judgment and penetration of the author, in the execution of his design.

Chap. I. verse I. *In the beginning was the word, and the word was with God, and the word was God.*

‘ St John here alludes to Gen. i. 1. where in the beginning cannot mean *from eternity*, because the subject to which it refers, was creation *in time*. Nor can the expression be understood to signify *eternity past*, without departing from the usual sense of words. *Beginning* relates to some period ; but eternity has no period, no *beginning*. St. John’s meaning, I think, is plainly this ; that the person whom he designates by the term, *the word*, he whose name is called THE WORD of God, Rev. xix. 13. was not begotten of his father, at the precise time, when the world began, but was then *with God* ; and consequently existed with his father *before* the world was, without intending to denote any limitation of time whatever to his existence, antecedent to the creation.’

*The word was with God, and the word was God.*

‘ *Christ was with God* at the creation of the world, a real person distinct from him with whom he was. And he with whom *Christ* then was, is called *ὁ θεός*, God in a peculiar and absolute sense ; God, self-existent, unoriginated, independent, and supreme over all, *Κυριος ὁ θεός ὁ Παντοκράτωρ*, the Lord God Almighty. Our blessed Saviour is indeed styled *θεός*, a God ; that is, a *divine* person ; but whatever dignity is included in this term, he is however here distinguished from *ὁ θεός*, the supreme God ; and thus distinguished must be subordinate to him. For two co-ordinate, self-existent, absolutely supreme beings are a contradiction. This distinction is sufficiently evident from the nature of the Greek language to all who are skilled in it : but if it should be suggested that, because this is now a dead language, such cri-



tical remark is not to be depended upon, I answer, that both *Origen* and *Eusebius*, who must be allowed to have understood the language in which they wrote, and were men of eminent learning in the early ages of *Christianity*, have taken notice of this difference, for the same purpose as I have mentioned.'

Verse 2. *The same was in the beginning with God.*

Here St. *John* repeats that this divine person was present with God, in the *beginning*, when the world was made, to enforce his argument, against certain heretics of that time, who denied, that our blessed Saviour had an existence before his incarnation.'

Verse 3. *All things were made by him, and without him was not any thing made, that was made.*

This verse cannot, without an apparent force upon the context, as well as contradiction to the clear sense of other passages in scripture, chap. i. 10. *Heb. i. 2. Coloss. i. 16.* refer, as the *Socinians* pretend, to the new and figurative creation by the gospel; but to the *real* creation of the world. *All things* therefore were made *through Christ*, or by his ministry, under the direction of God, the *supreme* creator. And that this is the true sense of *δι' αὐτοῦ*, *through him*, in this place, is confirmed beyond contradiction by other parts of scripture, where it is said GOD created *all things by Jesus Christ*, *διὰ Ἰησοῦ Χριστοῦ*, THROUGH *Jesus Christ*, *Ephes. iii. 9.* and *by whom*, *δι' οὗ*, THROUGH *whom also he*, that is, GOD, *made the worlds.* *Heb. i. 2.* *Eusebius* observes upon this text, that the apostle does not say—*All things were made by Christ*, *ὑπ' αὐτοῦ*, but THROUGH *him*, *δι' αὐτοῦ*, that he might carry our thoughts to the *supreme creative power of the Father*, as the independent maker of the universe. *De Ecclesiast. Theol. lib. i. cap. xx.* And in this he expressed the unanimous sense of the church. God the son was a ministering cause, acting in subordination to God his father, who, as the scriptures universally affirm, and all creeds acknowledge, was the maker of heaven and earth. *Thou art worthy O Lord, to receive glory, and honour, and power; for THOU hast created all things, and for THY pleasure they are preserved in being, and were at first created.* *Rev. iv. 11.* Agreeably to this notion, *Christ* frequently declares, that *he can of his OWN-SELF* do nothing, *John v. 19, 30.* and that *all power* is GIVEN unto him, in heaven and in earth, *Math. xxviii. 18.*

The declarations of the celebrated Dr. *Waterland* upon this subject may not be unacceptable to some of our readers:

Indeed,

Indeed, says he, the \* general opinion of the antients centered in this; that the father, as supreme, issued out orders for the creation of the universe, and the son executed them. *Waterland's* defence of some queries, page 184. third edition.

Verse 14. *The word was made flesh, and dwelt among us.*

‘ The same divine person, *who was in the beginning with God*; who *had glory with God* before the world was, chap. xvii. 5. came down from heaven, *in the fulness of time*, and condescended to take upon him our nature, to be made man, and to *dwell among us*. And this he submitted to, in compliance to the will of God, who *sent him*, and *prepared a body for him*, Heb. v. 10. *GOD sent forth his son made of a woman*, Gal. iv. 4.

‘ Thus this verse has a clear and easy meaning, free from confusion of natures or persons. The son of God, *the Lord of glory*, was individually the same person, the same agent, while he conversed upon earth, as he was, when in *the form of God*, before he submitted to his incarnation, and as he now is in heaven. By his being *made flesh*, his nature or condition was indeed very different from that which he enjoyed previous to his humiliation; but this change in his nature, or condition, did not change his person. He continued to be the same son of God, the same divine personage, *through whom* God made, and governs the world, in his state of manhood, as he was, in his antecedent state of glory, and as he now is, *exalted to the right hand of the majesty on high*. Thus should an angel, by any means of God’s appointment be clothed with flesh, he would still be the same numerical person, the same intelligent being, as he was before he assumed this new form. And thus, even we, after death and before our resurrection, shall be, each of us the same person after our separation from the body, as we now are, in it.’

Chapter iv. verse 23. *The true worshippers shall worship the Father.*—

‘ Religious service is supremely due to God, the almighty father, governor, and judge of rational beings; and all who worship him, with a full persuasion, that he only has the absolute right of dominion over them, and is the absolute dispenser of rewards and punishments, are true worshippers, and approved by him. This is no less the clear

\* See Irenæus, p. 85. Tertullian, contra Praxeam, cap. xii. Hippolyt. contra Noetum, cap. xiv.

‘voice of reason, than it is the exprefs doctrine of *Jesus Christ*.’

Chapter v. verſe 19. *Jesus answered, verily, verily, I ſay unto you, the ſon can do nothing of himſelf, but what he ſeeth the father do; for what things ſoever he [the father] doth, theſe alſo doth the ſon likewiſe.*

‘The authority which *Chriſt* claimed over the ſabbath day, on occaſion of which the *Jews* accuſed him of aſſuming to be equal with God, was communicated to him by his father, in whom originally, and independently all authority reſides. *The father loveth the ſon, and hath GIVEN all things into his hand*, chap. iv. 35. The authority therefore of *Chriſt* was equal to that of God, with reſpect to whomſoever he required to obſerve it. That is, all to whom he ſufficiently made it known, were equally obliged to ſubmit to it, as they would have been, had it been ſignified to them, immediately from God himſelf. But *Chriſt* did not pretend to equal himſelf with God in regard to the ground or original of that authority which he claimed; neither does it at all appear, that his enraged accuſers laid *that* to his charge. On the contrary, he expreſly declared, that *the ſon can do nothing of himſelf, αὐτὸς σαυτὸν*, nothing of his own independent power and authority; but that he was governed in all things by his father. The father only hath authority of himſelf, and the ſon derives it from the father. The authority both of the father and of the ſon, is indeed but one; originally, abſolutely, and independently inherent in the father, and exerciſed by the ſon, according to the will and command of his father.’

Chapter xvii. Verſe 3. *And this is life eternal, that they might know thee the only true God, and Jeſus Chriſt, whom thou haſt ſent.*

‘The way of obtaining *eternal life*, is to *know the only true God*, to diſcern, and confeſs, that to *us* chriſtians there is but *one God, the father, of whom are all things, and we for him*, 1 Cor. viii. 6. That he, and he alone, is ſelf-exiſtent, unoriginated, the ſupreme maker, governor, and judge of the world; that all worſhip and obedience are ſupremely due to him; that other gods are either mere names, *idols* which have no exiſtence; or if they do exiſt, are themſelves dependent Beings, without having any dominion or power over us. But God, the father of all, is the *only living and true God, the bleſſed and only potentate, the King of Kings, and Lord of Lords, who only hath immortality; to whom be honour and power everlaſting, Amen.* 1 Tim. vi. 15. 16. To know and

ac-

‘ acknowledge this *blessed and only potentate* to be *the only true God*, and to obey his will and commands, as they are discoverable either by the light of reason or revelation, is the means and condition of procuring his favour, and the reward of eternal happiness. And the knowledge of the only true God, maker of heaven and earth, sufficient to make men wise unto salvation, has been communicated to the world, by *Jesus Christ*, who was a teacher sent from God, to give light to them who sit in darkness, and in the shadow of death, to guide our feet into the way of peace. *Luke i. 79.*

‘ *To know Jesus Christ* is also the way to *eternal life*, because by *knowing* him, we *know* the will of God who *sent him*. For he has *given* unto us, the words which God *gave* unto him, verse 8. The reason why we ought to *know* God, in order to our happiness, is because God alone has sovereign dominion and power over us; and the reason why we ought to *know Jesus Christ*, is, what he plainly signifies, because he was *sent* by God, to make known unto us all things which he *heard* of his father, chap. xv. 15. We come to God, as our father, lord, and judge; and we come to *Christ*, as to the son of God, who was sent by *HIS* father; and *OUR* father; by *HIS* God, and *OUR* God, chap. xx. 17. to teach us the words of eternal life, chap. vi. 68. This was the work which God *gave* him to do, and this work he finished, verse 4.

We could, with additional satisfaction to ourselves, make some further extracts from a performance which, we apprehend, is well fitted to yield every impartial christian reader much instruction and pleasure; but we must take leave to stop here, and conclude with the following general observation on our author; who appears to have an excellent genius for scripture criticism; solicitously to decline all ambiguity and disguise; and to represent what he judges to be truth, with openness and freedom. In his commentary, the peculiar doctrines of revelation are set forth in their native and amiable simplicity; doctrines which have been involved in confusion and perplexity, and rendered obscure and unintelligible by the attempts of some writers to explain and defend them. But, in the piece now before us, we find a scheme of religious principles exhibited, clear, uniform, and consistent; supported by the testimonies of scripture, as well as corresponding with the genuine dictates of unbiassed reason,

ART. VI. *Observations upon Lord Orrery's remarks on the life and writings of Dr. Jonathan Swift, containing several singular anecdotes relating to the character and conduct of that great genius, and the most deservedly celebrated Stella. In a series of letters to his lordship. To which are added, two original pieces of the same author (excellent in their kind) never before published.* 8vo. 4s. Reeve.

THE design of this ingenious performance, which we have read with particular pleasure, is to vindicate, as far as it would bear it, the character of Dr. Swift, from the charges brought against it; particularly those that have lately come from a noble pen. To defend the reputation of the dead, is a generous task; such as would bespeak the favour of a benevolent reader, were the performance of less worth than that before us. The author is equally pleasing and instructive. His sentiments, reflections, and style, are each of them masterly. He disputes with good manners, opposes with politeness, and defends with moderation: ready to give up the real foibles of his friend, as he is warm to defend him from such as are pretended.

The anecdotes of which this piece is full, are curious and entertaining; but their value rises to the public, as they give us a nearer insight to the true character of the dean, than any thing yet published upon that head. But we will not detain our reader from the entertainment this performance will enable us to give him.

The author begins his address to my lord in the following polite terms:

My lord,

‘ I sit down, at the earnest request of some persons of consequence, to whom I can refuse nothing, not to censure, or in any degree to disparage, your judicious, and (in many respects) masterly remarks upon the life and writings of J. S. but to vindicate him from some misrepresentations which, I am satisfied, have been made to you, and to the world of him.

‘ My lord, if I am rightly informed, (and I should be glad to believe I am not) you had your information (in the main) from some persons who called themselves his friends: and should indeed have been truly so, from the impulse of the lowest degree of gratitude.—I have been told, that the purpose of these people was, by all the evil arts of insinuation and untruth, to banish the dean's best friends from about him, and make a monopoly of him to themselves.—

‘ You

' You, my lord, who were his real friend, and always honoured him in so distinguished a manner, will, I am sure, rejoice to have his character cleared up, where it can, from every misrepresentation that clouds it.'

Protected by this modest and polite apology, our author proceeds upon his lordship's observation, that *Swift* 'was a mixture of avarice and generosity; the former was frequently prevalent, the latter seldom appeared, unless excited by compassion.' Our author grants, that avarice was 'as great a singularity as ever distinguished *Swift* from other men;' but observes, that 'he was in the decline of life when his lordship knew him; a period, in which avarice is found, by long observation and experience, to prevail more or less in the minds of the best men. His true character prior to this period, was a mixture of a regular, exact, and well-judged œconomy and frugality, with a very distinguished generosity. And you well know, my lord, that the true character of men and things is to be judged of by their state of perfection, not their decays.—

' I have heard that he himself was early sensible of this encroachment of avarice upon him, and used to give this instance of it: he had resolved, he said, that as soon as he had raised the deanery 30*l.* a year, he would then allow himself an helper in the stable, and a wax-light to read by. He then added, It is now some years since I raised it to that value, but no helper or wax-light have I to this day.'---

As to *Swift's* generosity seldom appearing unless excited by compassion, our author allows, that if by compassion is meant, that sensibility of nature, which makes us feel for others; and urges us, by relieving their distresses, to relieve our own; *Swift* had as little of this sort of compassion as any man living: but observes, that 'he has been frequently known to give five or ten pounds to charity, with more ease than many richer men, under equal engagement with him, could be prevailed on to give as many shillings.'---That 'he laid himself out to do more charities, in a greater variety of ways, and with a better judging discernment, than perhaps any other man of his fortune in the world.' Of this we have the following instances.

' I never saw poor so carefully and conscientiously attended to in my life, as those of his cathedral: they were badged, and never begged out of their district; and they always appeared with a very distinguished decency and cleanliness: and after some time, partly by collecting charities, but more by contributing, he got a little almshouse built and furnished,

ed,

ed, for a few of the most antient and orderly widows, in one of the closes of his cathedral; where they lived with a decency and cleanliness equal to that of the best *English* poor, which he took care to keep up, by frequent visits to them in person.

But this spirit of charity stopped not here: it is well known, that he was the author of a scheme for the badging the poor of the whole city of *Dublin* (and the kingdom in consequence); the wisest, the best judged, the most practicable, and the most *Christian* scheme, for relieving all those who were proper objects of charity. And at the same time banishing vagrant beggary from the earth, with all its attendant abominations.

Our readers of rank and authority, (if any such condescend to give our papers a perusal) will excuse our interrupting the course of this interesting narrative. Can such a scheme be practicable in *England*? Our vagrant poor are, under the present happy system of government, one of the greatest grievances we have to complain of. Will it be a breach of *English* liberty, to have authority give the sanction of a badge to those, who would recommend themselves to our belief of their distress by the most solemn invocations upon *Gad*, *Christ*, and our humanity? Might we presume to offer our opinion, we should be induced to say, that some improvements upon the dean's scheme, adapted to the laws now in being, which are in themselves excellent, but in execution defective, would add to the national honour and interest, an advantage not easily to be ascertained. But, to follow our author.

There was no such thing as a vagrant, or unbadged beggar seen about his cathedral. Not only the servants of his church, but his own poor also, were obliged to drive them away at their peril: they knew they could not suffer any such to appear, but at the hazard of their employments and badges. This he took to be the most effectual method of banishing vagrant beggary, and at the same time relieving real distress. And I am satisfied that he had this also in view, in walking the streets so constantly as he did: this gave him an opportunity of examining into the condition of every poor person he met. Which he did, with so well-practised sagacity, as could seldom be imposed upon.

If he walked an hour or two upon any occasion, instead of taking a coach or a chair, he then cried out, that he had earned a shilling or eighteen-pence, &c. and had a right to do what he pleased with it. And that constantly went to the account of charity.---And to enable him to gratify this disposition,

position, as occasions offered, he never went abroad with  
out a pocket full of all sorts of coins, from a three-penny  
piece to a crown, which he collected with so much care, that  
he never was without a considerable fund of all the known  
kinds of current coins.'

Thus, with proper compliments to my lord, ends letter  
the first.

The second letter begins thus :

' My lord,

' I beg leave to inform you and the public, once for all,  
that my purpose is, to convey these epistolary observations,  
without any precluding or concluding apologies. And there-  
fore I proceed to consider your next remark on *Swift*, which  
stands thus, &c.'

We take the sanction of our author to inform our readers,  
that we shall consider the work before us no longer as an epis-  
tolary performance, but give our extracts as concisely as we  
possibly can.

It was objected to *Swift*'s character, that *he was open to  
adulation, and could not, or would not, distinguish between low  
flattery and just applause.* Our author replies, that *Swift*'s  
character was here absolutely mistook. *He hated flattery, but  
was not insensible to delicate praise:* observing, ' that a man,  
who himself had so much delicacy in praising, must be shock-  
ed at any attempts of that kind, which degenerated into gross  
flattery.' To support the latter part of this observation, se-  
veral passages are produced from the Dean's own writings, and  
from those of others to him. To justify his delicacy in com-  
plimenting others, the following anecdote takes place.

' When Lord *Carteret* was lord lieutenant of *Ireland*, *Swift*  
happened to have a little dispute with him about the griev-  
ances that kingdom suffered from *England*, and the folly and  
nonsense of their government in that respect (for he spared  
no hard words upon that occasion): the lord lieutenant re-  
plied with a mastery and strength of reason for which he is  
so distinguished; and which *Swift* not well liking at that  
time, cried out in a violent passion, " What the vengeance  
brought you among us; get you gone, get you gone; pray  
God almighty send us our boobies back again."

*Swift*'s superiority to *envy* is the first remark in letter III.  
That this did not arise from the Dean's priding himself in su-  
perior talents, our author gives the following instances. That  
he owned *Pope* much his superior in epic-poetry; Lord *Oxford*  
such in politics; (' a science however on which he valued  
himself not a little') and *Gay* in pastoral poetry. We are  
told



told too, that *Swift* loved merit wherever he found it, and never seemed more delighted, than when he could draw it out of obscurity into an advantageous light, and exalt it there.---‘He made,’ says our author, ‘lord *Oxford*, in the height of his glory, walk with his treasurer’s staff from room to room through his own levy, enquiring which was Dr. *Parnelle*; in order to introduce himself to him, and beg the honour of his acquaintance: which he did in the most courteous and obliging manner.’ It seems, ‘my Lord *Oxford* had desired *Swift* to introduce Dr. *Parnelle* to him, which he refused upon this principle; that a man of genius was a character superior to that of a lord in high station: and therefore obliged my lord to introduce himself.’

Somewhat further in this letter we are informed, that *Swift*, so far from envying men of genius, could live well with them; and even exert in their favour the interest he had at that time; that ‘upon the change of the ministry [whig-ministry in the latter part of Queen *Anne*’s time] a report prevailed, that Mr. *Congreve* would be turned out of his employment: upon which *Swift* immediately applied himself to my lord treasurer: told him the report, and added, that a hair of Mr. *Congreve*’s head must not be touched. To which my lord replied: *My good doctor, could you think me capable of hurting a man of genius? No, no, Non, tam adversus, equas Tyria sol jungit ab urbe.*’

The fourth letter of this worthy author touches upon a point very material to the reputation of the deceased Dean. The Dean’s levities, excuseable, possibly, in a layman, have laid him open to the censures of many. The motives of a man of his cast of genius to come into the church, and his conduct after he had come into it, have been the subjects of common canvass. My lord *Orrery* was ‘induced to think that he entered into orders more from private and fixed resolution, than from absolute choice: be that as it may, he performed the duties of the church with great punctuality, and a decent degree of devotion. He read prayers rather in a strong nervous voice, than in a graceful manner; and altho’ he has been often accused of irreligion, nothing of that kind appeared in his conversation or behaviour.’

Our author inclines to my lord’s opinion as to *Swift*’s motives to taking orders; especially as his lordship continues to observe, that *Swift*’s cast of mind induced him to speak and think more of politics than religion: but throws in a doubt (which may however be easily cleared up) whether *Swift*’s refusal of a commission for captain of horse, offered to him by King

Wil-

*William*, does not argue his religious inclination to the church?

As to the Dean's conduct, when in orders, and to refute the objections made to his religious character, as an ecclesiastic, we have the following anecdotes.

'*Swift* frequently took occasion to declare, that there was a time when his mind was wholly bent upon excelling in his profession. He hoped, he said, that by diligence and constant application, and practice, he might arrive to such a degree of reputation in it, as that a question might now and then be asked the sexton on a Sunday morning, *Pray, does the doctor preach to-day?* He then added, with a sigh, that unhappily this purpose was soon overthrown.

'He was appointed to solicit the *English* ministry, upon the affair of first-fruits and twentieths; which *Queen Anne's* bounty afterwards bestowed upon the church. And in the course of that solicitation, fell into some degree of confidence with my lord *Oxford*; who told him that their (the then ministry's) intentions were truly national and honest, but their state uncertain. That if he would stay, and take his chance with them, he should fare as they did. He added, that from that day to this, his head had been taken up by cursed politics; to the utter neglect of his profession as a clergyman. Or, if he did sometimes endeavour to exert himself in the pulpit, he could never rise higher than *preaching pamphlets*. This naturally' (says our author) 'accounts for that cast of mind, which turned his thoughts more to political than religious subjects.'

As to the Dean's religion, our author affirms, from his own knowledge, 'that his saying grace, both before and after meat, was very remarkable. It was always in the fewest words that could be uttered on the occasion, but with an emphasis and fervor, which every one around him saw and felt; and with his hands clasped into one another, and lifted up to his breast, but never higher.'

The charge against the Dean of irreligion, or, at least, want of decent gravity in some of his works, our author imputes to this; 'that there was no vice in the world he so much abhorred as hypocrisy: and of consequence nothing he dreaded so much, as to be suspected of it. This naturally led to make him verge sometimes too much to the other extreme: and made him often conceal his piety with more care than others take to conceal their vices.' The worthy *Dr. Delany*, whom we look upon IN THE SAME RESPECTABLE LIGHTS AS WE DO UPON OUR AUTHOR, lived six months in the Dean's

house,

## 62 THE MONTHLY REVIEW,

house, before he knew of his family devotion; but found, that the Dean had always his servants to attend his nightly devotions, upon a signal no more particular to visitants, than that of the striking of a clock. It is, however, the wish of our author, that the Dean's disgust to hypocrisy had been restrained from the least appearance of evil.

This letter, so important to *Swift's* posthumous reputation, concludes with the following postscript.

' My lord,

' After a good deal of meditation upon *Swift's* character, as a man of true religion, I think I have found out one proof of it, so clear, and incontestable, as may well supersede the necessity of any other.

' His cathedral of *St. Patrick's* is the only church in that city, wherein the primitive practice of receiving the sacrament every lord's day, was renewed, and is still continued. And to the best of my remembrance, and belief, renewed in his time. At least, as he was ordinary there, it could not be continued without his consent. And it is most certain that he constantly attended that holy-office, consecrated and administered the sacrament, in person.' [This we know not what to make of, in a protestant country]. ' Nor do I believe he ever once failed to do so when it was in his power. I mean when he was not either sick, or absent at too great a distance.

The chief subject in letter V, is the affair of the amiable, but unhappy *Stella*: No part of *Swift's* conduct bears harder upon his character than this. She was the woman of his deliberate choice, and (if he had any) of his affections; ' a woman, (says our author) who would have done honour to the choice of the greatest prince upon earth.' We find it thus accounted for in the piece before us.

*Swift* ' was in debt, and Mrs. *Johnston's* fortune small: he could not, in those circumstances, live up to the dignity of his station. Nor would his honour allow him to run the least risque of hurting her fortune; and therefore, he chose rather to lie by, and save, 'till he had wherewithall to enable him to appear as he ought. And this also I take to be the true cause of his abstaining (as undoubtedly he did) from all marital commerce with that lady for a considerable time; to prevent the encrease of a family under such circumstances.

' The Dean's disappointments, death of friends, and total overthrow of all his ambitious prospects, soured his temper. This gave *Stella* inexpressible uneasiness: and I well knew a friend

friend to whom she opened herself upon that head ; declaring that the Dean's temper was so altered, and his attention to money so increased ; (probably increased by his solicitude to save for her sake) her own health at the same time gradually impaired ; that she could not take upon herself the care of his house and oeconomy : and therefore refused to be publicly owned for his wife, as he earnestly desired she should. It was then she said, *too late* ; and therefore better that they should live on, as they had hitherto done.'

Not long after this, came out the poem of *Cadenus* and *Vanessa*, which made the Dean's commerce with that lady sufficiently public. *Swift* and *Stella* were both greatly, but differently, shock'd : ' The Dean made a tour to the south of *Ireland*, for about two months, to dissipate his thoughts, and give place to obloquy : and *Stella* retired to the house of a cheerful, generous good-natured friend of the Dean's, whom she also much loved and honoured.' Here the following accident call'd for all the temper and presence of mind this unhappy lady was mistress of.

— ' It happened one day, that some gentlemen dropt in to dinner, who were strangers to *Stella's* situation. And as the poem of *Cadenus* and *Vanessa* was the general topic of conversation, one of them said, surely that *Vanessa* must be an extraordinary woman that could inspire the Dean to write so finely upon her. Mrs. *Johnston* smiled, and answered, that she thought that point not quite so clear ; for it was well known, the Dean could write finely upon a broomstick.' By this account then it appears, that the best defence of *Swift's* barbarity to *Stella's* person, was owing to consummate tenderness to her fortune. Our author is equitable enough to condemn his friend on this score ; and employs great part of the next letter in lamenting over the dean's *mistaken conduct*.

Prejudiced as we are in favour of poor *Stella*, we cannot avoid extracting the following charming lines which our author has oblig'd us with, as passing for the performance of that engaging woman ; whose wit was equal to the rest of her accomplishments.

#### JEALOUSY.

- ' O shield me from his rage, celestial pow'rs,
- ' This tyrant, that imbitters all my hours !
- ' Ah, Love, you've poorly play'd the hero's part,
- ' You conquer'd, but you can't defend my heart.
- ' When first I bent beneath your gentle reign,
- ' I thought this monster banish'd from your train :

' But

- ‘ But you would raise him, to support your throne,
- ‘ And now, he claims your empire, as his own.
- ‘ Or tell me, tyrants, have you both agreed,
- ‘ That where one reigns, the other shall succeed !’

Good God ! such a woman as this to be deserted ! by *Swift* to be deserted !

Our author begins his seventh letter, with a positive denial that *Swift*’s resentment of his sister’s marrying a tradesman ought to be put to the score of his pride. He affirms it from personal objections to the man ; and urges, that his allowing his sister a pension when she became a widow, ‘ is a clear demonstration, that his resentment was neither immortal, nor invincible.’

*Swift*’s filial piety is insisted on ; as he frequently went to *England* to visit his mother, and allowed her a considerable pension. His fondness for low company, and ale-house lodging and entertainment are given up ; and our author, very justly, censures the *filthy ideas and indecent expressions*, so frequently to be met with in *Swift*’s works ; confessing, ‘ that *Swift* could never keep his stile clear of offence, when ‘ a temptation of wit came in his way.’ He observes too, ‘ that the defilement became much more conspicuous, upon ‘ his return from his first long visit to *Mr. Pope* ;’ and assures us that *Swift*’s conversation was much more delicate and chaste, than his writings. We find nothing in our author necessary to extract, till we come to letter X. in which *Swift*’s connections with *Vanessa* are insisted upon to be no ways injurious to the Dean’s moral character. Our author addresses Lord *Orrery* with great warmth, for asserting ‘ that the ‘ Dean taught *Vanessa*, That vice, as soon as it defied shame, ‘ was immediately changed into virtue. That vulgar forms ‘ were not binding upon choice spirits, to whom either the ‘ writings, or the persons of men of wit were acceptable.’ Our author denies the charge : he conceives *Vanessa* to have been, not an abandon’d woman, but only ‘ a woman ‘ unhappily intoxicated with love ;’ endeavours to prove that this love was never carried on by a commerce of more consequence than chit-chat and letters : and produces some arguments on this score, the strongest of which appears to us in the following ungenerous anecdote.

‘ *Vanessa* ordered, in her last will that the poem of *Ca-denus* and *Vanessa* should be published : (it had otherwise perhaps never seen the light) together with all the letters ‘ that passed between them. Dr. *Berkley*, one of her executors, perused these letters carefully, in order to fulfill the ‘ will

will of his benefactress; but found, upon examination, (as he frequently assured me) that they contained nothing, which would either do honour to her character, or bring the least reflection upon *Cadmus*. His letters contain nothing but civil compliments, excuses, and apologies, and thanks for little presents, &c. whereas, Hers indicated all the warmth and violence, of the strongest love-passion; but not the least hint of a criminal commerce between them, in the letters of either; which it was scarce possible to avoid, in so long an intercourse, had there been any just foundation for it.

Why she should desire that poem, and those letters to be published, hath never yet been explained, with any appearance of probability. Nor is there, that I know of, any ground for a rational conjecture upon that point, other than this; that she certainly gave herself up (as *Ariadne* did) to *Bacchus*, from the day that she was deserted. And that intoxication, in conflict with many other tumults in her breast, and perhaps in conjunction with some infirmity in her head, might easily be conceived capable of producing many effects not otherwise to be accounted for.\*

Poor *Vanessa*! was it for this thou *doatedst on a gown*! must every weakness of thine be drag'd to common view, to screen a deserter! a double deserter! a deserter of one \* whose character never fell under the lash that thine has done!

If the author of the piece before us will admit the justice we have hitherto done to his performance, as an apology for taking the same freedoms with him, as he had done with lord *Orrery*, he will forgive the following remarks upon this part of his work.

You affirm, Sir, in defence of *Swift* against my lord's charge, that *Vanessa* was *no abandon'd woman*; here, you assert that she was a drunkard: and if she did not die so, was such, or else mad, when she made her will. Allow what you say to be fact: what made this *Ariadne* give up herself to *Bacchus*? Her deserter. At what time did she begin to give herself up to *Bacchus*? Not 'till ' the day that she was deserted.' What inspired her with love? The instructions of this *gown'd deserter*.

His lessons found the weakest part,  
Aim'd at the head, but reach'd the heart.

*Cad. and Van.*

When their epistolary correspondence was broke open ' Hers indicated all the warmth, and violence, of the strongest love-

\* *Stella*.

VOL. XI.

F

\* passion,

‘passion; His, but civil compliments, excuses, and apologies.’ Yes, Sir, they contained also, as you add, ‘thanks for little presents.’ Permit us, Sir; what would you think of a man, (supposing him no ecclesiastic) that could insinuate himself into a woman’s affections, maintain a correspondence, on her side animated with ‘all the warmth and violence of the strongest love-passion,’ on his, with dead, civil compliments, excuses, and apologies; and yet be mean enough to lay himself under the obligation of THANKING HER FOR SMALL PRESENTS? Supposing him an ecclesiastic, a dignified ecclesiastic; if he could not, in character, return her *violence of passion*, he ought not to have cherished it by a continued correspondence; much less have accepted such presents, as he knew proceeded from her tenderness to him. In truth, the excuse you offer, appears to be his crime, and sets the Dean much lower in our opinion, than if human frailty of a certain kind had got the better of, what seems to us, rank pride, mean avarice, and deliberate ensnarement.

If we have your pardon, Sir, we beg leave to return to your performance.

In letter XI. our author is chiefly engaged with lord Orrery’s account of *Swift’s seraglio*. The Earl had mentioned, in one of his letters to his son, ‘the command which *Swift* had over ‘all his females: you would have smiled,’ says his lordship, ‘to have found his house a constant seraglio of very virtuous women, who attended him from morning to night, with an obedience, an awe, and an assiduity, that are seldom paid to the richest, or the most powerful lovers: no, not even to the Grand Signior himself.’

In reply, our author takes the following freedom with his lordship, ‘This paragraph, my lord, seems to be written in the style of a man, who knew what he said to be truth: which yet, most certainly was not, could not, be your case: and therefore I conclude you wrote it in the style in which it was delivered to you, by your monstrous informers.’

‘My lord, the intercourse, in which my station engaged me, for many years, with the Dean; my long intimacy with his most intimate friends, and the frequent visits to him, which my love and gratitude exacted; enable me to assure your lordship and the world, (as I do in the most sincere and solemn manner) that nothing ever was more false, than the informations you received upon this point. And that in fact, females were rarely admitted into his house: and never came thither, but upon very particular invitations: not excepting even Mrs. *Johnson*.’

We

We find, somewhat after the above, his lordship's assertion turn'd into spirited, pointed ridicule.

' And yet, my lord, as the honour I bear you, strongly inclines me to assent to your positions, where-ever I can ; I must own, that if keeping a great number, and variety of professed nominal mistresses, constitutes the complete idea of a seraglio, *Swift* kept a greater, and much more extended seraglio, than the *Grand Signior*. And I have had the honour, to be admitted, (more than once) to bear him company in his visits to them. But this, I must add, in support to the credit of your judgment of his constitution, that his visits were always by daylight : And for the most part, in the most open and public parts of the city. But yet, truth obliges me to own, that he also visited some of them, even in by-allies, and under arches ; (places of long suspected fame.)

' Let me add, that he kept strictly to that *Turkish* principle of honouring none but such as were bred up, and occupied in some laudable employment. One of these mistresses sold plumbs ; another, hob-nails ; a third, tapes ; a fourth, ginger-bread ; a fifth, knitted ; a sixth, darned stockings ; and a seventh, cobbled shoes : And so on.—

' One of these mistresses wanted an eye : another, a nose : a third, an arm : a fourth, a foot : a fifth, had all the attractions of *Agna's Pollipus* : and a sixth, more than all those of *Æsop's* hump : and all of them, as old, at least, as some of *Louis* the XIVth's mistresses ; and many of them, (for I must own he had many) much older. He saluted them with all becoming kindness : asked them how they did, how they throve : what stock they had, &c. And as mistresses, all the world owns, are expensive things, it is certain he never saw his, but to his cost. If any of their wares were such as he could possibly make use of, or pretend to make use of, he always bought some : And paid for every half-penny-worth, at least sixpence : and for every penny-worth, a shilling. If their saleables were of another nature, he added something to their stock : with strict charges of industry, and honesty.

A note here, has selected from one of the Dean's letters to Dr. *Sheridan*, the names that are to be added to *STELLA* and *VANESSA*. viz : *CANCERINA*, *STUMPA*, *NYMPHA*, *PULLAGOWNA*, *FRITERILLA*, *FLORA*, *STUMPANTHA*.

This letter concludes with an incident that befell the Dean at *Carbery Rocks*.

' His curiosity carried him to the brink of this dreadful precipice, and not content with what information his eyes could



‘ could give him, as he stood over it, he stretched himself forward at his full length upon the rock, to survey it with more advantage. And attempting to rise up again, when his curiosity was as well satisfied as it could; he found, as he told me, (for I had it from his own mouth) that he lost ground, which obliged him to call, in great terror, to his servants who attended him, (for he never travelled, or even rode out without two attendants) to drag him back by the heels: which they did, with sufficient difficulty, and some hazard.’

Letter XII treats chiefly of the causes of the Dean’s decay in intellects, by some too rashly, perhaps, attributed chiefly to divine-judgment.

The first our author thinks, was ‘ his detestible maxim of *vive la Bagatelle.*’ This induced him to write upon subjects much beneath his genius and character, and injured both. The second (and most probable) ‘ was that looseness of temper which his disappointments first created in him, and the indulgence of his passions perpetually encreased.—

‘ These infelicities of temper were remarkably augmented after the death of Mrs. *Johnston*, whose cordial friendship, sweet temper, and lenient advice, poured balm and healing into his blood; and kept his spirits in some temperament: But as soon as he was deprived of that *medicine of life*, his blood boiled, fretted and fermented beyond all bounds. And his reason gradually subsided, as his passions became predominant.’ This, tho’ possibly, no divine-judicial punishment upon *Swift*, was a physical-one, and one that he richly deserved. He was justly deprived of what he had deserted; the only probable composer of a temper so particular as his.

At this time, we are told, avarice bore that sway over the poor Dean, that he would not compliment his best friends with even a bottle of wine, when they came to mitigate his infirmities. Upon which no one can wonder that such moroseness drove them from him. Thus (as our author pertinently observes) ‘ His passions, impaired his memory, and his solitude unfurnished it.’

At this time also, he was positive against wearing spectacles; and as resolute to persevere in preposterous exercise, against the advice of his friendly physicians. Thus the *Idiotism* of this great man may be accounted for, from causes much short of the immediate hand of God. In his glimmerings of expiring reason, he begged his head might be trepanned and the water taken out, ‘ but the physicians paid no regard to his  
‘ judg-

‘ judgment.’ However, upon opening his head after his death, ‘his brain was found remarkably loaded with water.’

Letter XIII is chiefly taken up about *Swift’s* voyage to the *Haryboms*, which our author censures with no more freedom than it deserves. He is particularly surprised that the Dean could ever draw so foul a picture of human nature; especially, as, in the postscript to this letter, the Dean’s personal neatness is thus described.

‘ —He was in his person, one of the cleanest men that ever lived; cleanly in every character and circumstance of that personal virtue, to the utmost exactness, and even feminine nicety.

‘ His hands were not only washed, as those of other men, with the utmost care, but his nails were kept pared to the quick, to guard against the least appearance of a speck upon them. And as he walked much, he rarely dressed himself, without a basin of water by his side, in which he dipt a towel, and cleansed his feet with the utmost exactness.

‘ He was not only remarkably cleanly, in his own person, but also a great, constant, and earnest recommender of it to others: particularly to the ladies of his acquaintance.

‘ —No question oftner recurred to his acquaintance of the other sex, than this, “Why do not you exercise? Why do not you exercise? You ladies pique yourselves upon nothing more, than an exact cleanliness, and its consequence, sweetness; and nothing can be wiser or better judged than your doing so. But why will you not use the means, the proper means, to those desirable ends? Upon my conscience, if you do not exercise, you cannot have the benefit, or advantage of either.”

After this letter the author gives us unconnected, but very pertinent, memoirs of this celebrated man. We shall convey them in the same manner to our readers, selecting such only as may most serve to do justice to the character of *SWIFT*, the curiosity of our readers, and the merit of our author.

*Swift’s* way of entertaining his friends was very singular: it was, rather to affect a kind of reluctance, and fear of his being devoured by their eating and drinking with him.’ Lord *Orrery*, in this respect, gives *Pope* infinitely the preference to *Swift*; and yet our author tells us, from the account he had from the Dean, of the manner of living at Mr. *Pope’s*, ‘That there never was more than one pint of wine called for at night, among four of them; of which Mr. *Pope* having drank one or two little glasses, got up, and going to bed, called to them, “Well, gentlemen, I wish you a good night; I leave you to your wine.” *Horace* and his cotemporaries

would

would have had but a poor opinion of *Pope's* entertainment, if it always was as scanty as this.

'T was *Swift's* humour, 'when those persons which he distinguished in a particular manner, as lady *Eustace*, Mrs. *Moore*, &c. invited themselves to dine with him, (which they must do or want a dinner for him) to advance to the cook money enough to buy a dinner at a certain rate for each; not exceeding one shilling a head: and would contend hard, that no more than sixpence should be allowed for the brat; so he called lady *Eustace's* daughter, now Mrs. *Tickell*.' That the Dean's table was neither very plentiful or open, appears from several epigrams wrote upon the subject.

*Swift* was thought to be passionate and churlish to his domestics: our author affirms he was so only in appearance. 'He allowed his servants board-wages at the highest rate then known, which was four shillings a week. And if he employed them about any thing new, or out of the ordinary course of their service, he always paid them, as he would any other persons, to the full value of their work.' If this, with the fragments of his table, and a livery, could not keep them within compass, 'it was judged reason sufficient for discharging them.' He paid them interest for their wages in his hands, when they had saved up a twelvemonth's, and took singular delight when they had raised it to a sum. His old, fat, pock-fretten cook, he always called *sweet heart*.

'Having no skill in musick himself, he always advised with persons that had, before he preferred any man in his choir; yet he had ear enough, for a most ridiculous and droll imitation of it.' Of this *Swift* obliged his friends one Sunday evening, with an instance, when our author was in company. It seems, '*Tam. Rossengrave* was just then returned from *Italy*: and Dr. *Pratt*, then provost of the college, who was not long returned from thence, and was far gone in the *Italian* taste, had gone that morning to St. *Patrick's*, to hear him play a voluntary, and was in high raptures in praise of it. Upon which some of the company wished they had heard it; *Swift* cried out, you shall hear it this minute; I'll sing it for you; and immediately sung out as ridiculous, and as lively an imitation of it as ever was heard: full as ridiculous as *Clymb's* imitation of an huntsman, and a pack of hounds. Upon which the company burst out into a loud peal of laughter; all but one old gentleman, who looked serious all the time: and being asked how he could keep his countenance, very gravely answered; that he had heard Mr. *Rossengrave* himself, play it in the morning,

“ Nothing (says our author) was ever more critical, or conscientious than *Swift* was, in promoting the members of his choir, according to their merits. An instance of this I had from a person present when the thing happened.

“ My lady *Carteret*, then in *Dublin*, applied to him, in favour of a man who had been warmly recommended to her, and whom she as warmly recommended to him. His answer was;

“ Upon my conscience, madam, if you had applied to me for a deanery, or a bishopric, and it were in my power to give it, you should have it in an instant. Because those are preferments where merit is no way concerned. But in this, madam, my conscience, and my credit interpose. For this man’s merit is to be brought to the test every day, and how must I appear; either to my own conscience or to the eye of the world, if I prefer undeserving persons to such stations! I know nothing of music, madam; I would not give a farthing for all the music in the universe. For my own part, I would rather say my prayers without it. But as long as it is thought by the skilful, to contribute to the dignity of the public worship, by the blessing of God it shall never be disgraced by me: nor I hope by any of my successors; as long as this poor oppressed church of *Ireland* lasts, which I think (as things go) cannot be long.”

When the Dean was applied to in any charity, his answer was to this effect:

“ You, Sir, declare upon your conscience, that the person you now desire to be relieved, is a proper object of christian charity. My Deanery is worth seven hundred pounds a year; your prebend worth two; if you will give two shillings to this charity, I will give seven; or any greater sum in the same proportion.”

The Dean was very singular in the article of conversation; in which, he thought, every man has as much right to his share as he had in any other commerce, or transaction of life. “ As much as he had to his share of the victuals at the table.”— He charged several, particularly *Prior*, with want of good-manners in this point. “ Being asked, if he did not think Mr. *Prior* a very good companion, he answered, “ He would certainly be a very good companion if he were a fair one. “ But he leaves no elbow room for others.”

“ *Swift*’s own conduct was strictly conformable to this maxim of his own.”

“ I never speak more than one minute at a time; and when that is done, I wait at least as long for others, to take up the con-

*curfation: But if they do not think fit to do so, then I have a right to begin again.*

It has by some been thought, that the Dean's lending a considerable sum of money in small portions to necessitous tradesmen, 'was calculated to keep up his popularity with the weavers.' But our author affirms that 'it was equally open to every trade in the city: and required no other recommendation, than that of an honest, and necessitous industry.'

The Dean was very singular in his attention to the style of every one that preached in his church.

'As soon as any one got up into the pulpit, he pulled out his pencil and a piece of paper, and carefully noted every wrong pronunciation, or expression that fell from him: whether too hard, or scholastic, (and of consequence not sufficiently intelligible to a vulgar hearer) or such as he deemed, in any degree, improper, indecent, slovenly, or mean: and those he never failed to admonish the preacher of, as soon as he came into the chapter-house; a conduct, (as our author justly observes) of great consequence to all the preachers that came within his reach especially the younger sort.'

'It is much to the Dean's honour, that he paid a strict, religious attention to the revenues of his Deanery, for the benefit of his successors. — One instance of this appeared most remarkably in the great decline, and almost total decay of his understanding.

'He had resolved, many years before, never to renew a certain lease of lands belonging to the Deanery, without raising the rent thirty pounds a year.

'The tenant had often applied to him for a renewal upon other terms; but to no purpose. And finding that *Swift's* understanding was in the decay; and his avarice remarkably predominant; he thought this the proper season to make his last effort, for a renewal.' — But 'the Dean was immoveable; he refused a large fine, at a time when he loved money, incomparably beyond any thing else in the world! and raised the rent, as he had long since resolved to do.'

'I visited him (says our author) the next day after the renewal of this lease. And enquiring after his health, he told me (in a tone of heavy complaint) that his memory was almost totally gone, and his understanding going: but that yesterday he had done something for the benefit of his successor, he had forgot what; but Dr. *Wilson* (who then lived in the house with him) would tell me. I enquired, and was informed of this renewal, as I have now related it.

*Swift's*

*Swift's* manner of hiring servants was as great an oddity as any he had.

‘ He always asked, whether they understood the cleaning of shoes. Whether they answered, that they did or did not, he always added, my kitchen-wench hath a scullion, that does her drudgery ; one constant business of my groom, and footman, is to clean her shoes by turns.

‘ If they stomached this, he instantly turned them off ; but if they humbly submitted he gave them farther hearing. (By the way, his cook was his kitchen-wench.)’

‘ The style of his conversation was very much of a piece with that of his writings ; concise, and clear and strong.’

‘ Being one day at a sheriff’s feast, who among other toasts called out to him, *Mr. Dean, the trade of Ireland*: He answered quick ; Sir, *I drink no memories*.

‘ He greatly admired the talents of the late Duke of *Wharston*, (as the Duke did his ;) who one day dining with the Dean, and recounting several wild frolics he had run thro’ ; You have had your frolics, my lord, says the Dean ; my lord, let me recommend one more to you ; take a frolic to be virtuous ; take my word for it, that one will do you more honour than all the other frolics of your whole life.’—

The author believes that the Dean’s talent for speaking was so great, that ‘ it was possibly one reason why he never was raised to the house of lords.—The general contempt he had for mankind, would have given him great advantages in speaking “in public.”—He would (as *Alcibiades* is said to have been advised by *Socrates*) have considered ‘ his hearers as so many cabbage-stalks.’—

*Swift* told a story admirably well, but he expected to be listened to, tho’ he told them too often. This was the nearest way to his favour. ‘ One day in company with Dr. *Helsbam*, who seemed to be something absent when the Dean was speaking, he stopt short, and cried out ; I’d give fifty pounds that you were as good a listener as Dr. *Delany*.’

The two last letters in this volume, contain a review of *Swift's* character, abridged from the several preceding letters. Our author thinks the many virtues *Swift* possessed ‘ make it matter of amazement, how archbishop *Sharp* could be so imposed upon, as to represent him to the *Queen* under the character of an unchristian man. It will, however, be some satisfaction to the reader, as I doubt not it was to *Swift* (though no reparation of the injury) to know that the archbishop lived to repent of this injury done to *Swift*, expressed great sorrow for it, and desired his forgiveness.’—

*Swift's* 'most obnoxious quality (in our author's opinion) at least that which most exposed him to censure, was his utter neglect of those appearances of religion, which he often suspected in others, and apprehended might be suspected in himself, of hypocrisy.'—

'This wrong judgment exposed him to all the censure he underwent on the score both of Mrs. *Johnston*, and *Vanessa*; of which I have already said perhaps more than enough.'—Yes, truly, more than enough to expose *Vanessa*: Less than enough to justify *Swift*.

The conclusion of *Swift's* conduct to Mrs. *Johnston*, our author thinks as singularly remarkable as any part of it. 'He suffered her to dispose entirely of her own fortune at her death, and by her own name; and that to a most public and christian charity. Perhaps upon this principle, that as she gained no honour by being his wife, he thought it but justice that she should lose no property or merit of charity by it.' But *justice*! 'Twas not even an *Equivalent* to what she had suffered by his behaviour. We have so much charity for the Dean, as to believe he thought so himself; and that, had he died first, the bulk of his fortune would have been left to *Stella*, as an *attempt* towards a *reparation*.

The author takes leave of his lordship in the following terms.

'To sum up all—he lived long an honour to the powers of the human mind: and died (as he had lived for some few later years) a sad monument of the infirmities incident to it in this house of clay: and a melancholy mortifying memento to the vanity of the pride of parts.'—

'My lord, when you consider *Swift's* singular, peculiar, and most variegated vein of wit, always rightly intended although not always so rightly directed) delightful in many instances, and salutary, even where it is most offensive; when you consider his strict truth, his fortitude in resisting oppression, and arbitrary power; his fidelity in friendship; his sincere love and zeal for religion; his uprightness in making right resolutions, and his steadiness in adhering to them: his care of his church, its choir, its œconomy, and its income: his attention to all those that preached in his cathedral, in order to their amendment in pronunciation and style; as also his remarkable attention to the interest of his successors, preferably to his own private emoluments; his invincible patriotism, even to a country which he did not love; his very various, well devised, well judged, and extensive charities, throughout his life; and his whole fortune & to

say

‘ say nothing of his wife’s) conveyed to the same *Christian* purposes at his death : charities from which he could enjoy no honour, advantage, or satisfaction of any kind, in this world :

‘ When you consider his ironical and humorous, as well as his serious schemes for the promotion of true religion and virtue ; his success in soliciting for the first-fruits and twentieths, to the unspeakable benefit of the established church of *Ireland* ; and his felicity (to rate it no higher) in giving occasion to the building of fifty new churches in *London* :

‘ All this considered, the character of his life will appear like that of his writings ; they will both bear to be reconsidered and re-examined with the utmost attention ; and will always discover new beauties and excellencies, upon every examination.

‘ They will bear to be considered as the sun, in which the brightness will hide the blemishes ; and whenever petulant ignorance, pride, malice, malignity, or envy interposes, to cloud or sully his fame, I will take upon me to pronounce, that the eclipse will not last long.’

‘ To conclude,—no man ever deserved better of any country than *Swift* did of his ; a steady, persevering, inflexible friend ; a wise, a watchful, and a faithful counsellor under many severe trials, and bitter persecutions, to the manifest hazard, both of his liberty and fortune.

‘ He lived a blessing, he died a benefactor, and his name will ever live an honour, to *Ireland*.’

Thus concludes our author’s *observations* on lord *Orrery*’s remarks : without, either in this, or the last letter, the compliments usually met with at the end of epistolary addresses.

It is but justice to this performance, to inform our readers, that there are many reflections of our author’s, not by us quoted, which deserve their perusal. We omitted to extract them, for no other reason than that they would have interrupted the anecdotes which chiefly let us into *Swift*’s character.

The two ORIGINAL PIECES of *Swift*’s, never before published, which our author has obliged us with at the end of his performance, are ; a treatise on GOOD-MANNERS and GOOD-BREEDING : and VERSES to a friend who had been much abused in many inveterate libels.

The first of these the public will hardly question to have been *Swift*’s. It begins thus :

‘ Good manners is the art of making those people easy with whom we converse.

‘ Who-



## 76 The MONTHLY REVIEW,

Whoever makes the fewest persons uneasy is the best bred in the company.

As the best law is founded upon reason, so are the best manners. And as some lawyers have introduced unreasonable things into common law; so likewise many teachers have introduced absurd things into common good-manners.

— I insist that good-sense is the principal foundation of good-manners: but because the former is a gift which very few among mankind are possessed of, therefore all the civilized nations of the world have agreed upon fixing some rules for common behaviour, best suited to their general customs, or fancies, as a kind of artificial good sense to supply the defects of reason. Without which, the *gentle-* *menly* part of dunces would be perpetually at cuffs, as they seldom fail when they happen to be drunk, or engaged in squabbles about women, or play, and God be thanked, there hardly happens a duel in a year, which may not be imputed to one of those three motives. Upon which account I should be exceedingly sorry to find the legislature make any new laws against the practice of duelling; because the methods are easy, and many, for a wise man to avoid a quarrel with honour, or engage in it with innocence. And I can discover no political evil in suffering bullies, sharpers, and rakes, to rid the world of each other by a method of their own; where the law hath not been able to find an expedient.

As the common forms of good-manners were intended for regulating the conduct of those who have weak understandings; so they have been corrupted by the persons for whose use they were contrived. For these people have fallen into a needless and endless way of multiplying ceremonies, which have been extremely troublesome to those who practise them; and insupportable to every body else.

— I have seen a duchess fairly knock'd down by the precipitancy of an officious coxcomb, running to save her the trouble of opening the door. I remember, upon a birth-day, at court, a great lady was utterly desperate by a dish of sauce let fall by a page directly upon her head-dress, and brocade; while she gave a sudden turn to her elbow upon some point of ceremony with the person who sat next her. Monsieur *Buy*, the *Dutch* envoy, whose politics and manners were much of a size, brought a son with him, about thirteen years old, to a great table at court; the boy and his father, whatever they put on their plates, they first offered round, in order, to every person in the company; so that

‘ that we could not get a minute’s quiet during the whole dinner. At last, their two plates happened to encounter, and with so much violence, that, being china, they broke in twenty pieces; and stained half the company with wet sweet-meats and cream.’—

‘ I remember a passage my Lord *Bolingbroke* told me, that going to receive Prince *Eugene* of *Savoy* at his landing, in order to conduct him immediately to the queen; the prince said, he was much concerned that he could not see her majesty that night; for *Monf. Hoffman* (who was then by) had assured his highness, that he could not be admitted into her presence with a tied-up periwig: that his equipage was not arrived, and that he had endeavoured in vain to borrow a long one among all his valets and pages. My lord turned the matter to a jest, and brought the prince to her majesty: for which he was highly censured by the whole tribe of gentlemen-ushers: among whom *Monf. Hoffman*, an old dull resident of the emperor’s, had picked up this material point of ceremony; and which, I believe, was the best lesson he had learned in five and twenty years residence.’

This piece holds a page or two farther. We have given enough to shew that the piece is *Swift*’s; or one as valuable, if not more so, for being so just a copy of so great an original.

The *Verses to a friend*, &c. we do not think fit to insert here; were it for no other reason, than to excite our readers to consult the agreeable performance we have dwelt upon so largely.

It may not, however, be amiss to observe, that this author has omitted one point of decency to his lordship, by not putting his name to his observations, as my lord has done to his remarks.

ART. VII. *The Immortality of the Soul, a poem.* Book I. Translated from the Latin. 4to. 1s. Owen,

A Laboured preface is prefixed to this translation (the third we have had from the same original) which seems to be introduced chiefly for the sake of quoting some passages from an *English* poem upon the same subject, written by Sir *John Davies*, attorney-general to Queen *Elizabeth*, entitled, *Nosce te ipsum*; or, *The Delphic oracle expounded, as a looking-glass for the soul* &c. These passages our translator, not unjustly,

• See his life in *Mr. Cibber’s* lives of the poets.

thinks

thinks analogous to some in Mr. *Brown's Latin* poem; whether the insertion of them here is intended as a compliment or a reflection upon the last mentioned author, we shall not take upon ourselves to determine; but be content with submitting to our readers an extract from this translation, corresponding with those we gave from the former ones †; tho' it may not be amiss to premise, that the translator's professed attention to render his *English* version nearly equal in the number of lines to those in the *Latin* copy, may have sometimes obscured his sense, as well as injured the harmony of his versification.

If skill'd celestial motions how to solve,  
How the *huge* planets round the sun revolve;  
Thro' the vast void to trace the *comets* line,  
Where *other* suns on *other* planets shine;  
Is not this high, this heav'n-pervading mind,  
Come down from *heav'n*, for *heav'n* again design'd?  
Plain in these efforts of the mind to see  
A force *innate*, from dregs *material* free:  
*Self-conscious* will too, love and hatred shown,  
Fear, hope, joy, grief, are plainly all her own;  
No *lumpish* properties; she can compare,  
Or sep'rate things, by merely *mental* care;  
Can gather *distant* truths, and re-unite  
The scatter'd portions in *one* friendly light:  
Draw hence the *cause* of things, and the *design*;  
And, in fair order, arts with arts combine:  
More near to truth *still* rising and more near,  
Till the whole causal *series* appear;  
The chain descending from th' Almighty's throne,  
From *heav'n* to earth---*ideas* too *her own*  
She can inspect, and inward notice take  
Whence, how, they rise,---and almost *know* her *make*.  
Is pow'r *corporeal* such? Machines, do they  
Know their own *strength*, or on what *food* to prey?

Cease then to *wonder*, when the body's gone,  
That *living* mind continues to *live on*.  
What *death*, I rather wonder, with what *darts*,  
Can e'er destroy it, since it has no parts;  
It cannot perish by *external* blow;  
It is the *mover of itself*, we know;  
And that which motion to itself can give,  
*Leaves* not itself—it must for ever *live*.

† In the *Review* for last *March*, p. 218:

MONTHLY CATALOGUE for July, 1754.

MISCELLANEOUS.

I. **L**IBERTY, in two parts. 8vo. 1s. 6d. *Bouquet*.  
The first part contains a defence of religious liberty, against the encroachments and impositions of popery: in the second, the author asserts the principles of whiggism; but tho' his sentiments are, in general, pretty just, yet he writes in a manner so rambling, and stile so unpolished, that we cannot but dismiss him without further compliment on his performance.

II. *A Letter from a Clergyman*, giving his reasons for refusing to administer baptism in private, by the public form; as desired by a gentleman of his parish. 8vo. 1s. *Griffiths*.

Those who desire to be furnished with arguments against the practice here justly condemned, will, we believe, meet with every thing in this pamphlet that can be urged on the subject, on the negative side, both from law and from conscience; the pious author appearing to us, to have amply considered, and worthily determined, with regard to his own conduct, in this branch of his function.

III. *The Mason's Creed*. To which is subjoined, a curious letter, written by Mr. Locke, author of the *Essay on understanding*. 4to. 6d. *Owen*.

On this occasion we can only repeat what we have formerly confessed, viz. That we are not initiated into the mysteries of masonry.

IV. *Memoirs of the Count du Beauval*, including some curious particulars relating to the dukes of *Wharton* and *Ormond*, during their exiles. With anecdotes of several other illustrious and unfortunate noblemen of the present age. Translated from the French of the Marquis d'Argens, author of the *Jewish Letters*. By Mr. Derrick. 12mo. 3s. *Cooper*.

The value of memoirs of this stamp is pretty well known. These, however, are far from being the worst of the kind. The stile is easy; but the particulars relating to the two Dukes not over curious.

V. *The History of the Moravians*, from their first settlement at *Hernhaag*, in the county of *Budingen*, down to the present time; with a view chiefly to their political intrigues. Collected from the public acts of *Budingen*, and from other authentic vouchers, all along accompanied with the necessary illustrations and remarks. The whole intended to give the world some knowledge of the extraordinary system of the *Moravians*,  
and

## 86 The MONTHLY REVIEW,

and to shew how it may affect both the religious and civil interests of the state. Translated from the *German*. 8vo. 2s. *Robinson*.

The *Moravian* policy (at least that of the leading-men) does not appear from this piece much to their credit. The performance, however, is so dry, so barren, and so tedious, that, from experience, we forewarn such as intend to read it, to set out with a good stock of patience.

VI. *Critical, historical, and explanatory notes on Shakespeare, with emendations of the text and metre.* By *Zachary Grey*, L. L. D. In two volumes. 8vo. 10s. *Manby*.

This work must have stood the author in a great deal of time and pains. 'I have,' says he in his preface, 'with tolerable care collated the two first folio editions of 1623, and 1632, especially the latter, with Mr. *Theobald's*, Sir *Thomas Hammer's*, and Mr. *Warburton's* (whose text I have generally made use of): by which, I think, it will appear, that there are many alterations for the worse, in these *modern editions*. I have read over the works of *Chaucer*, *Skelton*, and *Spencer*, and have endeavoured to point out those passages, which *Shakespeare* probably borrowed from thence, and to shew what things have been copied from him by the *dramatic writers*, who lived in or near his own time.

'I have compared his *historical plays* with those *histories*, from whence he certainly took them, and find him usually very exact, (some few points of chronology excepted). The emendations which I have attempted in the text, are put in the way of *quare*; and I have not taken upon me *dogmatically* to assert any thing, without a sufficient warrant for so doing.'

What extraordinary advantage has accrued to *Shakespeare* from so much assiduity, we must leave to be determined by readers of greater critical acumen: not being able, upon perusal of the work, to find it out ourselves.

### ASTRONOMICAL.

VII. *An Idea of the Material Universe, deduced from a survey of the solar system.* By *James Ferguson*. 8vo. 1s. Printed for the Author.

Mr. *Ferguson* supposes, with most modern astronomers, that the fixed stars are suns, having planets and comets moving round them; but as we gave a succinct account of a treatise on the same subject, written by Mr. *Wright*, it will be sufficient for us to refer the reader thither, Mr. *Wright* having carried this thought much farther than our author. See *Review*, vol. III. page 216.

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T H E  
MONTHLY REVIEW,  
For AUGUST, 1754.

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**ART. VIII.** *The Dignity of Human Nature ; or, a brief account of the certain and established means for attaining the true end of our existence.* By J. B. master of an academy at Newington-green, Middlesex. 4to. 10s. 6d. bound. Whiston, Millar, Doddsley, &c.

**T**HE public is obliged, for this sensible and useful performance, to one who appears to us to have a sincere and ardent desire to promote the interests of virtue and religion ; the most valuable interests among men. His design in it, to use his own words, is, *to shew what is truly great, ornamental, or useful, in life ; to call the attention of mankind to objects worthy of their regard, as rational immortal beings ; to give a brief, but comprehensive, account of the certain and established means for attaining the true end of our existence, happiness in the present and future states.*

The dignity of human nature he exhibits under the four following heads, viz. 1. *Prudence*, or such a conduct with respect to secular affairs, as is proper in itself, and suitable to respective circumstances, and naturally tends to make a man happy in himself, and useful in society. 2. *Knowledge*, or the improvement and enlargement of the faculties of the mind, as understanding, memory, and imagination. 3. *Virtue*, or a conformity of disposition and practice to rectitude, in all respects, as

to ourselves, our fellow-creatures, and our maker. 4. *Revealed Religion*, or a due enquiry into, and proper regard to any express revelation, which the supreme Being may have given to mankind.

The work is divided into four books, in the first of which our author treats of prudence, and lays down a series of directions with regard to the conduct of life in most circumstances of it, comprehending what is generally necessary for regulating conversation and action, with several hundreds of prudential maxims or aphorisms, collected from his own observation, and the works of the most approved writers.

In the second book he proceeds to the consideration of what makes another very considerable part of the dignity of human life, *viz.* The improvement of the mind by useful and ornamental knowledge. This book contains a scheme of education from infancy, in the different branches of science; a variety of useful hints, both for parents and tutors, on the great importance of bringing the passions and appetites of children early under proper discipline, and habituating them betimes to the love and practice of virtue; with several excellent directions in regard to the conduct of study, and observations on the errors that are generally committed in it. Mr. *Burgh* likewise directs the reader to such authors as are proper to be read on the several different branches of learning.

In the third book, our author goes on to treat of virtue, and as his subject rises in its importance, and consequently demands a higher regard, he considers it very largely; deduces a scheme of morality from what he apprehends to be its true foundation; gives an account of the divine intention in creating moral and accountable beings; considers the nature of man, his present state of discipline, and his obligations both in regard to himself, his fellow-creatures, and his creator; and lays down a great variety of detached moral reflections on different subjects.

The subject of the fourth book is revealed religion. Our author introduces it with observing, that there is nothing directly absurd or contradictory to reason, in the supposition of the possibility of a revelation given from God, for the reformation and improvement of mankind; that a direct explicit law, given by divine authority, is the very thing which such a short-sighted, and imperfect order of beings as mankind, were peculiarly in want of; that the guilt of wilfully rejecting or opposing divine truth must be more or less atrocious, according as the advantages for enquiry, and satisfaction upon the subject, are greater or less; that the faith, which is acceptable to God, is that rational reception of religious truth, which arises

from candid and diligent examination, and a due submission to divine authority; and that no wise man will think lightly of a scheme intended, as divine revelation is, for the important ends of republishing, with a set of authoritative sanctions, the religion of nature, and fixing beyond all dispute the duty of mankind, and the means for attaining their greatest happiness, and for communicating to them various important truths not known before, nor discoverable by human reason. That revelation has effectually done these things he endeavours to shew, by exhibiting a general view of it; after which he proceeds to the consideration of some particulars in revealed religion, such as the doctrine of providence, the destruction of mankind by a general deluge, the scripture-account of the fallen angels, the incarnation of *Christ*, and the resurrection of the body. He goes on to offer some considerations on the credibility of scripture, and concludes his work with a series of heads of self-examination on the chief points, in which the dignity of human nature consists; part of this we shall lay before our readers: it is as follows,

‘ Hast thou considered, O my soul, what thou art, and for what created? Dost thou habitually think of thyself as an Intelligence capable of immortality, and brought into Being on purpose for endless and inconceivable happiness? Does the thought of an hereafter engage thy supreme attention? Is eternity for ever in thy view? Dost thou faithfully labour, wish, and pray, for the necessary abilities and dispositions for acting up to the dignity of thy nature, and the end of thy creation? Or dost thou trifle with what is to thee of infinite importance? Thou would’st not surely suffer thyself to be deceived out of thy happiness? Thou would’st not surely put out the eye of thy reason, and rush headlong upon destruction? Try thy prudence and sincerity then, by comparing the diligence thou usest, and the care thou bestowest, upon the things thou knowest thyself to be sincerely attached to, with what thou think’st sufficient for securing an eternity of happiness. Dost thou rise early, and sit up late, to get a wretched pittance of the perishing wealth of this world? And dost thou wholly forget thou hast an eternity to provide for? Art thou ever ready, and upon the catch, to seize the empty bubbles of life, as they float along the stream of time? And dost thou let slip the only opportunity for making provision for futurity; the opportunity which, if it once escape thee, thou knowest a whole eternity will never more bring back? Dost thou suspect every person, and watch over every circumstance, that may any way affect thy worldly affairs?



## 84 The MONTHLY REVIEW,

‘ affairs? And dost thou take up with any security, or with  
 ‘ absolute uncertainty, to found thy prospect of future happi-  
 ‘ ness upon? Thou dost not count it prudence to say to thy-  
 ‘ self, riches will flow in of themselves; I shall of course rise  
 ‘ to a station of honour. And dost thou think it wise to say,  
 ‘ God is merciful; he will not punish my neglect of him, or  
 ‘ my rebellion against him; tho’ both scripture and reason shew  
 ‘ it to be impossible, that vice should in the end be happy? Or  
 ‘ dost thou pretend to have found out a new way to happiness?  
 ‘ Dost thou propose to out-wit infinite wisdom? Thou can’st  
 ‘ not surely think of being happy, without being virtuous?  
 ‘ Thou can’st not dream of a rational creature’s coming to  
 ‘ happiness, under the government of a being of infinite purity,  
 ‘ while his whole nature is depraved and polluted by vice?—

‘ Dost thou then make it thy supreme care to perform thy  
 ‘ whole duty, without neglecting the least article of it, how-  
 ‘ ever disagreeable to thy temper or turn of mind? and to avoid  
 ‘ every vice, every temptation to every vice, every appearance  
 ‘ of every vice, however grateful to thy depraved disposition?  
 ‘ Dost thou constantly watch over thyself? Dost thou suspect  
 ‘ every other person, lest his example or influence mislead thee?  
 ‘ Dost thou often and regularly meditate on thy ways, and ex-  
 ‘ amine thy heart and thy life? Dost thou perfectly know thy  
 ‘ own weakness? Hast thou all thy infirmities engraven on  
 ‘ thy remembrance? Dost thou dread vice more than poverty,  
 ‘ pain, or death? Dost thou carefully restrain every passion  
 ‘ and appetite within due bounds? Art thou afraid of the fa-  
 ‘ tal allurements of riches, honours, and pleasures? Dost thou  
 ‘ indulge them sparingly? Dost thou enjoy the gratifications  
 ‘ of sense with fear and trembling? Art thou ever suspicious  
 ‘ of thy frail nature, on this dangerous side?—

‘ Dost thou, O my soul, consider thyself as the creature of  
 ‘ Omnipotence, formed to fill a place, and contribute thy  
 ‘ share towards carrying on a scheme for the happiness of  
 ‘ multitudes? Dost thou think there is no duty owing by  
 ‘ thee, in consequence of the honour and the favour done thee,  
 ‘ in calling thee forth from thy original nothing, and giving  
 ‘ thee an opportunity to act an illustrious part, and rise in the  
 ‘ creation? Can’st thou think of thyself as capable of knowing,  
 ‘ fearing, loving and adoring the supreme Excellence, and yet as  
 ‘ no way obliged to any of these duties? Does not, on the con-  
 ‘ trary, the very capacity infer the necessity of performing  
 ‘ them? Can’st thou go on from day to day, and from year  
 ‘ to year, without ever raising a thought to thy creator? Hast  
 ‘ thou no ambition to enoble thy mind with the contempla-  
 ‘ tion

tion of infinite excellence? Hast thou no desire to imitate,  
 in thy low sphere, the all-perfect pattern? Dost thou think  
 ever to go to God, if thou dost not love God? The very  
 heathen will tell thee such a hope is absurd. Dost thou think  
 thy creator will raise thee to the enjoyment of himself against  
 thy own inclination, and in spite of thy impiety? Should he  
 now transport thee to the third heavens, dost thou imagine  
 thou wouldst find any enjoyment there, with a mind sunk in  
 sordid sensuality, deformed by vicious passions, and wholly  
 insensible of the sublime enjoyments of a state altogether spir-  
 ritual? As ever thou wouldst come to bliss hereafter, and  
 avoid utter destruction, do not deceive thyself in a matter  
 of infinite consequence, and where a mistake will be irreco-  
 verable. Thou knowest, that as the tree falls, so it will lie;  
 that as death leaves thee, so judgment will find thee; that  
 there will be no miracle wrought in thy favour, to *make* thee  
 fit for future happiness; but that thou wilt of course be dis-  
 posed of according to what thou shalt be *found* fit for; that  
 thy future state will be what thou thyself hast made it. That  
 therefore to think of passing thy life in vice and folly, and  
 to hope to be waded to future happiness upon the wings of  
 a few lazy and ineffectual wishes and prayers in old age, or  
 on a death-bed, is to expect to be rewarded, not according  
 to thy works, but to thy presumptuous hopes, which is in-  
 consistent both with reason and scripture. It is to think to  
 attain the greatest of all prizes, without any trouble. Yet  
 thou knowest, that even the trifles of this world are not at-  
 tained by wishes, but by industry. It is to imagine, that  
 the infinitely wise governor of the world will be put off in a  
 manner which no earthly superior would regard, otherwise than  
 as the highest insolence. Set thyself, therefore, if thou hast  
 any thought in good earnest to disengage thy attention from  
 the visionary delusions, and sordid gratifications, of the pre-  
 sent state, and to fix thy affections on the only object that  
 is worthy of them, or will prove adequate to them. Ac-  
 quaint thyself with his perfections. Solace thyself with his  
 love. Prostrate every power and every faculty before him  
 in humble adoration, and self-annihilation. Trust to him  
 (in well-doing) for the supply of every want, for the life  
 that now is, and for eternity. Sacrifice every favourite  
 passion, and every crawling appetite, every prospect in life,  
 with family and friends, and life itself, to his obedience.  
 Never think thou hast done enough, or canst do too much,  
 to gain his approbation: for if thou dost but secure that,

‘ it will be of no consequence to thee, if all the princes and potentates on earth frown on thee.’

There being a great variety of subjects treated of in this performance, we could not, without swelling the article to an immoderate length, give our readers a regular abstract of it; and have therefore been obliged to content ourselves with a general account, referring such of our readers as are desirous of a farther acquaintance with it, to the work itself, where they will find abundant satisfaction, and meet with many just and interesting observations on some of the most important subjects that can employ the thoughts of the human mind.

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ART. IX. *An Enquiry into the Patriarchal and Druidical Religion, Temples, &c. Being the substance of some letters to Sir H. Jacob, bart. wherein the primæval institution and universality of the christian scheme is manifested; the principles of the Patriarchs and Druids are laid open, and shewn to correspond entirely with each other, and both with the doctrines of christianity; the earliest antiquities of the British islands explained; and the sacred structures of the Druids, particularly those of Abury, Stonehenge, &c. minutely described. With an introduction in vindication of the several hieroglyphical figures described and exhibited in the course of this treatise. By William Cooke, M. A. rector of Oldbury and Didmaston, in Gloucestershire, vicar of Enford, in Wiltshire, and chaplain to the Right Hon. the Earl of Suffolk. Illustrated with copper-plates. 4to. 3s. L. Davis.*

THE author having brought his arguments, that the *Phœnicians* held the patriarchal religion, tho’ under some corruptions; and that they came very early to our islands on account of the tin-trade; supposes they communicated, in course of time, many of their tenets, which the Druids embraced. This he confirms by an argument which is too material not to be extracted, *viz.* That the measures of the druidical temples still left among us, ‘ are observed to fall easily and naturally in round and full numbers into the scale of the antient *Phœnician* or *Hebrew* cubits. Nor will they admit of the standard measure of *Greece* or *Rome*, or any western nation, without being divided and broken into infinite and trifling fractions.’

Admitting this to be fact, it may easily be allowed, that as the Druids erected their temples upon the *Phœnician* standard, they

they might also have received several of the religious tenets of that people: and if the *Phenician* tenets were *patriarchal*, the *druidical* religion might be, in some points, *patriarchal* too.

This is the chief point upon which the rest of this author's assertions in the title-page depend. The correspondence of the *patriarchal* with the christian system in some points of doctrine, we presume, will scarce be denied; but whether those *principles* of the *patriarchs* which referred to *christianity*, were ever communicated to the *Druids* by the *Phenicians*, as well as the *patriarchal customs* they brought hither, cannot be so readily granted.

The work is well worth perusal; and the author, tho' possibly he may not have left his positions fully proved, has acquitted himself much to his credit.

ART. X. *Conclusion of the account of Bolingbroke's works.*

HAVING, in some preceding articles, given our readers a brief view of his lordship's essays, we shall, in this article, conclude the account of his works, with that of the fifth volume, which consists of fragments or minutes of essays. In these there is no regular train of thought carried on, and tho' his lordship starts a great variety of subjects, yet very few, if any of them, are treated with accuracy or precision. We shall, however, run over them briefly, in the order in which they lie.

The first fragment contains some observations on Dr. Cudworth's treatise concerning eternal and immutable morality, which his lordship finds great fault with, and tells us, that there are no such eternal abstract ideas, either in or out of the supreme mind, as the doctor and others suppose; and that all the incorporeal substances, with the verities clinging like ivy about them, that have been said to exist eternally and independently, neither exist, or ever did exist, out of the imaginations of metaphysicians, those fruitful nurseries of phantastic science,

'Should any one ask,' says he, 'like Cudworth, at what time it was not yet actually true, that a triangle has three angles equal to two right angles; or when it began to be true, that twice four are eight? It would be a full and sufficient answer to say, that the time when neither these truths, nor the ideas from a comparison of which they result, did exist, was that wherein God had not yet created any intelligence whose manner of knowing was by the intervention of ideas, and that these ideas began to exist when such in-

' telligent beings were actually created. There never was a  
 ' time when two and two were unequal to four: but there was,  
 ' we may conceive, a time when their equality did not exist,  
 ' because no numeral things existed, nor any mind to com-  
 ' pare them, except the supreme mind; which being assumed  
 ' not to know by the help of ideas, can no more be said to  
 ' compare than to perceive them, or to perform any opera-  
 ' tions about them. If he who made this answer was pressed  
 ' by arguments drawn from the consequences of it, he would  
 ' have at least the advantage of retorting arguments drawn  
 ' from the consequences of the other hypothesis, and of shew-  
 ' ing that he, and those learned divines he opposed, were in a  
 ' case very common to theists and atheists in their disputes.  
 ' He had difficulties in his way: they had absurdities in theirs.  
 ' He would own the difficulty of accounting for knowledge  
 ' independently of ideas; but he would demonstrate the ab-  
 ' surdity of maintaining, that knowledge in God is dependent  
 ' on ideas, and these ideas independent on him. He would  
 ' have the further advantage of stopping his enquiries where  
 ' the means of knowledge stop; of confessing his ignorance,  
 ' and of preserving that awful respect for the supreme Being  
 ' which divines are apt, above all other men, to lose, by rea-  
 ' soning about his nature and his attributes, as well as his pro-  
 ' vidence, in a stile and manner that no other theist presumes  
 ' to use, and to which they have no better pretence than that  
 ' which the taylor gives them; by making gowns for them and  
 ' coats for every one else.

' Were men, even they who affect to examine like philo-  
 ' sopers, and to investigate truth in all the recesses of it, less  
 ' ignorant of that which is nearest to them, of themselves, and  
 ' less liable to be blinded by their affections and passions, by  
 ' the force of habit, and the determining influence of self-in-  
 ' terest, it would not be so easy as it is, to impose such high  
 ' opinions of the human, and such low opinions of the di-  
 ' vine nature. In attempting the first, metaphysicians and  
 ' divines run the risk of having the conscious knowledge of  
 ' every man opposed to them; for every man knows, or may  
 ' know, that the faculties of his mind, and his means of  
 ' knowledge, are not such as they would persuade him that  
 ' they are. Every man has reason to suspect, from the natural  
 ' imperfections, from the accidental infirmities, from the sen-  
 ' sible growth, maturity, and decay of that which thinks in  
 ' him, and from its apparent dependance on the body, that  
 ' his soul, whatever it be, has no affinity with the all-perfect  
 ' Being. To maintain, therefore, an opinion of this affinity,

' the

the same persons have recourse to another method, from man, whom we can see, to God, whom we cannot see; from man, of whom we have intuitive, to God, of whom we have demonstrative knowledge alone; and which goes little farther than a certainty of his existence, and of his infinite power and wisdom, but not so far as to reach his manner of existing, or his manner of knowing. The knowledge of men is confined to ideas. They cannot raise it higher in imagination, in their own, nor in that of other men. They try, therefore, to reduce the divine knowledge to their own low level, and, as strange as it is, it is true that they succeed.

Let them not succeed with you and me. This world, which is the scene of our action, is the scene of our knowledge: we can derive none that is real from any other, whatever intellectual worlds we may imagine. Let us consider then how it is constituted, in what relations we stand; to what ends we are directed. Let us trust to pure intellect a little less than we are advised to do, and to our senses a little more. When we have examined and compared the informations we receive from these, and have reasoned *à posteriori*, from the works to the will of God, from the constitution of the system wherein we are placed by him, to our interest and duty in it, we shall have laid the foundations of morality on a rock, instead of laying them on the moving sands, or the hollow ground, that metaphysics point out to us. Thus we shall know, as God designed we should know, and pursue, as far as our part extends, the plan of infinite wisdom. Instead of amusing ourselves vainly with a false sublime, let us keep soberly within the bounds of our nature; let us reason cautiously, pronounce modestly, practise sincerely, and hope humbly. To do this, is to be wise and good; and to be wise and good, is better far than to be a philosopher, a metaphysician, or even a divine.

His lordship goes on to shew, how absurd and inconsistent the notions of those are, who set the principles of morality out of our sight and their own too, by assuming them to be derived from eternal natures, independent on the will of God; of those who lay these principles as low as the level of human policy, by assuming them to be nominal natures, dependent on the will of man; of those who insist, that God wills we should follow, in our moral conduct, the same eternal rule which he follows himself in the government of the universe; and of those who affirm, that, far from having any rule at all, every thing is indifferent in its nature; and man by nature a law-

lawless savage. After censuring these extremes, he proceeds to enquire a little more particularly, what the truth is which lies between them, how the laws of nature unfold themselves to the human understanding, how self-love leads to sociability; and the most confined principle extends itself to be that which connects the whole race of mankind.

All, we are told, that can be said concerning natural law, to any real and useful purpose, is extremely plain, and lies in a very narrow compass, tho' many volumes have been written, and many disputes have arisen, about it; whilst men have been, as authors are commonly, much more intent to shew their learning or acuteness, than to set their subject in a clear and sufficient light. There is a sort of genealogy of law, his lordship observes, in which nature begets natural law; natural law, sociability; sociability, union of societies by consent; and this union by consent, the obligation of civil laws.

'When I make sociability the daughter of natural law,' says he, 'and the grand-daughter of nature, I mean plainly this: Self-love, the original spring of human actions, directs us necessarily to sociability. The same determination of nature appears in other animals. They all herd with those of their own species, with whom they sympathize more; whose language, perhaps, whether it consists in signs or sounds, they understand better; and from whom, if individuals do not receive much good, they may have less evil to apprehend. This instinct operates, at least, as strongly in man. I shall not contradict what Tully says in his offices, that if we were not sociable *propter necessitatem vitæ*, on account of our mutual wants, if they were all supplied by Providence, and without any human help, *quasi virgula divina*, yet still we should fly absolute solitude, and seek human conversation. I believe we should. But even in this imaginary case, self-love would be the determining principle still. That friendships may be formed and maintained, without any consideration of utility, I agree. There is a sort of intellectual sympathy, better felt than expressed, in characters by which particular men are sometimes united sooner, and more intimately, than they could be by mere esteem, by expectation of good offices, or even by gratitude. I know not, to say it by the way, whether there is not a sort of corporeal sympathy too, without the supposition of which, it is impossible to account for the strong attachments which some men have had for the least tempting, and in all respects the least deserving women; and some women for the least tempting and least deserving men.

'But

' But this is not the case of general sociability. To account  
 ' for that, we have no need to recur to occult qualities. In-  
 ' stinct leads us to it, by a sense of pleasure: and reason, that  
 ' recalling the past, foresees the future, confirms us in it, by a  
 ' sense of happiness. Instinct is an inferior principle, and suf-  
 ' ficient for the inferior ends to which other animals are di-  
 ' rected. Reason is a superior principle, and sufficient for the  
 ' superior ends to which mankind is directed. The necessities,  
 ' the conveniences of life, and every agreeable sensation, are  
 ' the objects of both. But happiness is a continued enjoyment  
 ' of these, and that is an object proportioned to reason alone.  
 ' Neither is obtained out of society; and sociability therefore  
 ' is the foundation of human happiness. Society cannot be  
 ' maintained without benevolence, justice, and the other mo-  
 ' ral virtues. These virtues therefore are the foundation of  
 ' society: and thus men are led, by a chain of necessary con-  
 ' sequences, from the instinctive to the rational law of nature,  
 ' if I may speak so. Self-love operates in all these stages.  
 ' We love ourselves, we love our families, we love the par-  
 ' ticular societies to which we belong, and our benevolence  
 ' extends at last to the whole race of mankind. Like so many  
 ' different vortices, the center of them all is self-love, and that  
 ' which is the most distant from it is the weakest.

' This will appear to be in fact the true constitution of hu-  
 ' man nature. It is the intelligible plan of Divine Wisdom.  
 ' Man is able to understand it, and may be induced to follow  
 ' it, by the double motive of interest and duty. As to the  
 ' first, real utility and right reason coincide. As to the last,  
 ' since the author of our nature has determined us irresistibly  
 ' to desire our own happiness, and since he has constituted us  
 ' so, that private good depends on the public, and the happi-  
 ' ness of every individual on the happiness of society, the  
 ' practice of all the social virtues is the law of our nature, and  
 ' made such by the will of God; who, having determined the  
 ' end, and proportioned the means, has willed that we should  
 ' pursue one by the other. To think thus, is to think rea-  
 ' sonably of man, and of the law of his nature, as well as  
 ' humbly and reverently of the supreme Being.'

His lordship observes farther on this subject, that the divine  
 institution of the law of nature rests on fuller and more con-  
 vincing proofs, both external and internal, than any that have  
 been found, or could be given, of the divine institution of  
 christianity. The latter, he allows, has all those which the  
 manner in which it was revealed, and the nature of it, allowed  
 it to have: but the manner in which the former has been re-  
 vealed



vealed to mankind, as well as the matter of it, admitted, he thinks, of proofs of both kinds, much more evident, and much more proportioned to the human understanding.

Natural religion being founded on human nature, the work of God, and on the necessary conditions of human happiness, which are imposed by the whole system of it, every man, we are told, who receives the law of nature, receives it on his own authority, and not on the authority of other men, known or unknown, and in their natural state as fallible as himself. The revelation is not communicated to him only by tradition and history, it is a perpetual, a standing revelation, always made, always making, and as present in these days as in the days of *Adam*, to all his offspring. So that the external proofs of the divine institution of the law of nature, his lordship thinks, are conclusive to every theft: as to the internal, he proceeds to examine them, and to compare them with the proofs that are contained in, or deduced from, the scriptures, to shew their divine original. And here we are told, that natural law is founded in reason, which every creature that has it may exercise, that christianity is founded in faith, and that faith proceeds from grace.

‘He who has not faith,’ says his lordship, ‘cannot fulfil a law that consists at least as much in believing as in practising; and whether he shall have grace or no, does not depend on him. Thus the difference between the internal proofs of the two laws stands in one respect. The contents of the law of nature are objects of such a certainty, as the author of nature alone can communicate. The contents of the whole christian system, laid down in our scriptures, are objects of such a probability as may force assent very reasonably in this case, without doubt; altho’ a concurrence of various circumstances, improved by the credulity of some men, and the artifice of others, has forced this assent in cases not very dissimilar, and wherein it would have been more reasonably with-held. The difference here stated, between the manifestations of the will of God to man in the law of nature, and in every other law, is so true, that every other law is controuled by it, and could not pass for the law of God, if it was seen to be repugnant to the former.’

Another internal proof of the divine original of the law of nature, it is said, is the plainness and simplicity which renders it intelligible in all times and all places alike, and proportions it to the meanest understanding. The first principles of natural religion, his lordship thinks, are so simple and plain, that they want neither paraphrase nor commentary to be sufficiently un-

understood; whereas the very first principles of christian religion, concerning the fall and redemption of man, are so veiled in mystery of language, that without a comment, or with one, and even with that of *St. Paul*, they give us no clear and distinct ideas, nor any thing more than forms of speech and words to pronounce.

After mentioning some other internal proofs of the divine original of the law of nature, he goes on to shew briefly, how it has been blended, notwithstanding its plainness, importance, and consistency, with many absurd and contradictory laws, in all ages and countries, by legislators who published them, sometimes in their own names, and sometimes in the name of God; as well as with customs of the same kind, which, if they arose independent on laws, obtained the force of laws. He then makes some observations on the several hypotheses that have been made to account for the beginning of civil society, for the nature of it, and for the motives to it; all of which, he says, have some degree of probability, and might have some share in framing those political congregations, by which mankind has been divided into distinct nations, and the great commonwealth, as the *Stoicians* called it, not improperly, into distinct states; but no one of them must pass for universal, nor be supposed to have done the work alone. The foundations of civil or political societies in general, he imagines, were laid by nature, tho' they are the creatures of art; societies were begun by instinct, and improved by experience; they were disturbed early, perhaps as soon as they were formed, both from within and from without, by the passions of men: and they have been maintained ever since, in opposition to them, very imperfectly and under great vicissitudes, by human reason, which is exercised in particular systems of law, for particular states, in leagues and covenants between state and state, and in tacit agreements, that constitute what is commonly called *the law of nations*. The first societies of men, according to his lordship, were those of families, formed by nature, and governed by natural law; and the second, those of kingdoms and states: hear what he says,

‘Neighbourhood, an intercourse of good offices, and, in a word, mutual conveniency, might give a beginning, by the union of independent families under compacts and covenants, to civil societies: but the principal cause of such artificial or political unions was of a very different kind. We cannot suppose that all the members of every family lived in a state of uninterrupted concord. There was a quarrel, and one brother assassinated another, even in the family of the first man.

‘ man. But still in societies, as confined as these, the father’s  
 ‘ eye was over the whole community ; paternal authority, not  
 ‘ the royal fatherhood of that ridiculous writer *Filmer*, was  
 ‘ always ready to interpose, and the remedy of separation was  
 ‘ always at hand, when every other failed. The state of man-  
 ‘ kind altered extremely, when families had been long sepa-  
 ‘ rated, whatever the cause of separation was ; and when the  
 ‘ natural bands were not only loosened, but lost and forgot  
 ‘ in the course of generations ; when there was no longer any  
 ‘ regard to one common ancestor ; when there was no autho-  
 ‘ rity to interpose between different people, or to influence and  
 ‘ direct their conduct, as paternal authority had done, where  
 ‘ different members of the same family were alone concerned ;  
 ‘ then mutual injuries became more frequent, and their conse-  
 ‘ quences more fatal.

‘ As fast as the distribution of mankind into families, and  
 ‘ as paternal government ceased, men went out of a natural  
 ‘ into a political state. The former was so little what it has  
 ‘ been represented, a state of individuality, that individuality  
 ‘ could never be properly ascribed to creatures born in society,  
 ‘ and members of it as soon as born. Individuality belongs  
 ‘ to communities, not to persons. Families might be con-  
 ‘ ceived as individuals, tho’ not men, in the state of nature ;  
 ‘ and civil societies much more so in the political state. The  
 ‘ reason is plain. We have a natural sociability, that is, we  
 ‘ are determined by self-love to seek our pleasure and our uti-  
 ‘ lity in society, as it has been said ; but when these ends are  
 ‘ once sufficiently answered, natural sociability declines, and  
 ‘ natural insociability commences. The influence of self-love  
 ‘ reaches no farther. Societies become in all respects indi-  
 ‘ viduals, that is, they have no regard to others, except re-  
 ‘ latively to themselves ; and self-love, that promoted union  
 ‘ among men, promotes discord among them. Like the phi-  
 ‘ losopher of *Malmesbury’s* wild men, they act as if they had a  
 ‘ right to all they can acquire by fraud or force : and a state  
 ‘ of war, so far from being the cause, has been the effect of  
 ‘ forming distinct societies ; tho’ by the general plan of na-  
 ‘ ture the propagation of mankind makes it necessary to form  
 ‘ them. Such is our inconsistency, such are the contradictions  
 ‘ that unite in the human character.

‘ *Hobbes* and *Cumberland*, in opposition to him, have said  
 ‘ much about the societies of ants and bees. I shall compare  
 ‘ them with those of men no further than the comparison is  
 ‘ apposite to my present purpose. The bees then, for it will  
 ‘ be enough to speak of one species, and the comparison will  
 ‘ hold.

hold best with that of which we have most experience; the bees, I say, co-operate visibly to one end, the general good of their respective communities, not by choice, nor compact, most probably, nor by authority neither, for their monarchs have no stings to punish the disobedient or the lazy; but by one invariable and constant direction, that of instinct. If reason could supply the place of instinct, be always at hand, and determine with as much force, men might be as good citizens as bees. But the rational creatures neglect their reason, or degrade her, in the intellectual oeconomy, and make her the vile instrument of their appetites and passions. This is so much the case, that men would have been what *Hobbes* assumes that they were, if the Divine Wisdom had not constituted them so, that they are, as soon as they come into the world, members of societies which are formed by instinct and improved by reason. What reason cannot do by herself, she does in some degree by the adventitious helps which experience enables her to acquire, by orders and rules of government which every man concurs to maintain; because every man is willing to controul the passions and restrain the excesses of others, whatever indulgence he has for his own. I said, in some degree; for even with these adventitious helps, reason preserves human societies unequally, and by a perpetual conflict: whereas instinct preserves those of bees in one uniform tenor, and without any conflict at all. The passions rebel against reason; but instinct is reason and passion both.

Thus bees live with bees in their several hives, and have much advantage over men in domestic life. But their sociability goes no further. Whenever any of these families, for so such they may be compared, transmigrate or send out colonies to seek new habitations, cruel wars ensue, if you will take the word of *Virgil*, as good a naturalist at least as *Homer*, for it. I have read somewhere that *Origen* thought God had thus determined them, to set an example of making war to men. I had rather believe the father misunderstood, or belied; and assume, that the same instinct governs these animals no longer, when they forsake the hives; so that their own ferocity, or that of their kings, carries them to all the excesses of unsociability. Every king is a *Josiah*, or an *Attila*, and under his command

*corpora bello.*

*Obiectant, pulchramque petunt per vulnera mortem.*

‘ As long as he lives, there is no composition, no peace, nor truce to be had. They fight *usque ad internecionem*. As soon as he falls, they plunder their common hive, and the family or little state is dissolved.

*Rex incolumi, mens omnibus una est,  
Amisso, rapere fidem, construâque molla  
Diripuerit ipsa, et crates solvere favorum.*

‘ It is not quite the same in the case of mankind. Their families or herds, and the colonies they send out, unite sometimes for mutual utility with others, as I have hinted. Reason, which had co-operated with instinct before, takes the place of it now. They coalite amicably by covenants; they make laws by common consent, and from being members of a natural, they become such of a political society. It seems however, that these political societies have been more frequently formed by compositions after wars, by a forced submission to the law of conquerors, and by associations made to prevent conquest. We easily conceive, that the insociability of families made the strongest invade the weakest, and the weakest unite against the strongest. When larger communities were thus formed, the same insociability, and therefore the same policy, continued; so that fear may be said to have been a principal inducement in this manner to mankind, not to form societies, as it has been understood, but to submit to civil government.

‘ Communities, formed by the union of different families, were not only more numerous than any particular families; but they were composed of heterogeneous parts, of members unconnected by consanguinity, or the habit of living together, and connected only by accidental circumstances, and the tie of covenants. These circumstances, or the dispositions they had produced, might alter; and the tie of covenants, without a supreme power to enforce the observation of them, could not hold. Paternal authority, therefore, which had been sufficient to maintain, in some degree, peace and good order in societies composed of a few, and those few members of the same family as well as of the same society, might be insufficient, on both these accounts, to maintain the same degree of peace and good order in communities more numerous, and incorporated rather by art, or by force, than by nature. Thus it became necessary to establish a power superior to that of the fathers of families, and as fast as men went out of the state of nature, to substitute artificial to natural government. This was not done all at once, I suppose,

pose, not every where in the same manner: but it seems most probable, that these governments were in general monarchical. I know that some writers have thought otherwise; but they have no more right to affirm than I have, who am far from affirming. We must all guess, and probabilities must be weighed. It has been said; (*Puff.* l. vii. c. 3.) that when men, who were in a state of natural freedom, and natural equality, resolved by common consent to submit themselves to civil government; they chose the Democratical form, in order to keep this government in their own hands; and that the fathers of families, who had been used to independency, must have concurred in the same choice. Now the very reverse of this seems more probable to me. The fathers of families, who could not all be kings upon this change, would have preferred *Aristocracy* to *Democracy*, and the multitude would have preferred monarchy to both. The former would have been desirous to retain some image of their ancient authority, and the latter would have slid into a form of government that resembled the paternal, to which they had been accustomed, much more easily than they would have constituted one entirely new; and the nature of which, for want of experience, would not have been very obvious to their apprehension. This easy transition, from paternal government to monarchical, seems to have been very well understood by *Lycargus*, who, when he was advised to establish a popular government in *Sparta*, bled his adviser try in the first place to establish *Democracy* in his own family. One may conceive equally well how monarchy changed, by the abuse of power, into *Aristocracy* or *Democracy*; and how these changed, by the usurpation of power, into monarchy. But the most ancient traditions, and the authority of ancient writers, I think, concur in establishing this matter of fact, that monarchy, I do not say absolute monarchy, nor tyranny, was the first form of civil government. There are many passages to this purpose that might be collected, if it was worth my while.

His lordship is at great pains to shew, that political societies grew out of natural, and that civil governments were formed not by the concurrence of individuals, but by the associations of families. This distinction he thinks the more necessary to inculcate, because for want of making it, and by representing mankind to themselves like a number of savage individuals, out of all society, in their natural state, instead of considering them as members of families from their birth, our best writers, it is said, even Mr. *Hooker*; and much more Mr.

*Locke*, have reasoned both inconsistently, and on a false foundation. Inconsistently, because they sometimes acknowledge paternal government to have preceded civil, and yet reason about the institution of civil, as if men had been then first assembled in any kind of society, or had been subject to any kind of rule; for to say that the law of nature was of itself such a rule, and that every one of these independent inhabitants of the earth did, or might, exercise justice for himself and others who violated this law, was language, we are told, unworthy of Mr. *Locke*, and unnecessary to his system; tho' it is the language of his second chapter in his second book of civil government. Falsely, because it is easy to demonstrate that mankind never was in such a state of nature as these authors generally, the best and the worst, have assumed, by demonstrating that the generations of men could not have been continued in such a state.

After several reflections on what Mr. *Locke* has said in regard to government, and pointing out the different manners in which he supposes civil societies to have been formed, his lordship proceeds to take notice of those instances wherein things are, and have been, forbid by civil or ecclesiastical laws, which are not only permitted in the fullest manner by the law of nature, but seem much more conformable to it than the institutions opposed to them; and of others, wherein things directly forbidden by the law of nature are, and have been, permitted, or commanded, by civil or ecclesiastical laws, and by both. And here he gives us his sentiments in regard to polygamy, which is distinguished by civilians into two sorts; that of one man who has several wives, and that of one woman, who has several husbands. The first sort, he thinks, is quite conformable to the law of nature, and provides the most effectual means for the generation and education of children. Accordingly, the prohibition of it he looks upon to be not only a prohibition of what nature permits in the fullest manner, but of what she requires too in some manner, and often in a greater degree than ordinary, for the reparation of states exhausted by wars, by plagues, and other calamities.

His lordship employs a great number of pages in treating of the unnatural religions, laws, and customs which have been established in the several societies of men, notwithstanding that the tables of natural religion and law are hung up in the sight of all men; but for what he says on this subject, we must refer our readers to his own fragments. He goes on to make a variety of reflections upon what Dr. *Clarke* has advanced in his *Evidences*, &c. and is at great pains to shew, that the heathen

then philosophers were not unable to reform mankind, for the reasons given by the doctor, but for reasons of a very different kind. It would be a full answer, he imagines, to all that can be urged in favour of the doctor's hypothesis on this head, to ask, whether the reformation which heathen philosophers could not bring about effectually, has been effected under the *Jewish* and *Christian* dispensations? For under these we are told, all the knowledge, and all the means which are assumed to be necessary, and to have been deficient in the state of paganism, as well as some means really wanting to the philosophers, were amply supplied. Part of what he says under this head is as follows:

‘ Consider *Judaism* as a religion given by God himself, in the most ostensible manner, to a people whom he chose to be his peculiar people, whom he separated from the rest of mankind, and with whom he made a solemn covenant. Consider the whole series of miracles that were wrought, to convince, to persuade, to assist and defend, to reward and to punish this people occasionally. Add to all this, that God exercised kindly power amongst them for a time, and that the *Shekinah*, or his divine presence over the mercy-seat, continued amongst them till the destruction of their first temple. Consider this, and then consider that their history is little else than a relation of their rebelling and repenting; of their proneness to one, and of the extreme difficulty with which they were drawn, even by supernatural means, to the other. Consider that these rebellions were not those of particular men, surprized and hurried into disobedience by their passions, but national deliberate violations of the law, and defiance of the supreme Being. Is it possible that any one, who believes the history of the bible true, should believe, after he has read it, that the want of a divine authority, and of a principle higher than reason, hindered the heathen philosophers from reforming the world effectually; that they would have succeeded, if they had really had them, as they sometimes pretended to them; and that for this reason, which they were sagacious enough to discover, they desired and expected a revelation? Surely it is impossible. —

‘ There is so little pretence to draw the shadow of an argument from the ineffectual endeavours of the heathen philosophers to reform the world, that the world has not been effectually reformed, nor any one nation in it, even by the promulgation of the gospel, even where christianity has flourished most in speculation and external devotion. The son of God, God himself, came upon earth, was born of a wo-



' man, lived among men, preached a new covenant, wrought  
 ' miracles, sent his disciples to all nations, who established his  
 ' church among them. What has happened? This church  
 ' has been so far from reforming mankind, that it stood in  
 ' need of being itself reformed, as soon as it was established.  
 ' The gates of hell have not yet prevailed against it, and we  
 ' are to believe that they never will. But the gates of hell  
 ' have shook it extremely in all ages, and the prince of hell has  
 ' made from the first most terrible incursions within the pale of  
 ' it. Much zeal has been expressed about articles of faith,  
 ' much regard has been paid to the outward service of God; and  
 ' wealth and power, and pomp and dignity, have been lavish-  
 ' ly bestowed on an order of men, who affect to be thought  
 ' successors to the apostles, and whose institution is avowedly  
 ' directed to reform the manners of men, as well as preserve  
 ' the purity of faith. Every defect, except that of not living  
 ' up to their doctrines, which is supposed to have rendered  
 ' the preachers of natural religion incapable of reforming the  
 ' world, has been supplied in the preachers of revealed religion.  
 ' The doctrines of these men have been certainly enforced by  
 ' a divine authority; and they have been assisted by an higher  
 ' principle than philosophy and bare reason. They had an-  
 ' tiently all the advantages of opposition and persecution. They  
 ' have enjoyed ever since, and during a course of fourteen cen-  
 ' turies, all those of support and of favour, from civil govern-  
 ' ment, and of blind submission from the people. With all  
 ' these advantages, they have not wrought a more effectual re-  
 ' formation. Morality has not been better taught by them,  
 ' nor better practised under their influence. On the con-  
 ' trary, having united in themselves the two characters of phi-  
 ' losophers and priests, they have often sacrificed the former  
 ' to the latter, not for the sake of revealed religion, which is  
 ' founded on natural, and can require no such sacrifice, but,  
 ' like the priests of paganism, for the sake of their craft.

' Examples will be brought, I know, in opposition to what  
 ' is here advanced. Examples of a religious zeal, which pre-  
 ' vailed among all the primitive christians, to such a degree,  
 ' that, tho' some of them declined, many of them courted,  
 ' martyrdom; examples of particular men, who have deserved  
 ' a sort of apotheosis for the purity of their doctrines and the  
 ' sanctity of their lives; and examples, on the other hand,  
 ' of pagan ferocity and cruelty, contrasted with christian mo-  
 ' deration and charity. It would not be hard, but it would be  
 ' a long and invidious task to shew, in a variety of instances,  
 ' how partially these examples are produced, and these con-  
 ' parisons

‘ parisons are made. Let us be content with a few general reflections.

‘ That a religious and enthusiastic zeal animated many of the primitive christians, both the orthodox and the heretics, is most certain. But to make the example prove what it is designed to prove, this zeal should have been singular, a peculiar effect of christian revelation; whereas nothing is, nor has been ever more common. The zeal of the *Jews*, whilst they lived in the midst of revelations and miracles, was not comparable to that which they shewed when they had nothing but the foolish comments of their misnical doctors instead of the one, and enthusiastical visions and superstitious signs instead of the other. We shall find the same, if we go for examples to many of the pagan nations. We shall find not only particular men, but whole bodies of men, among them, as well as among christians, ready to devote themselves to death, not only for their absurd religions; but for their attachment to a party, or to the most whimsical point of imaginary honour. It is not much to that of revelation, therefore, to ascribe to it what may be the effect of imposture and error: and enthusiasm is no more a proof of true religion, than martyrdom is of a good cause.

‘ The examples of men, reputed saints for the purity of their doctrine, and the holy austerity of their lives, will avail as little to shew, that the christian revelation reformed the world; any more than the endeavours of heathen philosophers. Their doctrines, the doctrines of these saints I mean, were such as related either to the metaphysical speculations of theology, and to the practice of ceremonies and rites established for outward worship and ecclesiastical discipline, or to moral obligations and the duties of natural religion. About the first and second, it must be confessed, that the pastors of the church were in those days, as they are in ours, extremely intent. But the disputes that arose among them on all such occasions, and the scandal with which they were carried on by all sides, leave it very doubtful to whom this purity is to be ascribed, and much more probable that it was to be ascribed to none. It seems that no side had a good claim to it, in many cases, whilst the disputes lasted. When they were determined by councils, however this determination was procured, a standard of purity was assumed to be fixed; and authority did what neither reason or revelation could do, it ascertained orthodoxy in belief and practice, till new disputes arose, or till old ones were revived. These doctrines and these rites have been so far from reforming the world, that they have pro-

'moted, by the disputes raised about them, more hatred, ma-  
 'lice, and uncharitableness, than ever was in it before. They  
 'have diminished the flames neither of ambition nor avarice,  
 'They have added fresh fuel to them, and have kindled new  
 'flames of their own. In short, the examples of these saints,  
 'with respect to these doctrines, will never prove the utility  
 'of revelation: and with respect to those that regard moral  
 'obligations, and the duties of natural religion, they either  
 'neglected them, or taught them more imperfectly than sever-  
 'al of the heathen philosophers. When I say that they neg-  
 'lected them, this I mean. The theology contained in the  
 'gospel lies in a very narrow compass. It is marvellous, in-  
 'deed; but it is plain, and it is employed throughout to en-  
 'force natural religion. This seems to be the end, and re-  
 'vealed religion the means, both which it would have been  
 'for the honour of christianity, and for the good of mankind,  
 'to have left so. But the saints that have been quoted, took  
 'another course from the first. Instead of making theology,  
 'and the external duties of religion, serve as means, they in-  
 'sisted on them, as if knowledge in metaphysics, ceremony,  
 'and ecclesiastical dominion, had been the principal ends of  
 'revelation. They insisted on them so constantly, and so vo-  
 'luminously, that natural religion held but the second place in  
 'their system; and that righteousness of faith became much  
 'more important than righteousness of works. On this ac-  
 'count we may say, that they neglected, in some sort, the  
 'doctrines of natural religion: they practised them ill, and  
 'they could scarce fail to teach them both imperfectly and er-  
 'roneously; since they derived them, *à priori*, from principles  
 'of their own theology, and from the ideas they framed of  
 'the divine attributes, instead of deriving them, *à posteriori*,  
 'from the constitution of the human system. To this we must  
 'ascribe the wild allegories with which they perplexed the  
 'plainest dictates of reason, the affected refinements which  
 'are impracticable in any national society, and the immoral  
 'doctrines which ought to have been banished, with the saints  
 'who taught them, out of all societies. The charge I bring,  
 'is not that of passion, nor prejudice, no, nor of ignorance.  
 'I am able to justify it in all its parts, by some instances: and  
 'if you would see it made good by more, and by more learned,  
 'authorities, consult such writers as *Barbityrac*, who was pro-  
 'voked by a saucy monk, to publish his book, *La morale des*  
 '*peres*. Consult other critics, of whom there are many. Nay,  
 'consult the authors who deny his charge; and I will appeal  
 'to your judgment on what you find even in them, provided  
 'you

you weigh the facts in the balance of common sense, and pay no regard to their judgments.

Thus much for purity of doctrine. Much less needs to be said about holiness and austerity of life. The histories of saints have been in all religions, even more than those of any other eminent persons, little better than panegyrical romances. No man, for instance, is so silly, I presume, at this time, unless he be a *Rosicrucian*, as to give any more credit to the biographers of the *Egyptian* hermits, *Anthony* and *Paul*, than to those of *Pythagoras* and *Apollonius of Thyana*. All their relations are stuffed alike with the most evident falsehoods, the most puerile absurdities, and the grossest superstitions; for many of these were common to pagans, *Jews*, and christians: and yet the first of the biographers I mention, who yield in none of these respects to *Porphyry*, *Iamblichus*, *Philostatus*, or any other compiler of lying legends, were famous saints, *Athanasius* and *Jerom*. But further, if we allow the sanctity and austerity of some particular men, or of some particular orders of men, to have been, and to be, as great as they are represented, this will be far from proving the reformation of the world by christianity. There were antiently, among the heathens, *Chaldeans*, *Gymnosophists*, and others; and there are now, both among them and the *Mahometans*, particular men, and orders of men, of great sanctity of life, nay, of greater than any among christians; if sanctity be to be measured, as they who would make the objection, I answer, measure it by austerity. It is unnecessary to quote the instances, which are to be found in all our books of travels. Even *Simeon Stylites*, who stood fasting and praying on the top of a column so many years together, has been out-done by multitudes. What now can be said? If these examples are not sufficient to prove, that heathen philosophers and *Mahometan* doctors have reformed the world, will examples of the same, or of an inferior kind, prove that christianity has?—

There were never more, nor more unjustly, nor more cruel wars, than christians have waged; and the persecutions and massacres that may be reproached to them, are such, in all circumstances of inhumanity, as can be reproached to no other people except the *Jews*. That any part of these evils ought to be ascribed to gospel-christianity, I neither say nor believe. They cannot be reconciled to the principles of it. But this I say and believe, that the christian revelation has not effectually reformed the world. There never was in itself a more visible, nor in its consequences a more lamentable

‘table absurdity, imposed on mankind than this, that a certain order of men should be instituted, not only to preside in the exercises of public worship, and to exhort others to the practice of their known duties, but to think for the rest, and to dictate opinions to them on matters of nice speculation, concerning which they themselves were never agreed, and which have no immediate connection with these known duties. This absurdity, however, has prevailed in the christian, as in other religions of positive institution: and in this, as in them, the spirit of the clergy has become the spirit of the religion. They who should have preached concord, have preached discord; and they who should have promoted peace, have animated to war. They have given continual pretence to ferocity and cruelty; they have often irritated them above their usual excesses; and the prophane application of a scrap of the gospel (*compel them to come in*) has served to deluge whole nations in blood. A private opinion, however true, that was not exactly conformable to an ecclesiastical decision, was termed heresy: and against such heresy, as against the greatest of crimes, the passions of men were inflamed under the name of zeal.’

His lordship advances a good deal more, in order to shew how false and trifling the argument is, which *Dr. Clarke* endeavours to draw from an incapacity in the heathen philosophers, both for want of knowledge, which was not, and for want of other means, which was, their case, to reform mankind, and from the assumed sufficiency of revelation alone to produce this effect. He winds up the whole by desiring *Mr. Pope* to retrace, in his own mind, the progress made in sociability, civility, and every moral virtue, in the heathen republics of *Greece* and *Rome*, before and since the christian revelation. Authors, he tells us, may declaim as much as they please, to aggravate particular vices, and to take off from the lustre of particular virtues; they will persuade no man, who reads and judges for himself, that the practice of piety and virtue has increased among the *Greeks* from the time of *Constantine* downwards, under the influence of christian pastors, as it did under the influence of heathen philosophers and legislators; from the time when *Thucydides* represents them like lawless savages, who went pirating and ravishing about, to the days when *Athens* and *Sparta* flourished. As little, he thinks, will the same authors persuade, that the distance in virtue between that rout of shepherds and outlaws, who formed a state under *Romulus*, and the citizens of *Rome*, in the best ages of that commonwealth, was not vastly

greater than any improvement of the same kind, that was made among them from the time that *Rome* became christian.

Since it appears to him to be true, in fact, that neither reason nor revelation, neither heathen nor christian philosophers, neither human nor divine laws, have been able to reform the manners of men effectually, he thinks himself obliged to conclude, that such a reformation is inconsistent with the original constitution of the human system; and that appetites, passions, and the immediate objects of pleasure, will be always of greater force to determine men than reason, and the more remote object, as well as complicated notions, of happiness. Such, we are told, is the imperfect state in which we are placed; a state wherein the vice and virtue of our moral, like the good and evil of our physical world, prevail in their turns, and are often at the best and in the most favourable circumstances, but equally balanced on the whole. Why there is such a state as this, and how to reconcile it to the ideas of holiness and goodness, he leaves to those men to enquire, who say, that God appeals to man, who take him at his word, and presume to judge him accordingly. As for him, he only pronounces, that since there is such a state as this in the universal system, it was fit and right there should be such a state: on this head, he says, we may, and ought to be dogmatical.

He tells us, however, that what he has advanced on this subject, is so far from making natural or revealed religion, or any means that tend to the reformation of mankind, unnecessary, that it makes them all more necessary. Since our state is so imperfect, since it is so hard to keep the virtues that are intimately connected with the happiness, and the vices that are intimately connected with the misery of mankind, even on a balance, he thinks nothing should be neglected that may give the advantage to the former, by enforcing moral obligations and all the doctrines of natural religion.

‘As nothing,’ says he, ‘should be neglected, so nothing may seem in speculation so proper to this purpose, as a true revelation, or a revelation believed to be true: and if experience has not confirmed speculation in the case of a revelation we believe to be true; if christianity, which has enforced natural religion in some respects, has corrupted it in others, the maxim may still remain unshook. The natural, the genuine effect of the gospel has been defeated and perverted, and much has been done towards lessening the authority of it, by the manner in which it has been propagated. If it had been propagated with the same simplicity and plainness with which it was taught originally, by the  
‘ au-

## 306 The MONTHLY REVIEW,

‘ author of it, natural religion would have been enforced, and  
 ‘ could not have been corrupted by christianity; but a volu-  
 ‘ minous and intricate system of artificial theology was grafted  
 ‘ on it, both which observations have been made already,  
 ‘ and must be often repeated for the honour of the gospel.’

His lordship goes on to shew, that artificial theology has laid revealed religion much more open to the attacks of unbelievers; by explanations and defences, than it would have been, if it had been left to stand without them on the proper proofs of this fact singly, *it is a divine revelation*. After this he endeavours to prove against Dr. Clarke, whom he frequently combats in this volume, that goodness and justice are not the same in God; which they are in our ideas.

This is a subject which he has treated at some length, but in such a manner as will, we apprehend, give but little satisfaction to a candid enquirer after truth: passing over, therefore, what he has advanced upon it, we proceed to give some account of what he says in regard to the dispensations of Providence, in the distribution of good and evil, which, he tells us, stand in no need of any hypothesis to justify them; and if they did, that of a future state of rewards and punishments would be insufficient.

‘ Reason,’ says his lordship, ‘ will neither deny nor affirm,  
 ‘ that there is to be a future state: and the doctrines of re-  
 ‘ wards and punishments in it has so great a tendency to en-  
 ‘ force civil laws, and to restrain the vices of men, that reason,  
 ‘ which cannot decide for it on principles of natural theology,  
 ‘ will not decide against it, on principles of good policy.  
 ‘ Let this doctrine rest on the authority of revelation. An  
 ‘ atheist, who does not believe the revelation, can have no  
 ‘ objection to the doctrine in general. But even a theist, who  
 ‘ does believe the revelation, may refuse to admit the doctrine  
 ‘ on principles on which it is established by divines, and may  
 ‘ disapprove the use they make of it in several respects.’

He employs a great number of pages to prove what very few, we believe, if any, will deny, that the world was not made for the sake of man alone. The various evils, permanent and contingent, physical and moral, we complain of, he tells us, are constant or occasional effects of the constitution of a world that was not made for our sakes. But the means to soften some, to prevent others, and to palliate and even to cure those that cannot be prevented, are, it is said, so many instances of the positive goodness of God, which ought to be brought to account, and set against the evils with greater gratitude and more fairly than they are by men who pass them slightly over,  
 whilst

Whilst they descend into every particular of the other sort, aggravate the least, and declaim pathetically and partially on all. Particular occasional evils, both physical and moral, he observes further, are consequences of the general state wherein God has placed mankind, and such as, it may be shewn, could not have been prevented in the best of all material systems. 'The course of things,' says he, 'rolls on through a vast variety of contingent events, for such they are to our apprehensions; according to the first impression of motion given to it, and under the direction of an universal providence. This perpetual flux, and the vicissitudes it creates, in what we call the fortune of men, bring along with them both good and evil. Human life is chequered variously with both; and as the good has often some alloy, so the evil is softened by many circumstances, even by habit, and, above all, by hope, that cordial drop which sweetens every bitter portion, even the last.'

Dr. *Clarke* has said, that the condition of mankind, in this present state, is such, that the natural order of things is perverted, and virtue and goodness prevented from obtaining their proper and due effects. For this assertion Lord *Belingsbroke* falls very heavily upon him: hear what he says by way of answer. 'Audacious and vain sophist! his whole chain of reasoning, from the moral attributes of God, downwards, is nothing more than one continued application of moral human ideas to the designs and conduct of God: and, in this case, he assumes, most presumptuously, that the scheme and order of things which God has established in this system of ours, are such as cannot be reconciled, even to the notions of human justice. His terms have a very solemn air, that may impose on the unwary, and confirm the habitual prejudices of others. But he who analyses them, and attends to the sense of them, will perceive, that more absurdity cannot be stuffed into so few words.'

'To begin this analysis, let us consider the terms good and bad, happy and unhappy, as they stand here applied. Men will be never agreed about the former; the latter can never be ascertained: and consequently, the proposition that good men are unhappy, and bad men happy, should not be advanced in the sense in which it is advanced, and as if the natural order of things was perverted; for what is the natural order of things? It is that which the author of nature has established, and according to which, evil may happen sometimes to the good, and good to the bad: but according to which, likewise, virtue can never lead to unhappiness, nor vice to happiness. It is false  
there.'



‘ therefore to say, that the natural order is actually perverted, as  
 ‘ if unhappiness was really become the consequence of virtue, and  
 ‘ happiness of vice, in the course of human affairs. But now,  
 ‘ who are the good? who are the bad? If by the good are in-  
 ‘ tended such as conform themselves to the law of nature; and  
 ‘ by the bad, such as violate this law; the words are very  
 ‘ equivocal, and must appear so in their applications. Men  
 ‘ differ in nothing more than in the characters they impute to  
 ‘ one another, even in their private thoughts: and when they  
 ‘ agree the most, it is very possible they may not judge as God  
 ‘ judges, tho’ they pretend to judge by the same rule, which  
 ‘ they call the eternal reason of things. Those whom they  
 ‘ admire for great achievements, they call great; those who  
 ‘ have done them good, they call good, and often confound  
 ‘ the two. So that the justice of divine Providence is con-  
 ‘ demned or acquitted, on the fallible and interested judgments  
 ‘ of men.—

‘ Let us consider next the terms happy and unhappy. They  
 ‘ are more vague, and less easy to be ascertained in their ap-  
 ‘ plication, than the others. Agreeable sensations, the se-  
 ‘ ries whereof constitutes happiness, must arise from health of  
 ‘ body, tranquillity of mind, and a competency of wealth.  
 ‘ An absolute privation of all these we are not to suppose. The  
 ‘ case cannot happen, or if it could, an immediate end would  
 ‘ be put to the miserable Being. But how shall we judge for  
 ‘ other men of the several degrees, in which they enjoy all or  
 ‘ any of these? How shall we make up their several accounts  
 ‘ of agreeable and disagreeable sensations, and pronounce their  
 ‘ state to be, according to the balance, tolerable, or happy, or  
 ‘ very happy? To pretend to it is, at least, as absurd as to  
 ‘ pretend to measure the degrees of goodness. Since neither  
 ‘ of them consists so much in outward shew, as it does in the  
 ‘ inward sentiment: and yet, without being able to measure  
 ‘ both, what saucy, what pragmatical presumption is it to pre-  
 ‘ tend, in any sort, to judge of providential dispensations,  
 ‘ even supposing them to be those of particular providences?’

His lordship goes on to offer some reflections on the general  
 tendency of virtue and vice to promote happiness. With re-  
 gard to health of body, he thinks, that it is pretty equally dis-  
 tributed to good men and bad, whether *Jews*, christians, *Turks*,  
 or infidels; and that in this respect, the good are likely to  
 have in themselves, and in their posterity, much the advantage.  
 As to tranquillity of mind, we are told, that it is the insepa-  
 rable companion of virtue; the health of the mind, which  
 adds relish and favor to all the comforts, and takes off their  
 bitter

bitter taste from all the misfortunes of life : so that if virtue has no reward from without, it rewards itself by inward, and, of consequence, independent tranquility.

In regard to the advantages of fortune, his lordship tells us, that good men may have commonly a less share in them, as they are less likely to use the means of acquiring them ; but then, he says, they want them less. The good man stakes his thirst with a moderate draught of outward prosperity, whereas the chalice of the wicked man is never sufficient, be it ever so large. The heathen philosophers, we are told, taught mankind that there was no real good but virtue ; christians, if they do not assume that health, and the advantages of fortune, constitute happiness solely, they assume that it is constituted principally by these, since on the want which good men have sometimes of these they accuse God of injustice.

‘ They pretend,’ continues his lordship, ‘ to keep an account between God and man, to barter so much virtue, or so many acts of devotion, against so many degrees of honour, of power, of riches ; and to have their piety purchased by the gratification of their passions. If God exacts the duty, he must pay the price. If he does not pay it in this life, he must pay it in another. Till that time they give him credit : and if he does not pay it then, he is an unjust and cruel Being. I will crayon out a picture on this occasion, in imitation of those *Cleanthes* used to draw, when he disputed against the partizans of voluptu. Let all good christians, to denote their goodness and the justice of God, be fat and jolly, like the canons in the *Lutrin*. Let them be seated on thrones, with diadems on their heads, sceptres in their hands, and purple robes on their shoulders. Let the virtues, like so many *Cupids* in *Albano’s* pictures, run about the landscape, busy in the service of their masters. Let justice lead the wicked like slaves, with retorted arms, and downcast eyes, to their footstools. Let temperance serve pyramids of ortolans and brimmers of tokay on their tables. Let moderation offer, and they receive, sacks filled with gold and silver, and baskets full of diamonds and rubies. In the midst and front of the piece, let the great *Lama* of the east be placed, on an higher throne than the rest, if it be sent to some *Tartarian* temple : his younger brother of the west, if it be sent to *St. Peter’s* church, at *Rome* : his Grace of *Canterbury*, or my Lord of *London*, if it be sent to *St. Paul’s* ; and *Luther*, or *Calvin*, if it be sent to any other religious assembly of christians in these parts of the world.’

Hay.

## 110 The MONTHLY REVIEW,

Having said thus much, to shew the general tendency of virtue to promote the inward and real happiness of mankind, in opposition to those who make it consist so much in outward enjoyments, that every diminution of these, in the circumstances of every reputed good man, is an instance brought in proof of the unjust dispensations of Providence, his lordship proceeds to take notice of some particular instances that have been so brought. As to particular providences, he neither denies nor affirms them; but this he says, that the physical and moral systems have no need, like the bungling works and imperfect institutions of men, to be carried on by frequent interpositions and partial directions, that they may continue to answer the intent of the maker.

‘The ordinary course of things,’ says he, ‘preserved and conducted by a general providence, confirms what the law of reason and of nature teaches us. The law is not only given, but executed. The authority of the lawgiver makes it our duty, the sanctions make it our interest, to obey the law: and these sanctions have their effect so often, that they leave no doubt concerning them. They have their effect as often as it is necessary *in terrorem*. In imitation of providential government, human government goes no further: and yet there are a parcel of little tyrants, who find fault with the former for going no further. God punishes to reform, as far as our nature and his scheme permit. They are angry that he is not as angry as they are, that every criminal is not racked on the wheel, and that he does not punish to exterminate.’

In asserting the justice of providence, his lordship chuses rather to insist on the constant, visible, and undeniable course of a general providence, which is, he thinks, sufficient for the purpose, than to allume a dispensation of particular providences. We have not, he says, in philosophical speculation, in any history except that of the bible, nor in our own experience, sufficient grounds to establish the doctrine of particular providences, and to reconcile it to that of a general providence, which continues and directs the course of things in the material and intellectual systems, as these systems were originally constituted by the author of nature.

‘They,’ says he, ‘who have attempted to do this, by shewing with great, and, as I think, with too much subtilty of wit, and licence of imagination, in what cases, how far, and in what manner, God may act by particular and occasional interpositions, consistently with the preservation of that general order of causes and effects which he has constituted,

tuted, seem to me quite unintelligible. It is impossible to conceive, that the course of the sun, or the double revolution of the earth, should be suspended or altered, by a temporary, nay, a momentary interposition of some particular providence, or that any thing worthy of such an interposition should happen in the material world, without violating the mechanical constitution of it, and the natural order of causes and effects in it. As little is it possible to conceive such occasional interpositions in the intellectual system as shall give new thoughts and new dispositions to the minds of men, and in consequence new determinations to their wills, without altering, in every such instance, the ordinary and natural progression of human understanding, nor without refusing that freedom of will which every man is conscious that he has, tho' some are absurd enough to deny it, and to oppose metaphysical dreams to intuitive knowledge. I confess, that I comprehend as little the metaphysical as the physical impulse of spirits; and that the words suggestion, silent communication, sudden influence, influx, or injection of ideas, give me no determinate, clear, and distinct ideas, nor even, as I suspect, to the persons who talk of them the most, and build so much upon them.

In the remaining part of this volume his lordship proceeds to offer some further reflections upon the doctrine of a particular providence, and endeavours to shew how ill the expedient of another life would serve to set right the pretended irregularities of this world, and to justify the providence of God. But it is time to conclude our account of the whole, having, we apprehend, laid before our readers such extracts as will abundantly justify what we said in our *Review* for *March* last; and to convince them that infidelity never made a meaner figure than in his lordship's hands. He all along treats, with great contempt, those whom he is pleased, in his lordly manner, to stile orthodox bullies; but such as are acquainted with the writers on the side of infidelity, cannot but see that there are INFIDEL BULLIES too, who are equally contemptible: whether his lordship deserves this character or not, let his readers determine.

ART. XI. *Observations on the Faerie Queene of Spenser.* By Thomas Warton, M. A. Fellow of Trinity-college, Oxford, 8vo. 4s. Doddsley.

THIS learned author, whose productions in polite literature must invest him with a right to criticize, by the suffrage of Mr. Addison and Mr. Pope, does not set out like an enthusiast for that exquisitely descriptive poet, whose greatest work is the subject of his observations. His first section, viz. Of the plan and conduct of the *Faerie Queene*, ascribes no honour to the judgment of Spenser, for proposing the wildness of Ariosto as a model to himself, rather than the more uniform regularity of Tasso; while he supposes, the prevalence of bad taste in Italy, where the preference of the *Orlando Furioso* to the *Gerusalemme liberata*, was academically decreed; and the greater latitude which the unbounded imagination of Spenser would be indulged in, from the plan and manner of the former, might concur to his injudicious determination in favour of it. Yet after some apposite reflections on the want of connection, the obscurity and extravagance, that result from such a contrast to the plan and conduct of the classical epic poets, Mr. Warton concludes this section with the following extenuation of Spenser's fundamental error in this point.

'Tho' the *Faerie Queene* does not exhibit that oeconomy of plan and exact arrangement of parts, which epic severity requires, yet we scarcely regret the loss of these, while their place is so amply supplied by something which more powerfully attracts us, as it engages the affection of the heart, rather than the applause of the head; and if there be any poem whose graces please, because they are situated beyond the reach of art; and where the faculties of creative imagination delight us, because they are unassisted and unrestrained by those of deliberate judgment, it is this of which we are now speaking. To sum up all in a few words, tho' in the *Faerie Queene* we are not satisfied as critics, yet we are transported as readers.'

His second section, of Spenser's imitations from old romances, which was common to Ariosto also, gives our author occasion to introduce many passages from such as his poet had, with the greatest probability, in view, some of them entertaining enough, while the whole evince the taste of Queen Elizabeth's times, in which that chivalry, says our author, which was the subject of them, was still practised. The fiction of the fairies he concludes, with another writer, to have been

been introduced by the *Europeans* who had been at the holy war, from the eastern nations, the *Persians* calling the fairies *Peri*, and the *Arabs* calling them *Ginn*, who supposed *Ginnistian*, corresponding to our *Fairyland*, inhabited by them. Our author finishes this section, which he apologizes for to those who may think his many citations from old romances too prolix, by observing, that it may serve for an answer to any of *Spenser's* readers, who being disgusted with his multitude of knights, dragons, and enchanters, should interrogate him in the words of Cardinal *d'Este* to *Ariosto*, after reading his *Orlando*—Where the devil, Master *Lewis*, have you picked up all these lies?

In the third section, concerning *Spenser's* use of antient history and mythology, Mr. *Warton* premises, that as *Spenser* sought to produce surprize by extravagant incidents and fantastic descriptions, he has adopted some of the most romantic fictions of the antients; in many of which he has departed from the received tradition, as his purpose and subject required: but these instances of *Spenser's* infidelity, as he terms it, he thinks may be urged in favour of his fancy. 'His native force of invention, says our author, p. 45, would not permit him to pursue the letter of prescribed fiction with tame regularity and scrupulous exactness. In many particulars he varies from antiquity, merely that he may introduce new beauties; and frequently mentions one or two circumstances of antient fable, not so much with a design of adorning his poem with them, as of taking an opportunity from them of raising a new fiction of his own. He sometimes, indeed, misrepresents these matters through haste; his allusions to antient history are likewise very frequent, which, in many instances, he has not scrupled to violate with equal freedom, and for the same reasons.' Yet notwithstanding our author's extenuating *Spenser's* abuse of the pagan mythology in this place, he expressly censures him somewhere afterwards, 'for taking such liberties with the mythology of the antients, as it was their religion;' which others may think a superabundant deference to such crude notions of religion, and such irregular impotent deities as were the objects of their idolatrous worship. His misrepresentation of historical facts was undoubtedly less venial.

Many instances of this use and misrepresentation of the antient mythology, &c. are adduced throughout this section, with numerous instances of his author's imitations from the *Greek* and *Latin* poets, and one from *Tasso*, many of which instances are probably imitations, as well as some which he ascribes to *Milton* from *Apollonius*. This conclusion, however, tho'

very natural from a gentleman of much classical reading, and often just, we think has been sometimes too positively and too generally affirmed by such. Possibly the *clustering* hyacinthin locks of *Adam*, in *Paradise lost*, which Mr. *Warton* with more than ordinary vehemence affirms to be literally translated from *Apollonius*, to which indeed it is very correspondent, might have occurred to *Milton*, had *Apollonius* never wrote, or the other never read him. For while we grant *Spenser* and *Milton* learning, which implies memory, we should not forget that they had invention and imagination too, as well as *Apollonius*, who must otherwise have borrowed this passage himself. Now as *Milton* was to describe the first man, immediately fashioned by his creator, both as majestic and comely, it was natural to give him rather curled locks, than lank hanging hair: and their full and glossy convolutions, nearly contiguous, might readily dispose a poet to compare them to the turgid clusters of ripe grapes, that hang prominent and close on a fertile vine. The tendrils of this noted plant have certainly a stricter resemblance to curls than any other part of it; but poetry, which delights in bold imagery, and such resemblances, as would not occur to a cold and vulgar observer, very elegantly chose the more animated, beautiful, and conspicuous production of the vine, to compare the ringlets of *Adam* to, rather than to an appendage, which had a more strict and formal, tho' a less heightening and picturesque resemblance of them. We do not intend here, nevertheless, to be positive, that *Milton* might not think of, or even literally translate and apply this description of *Apollo's* locks to *Adam's*; tho' we are at liberty to suggest the entire possibility, that he might not; and to observe, that Mr. *Warton* has given much stronger evidence of his own extensive reading throughout this section, than of *Milton's* translating this image from *Apollonius*. In a note, however, p. 176, our critic behaves differently to that great poet; for, on producing a similar passage from him and *Silius Italicus*, on the power of music, he says very candidly, — Shall we suspect *Milton* of plagiarism, because the *Roman* poet wrote first? Might not the same query have been put with regard to the *Grecian* poet too? tho' undoubtedly his coincidence with the last is closer than with the former. We have allowed ourselves the longer in this digression from *Spenser*, as we hope no ingenious writer would intend the least approbation of that virulent forger, who became such to convict *Milton* of plagiarism; a circumstance that reminds us of the invidious wretch in *Æsop*, who desired to part with one of his

his own eyes, that the person he hated might be deprived of both.

The fourth section; of *Spenser's* stanza, versification and language, remarks that he took the first from *Tasso* and *Ariosto*, the fashionable poets of his age; in which, as his critic justly observes, 'he did not sufficiently consider the genius of the *English* language, which does not easily admit that more frequent repetition of the same termination, which the *Italian* does, from its abounding with identical cadences, as the ingenious author of the *Rambler* remarks.' After some instances that this circumstance reduced him now and then to trifling and insipid circumlocutions, redundancies of expression, puerile and impertinent ideas, and numerous ellipses for the sake of rhyme, he concurs with Mr. *Dryden*, that rhyme may sometimes suggest a thought, and thinks the fullness and significancy of *Spenser's* descriptions often owing to the prolixity of his stanza, and the multitude of his rhymes. He refers the reader to the following stanza of *Guyon's* binding *Furor*, as a pregnant instance of this point.

With hundred iron chaines he did him bind  
And hundred knots, which did him sore constrain;e;  
Yet his great iron teeth he did still grind,  
And grimly gnash, threatening revenge in vain;  
His burning eyen, whom bloudie strakes did staine,  
Stared full wide; and threw forth sparkes of fire;  
And more for rank despite, than for great paine,  
Shakt his long locks colour'd like copper wire,  
And bit his tawny beard, to shew his raging ire.

Mr. *Warton* further observes, that his author spells words variously for the sake of rhyme; which is rather imitating the licence of the *Greek* poets (who made very free with letters, and sometimes with syllables, for the sake of metre) than the severity of the *Latin* ones. Nor is this strange, when we consider, that notwithstanding our abounding much more with *Latin* than *Greek* derivations, the disposition and genius of our language seems to coincide more with the latter, as in the use of our particles and participles, besides our remarkable felicity for compounding words, above that of some of our neighbouring languages: to which we may add, to the surprise of many perhaps, that not a very few of our verbs, and other parts of speech, which seems to a mere *English* reader to be of the old *Saxon*, or some other dialect of the *Teutonic* stock, are manifestly *Greek*. A considerable specimen of this may be seen in *Cambden's Remains*, and many others will occur to such as are moderately versed in *Greek*: it is remarkable



too, that our *th*, the *Greek* *θ*, so difficult to most foreigners, seems somewhat peculiar to our elocution, and never perhaps occurs in the *Latin*, but from a *Greek* theme. Many persons have indulged an imagination, that the language of a people has a considerable resemblance to the genius and character of the speakers, and have instanced the stateliness and gravity of the *Spanish*, the alertness and volubility of the *French*, &c. in which respect the *English* may be termed, like the people, free and daring. These reflections, however, either did not occur to the author of *The Arte of Poetry*, in Queen Elizabeth's reign, or did not prevent him from censuring *Spenser*, for the liberties he took of altering his accent to serve his cadence; and his orthography, to help his rhyme; tho' Mr. *Warton* informs us, he seems afterwards to allow, in some measure, the deviation from true spelling. And with respect to the alteration of accent for the sake of cadence, we meet with a few lines in the *Paradise lost*, that will not read metrically without such a licence. Such syllables as were thus varied, or rendered arbitrary, as far as the poet's authority could effect it, are marked in some editions.

In the course of the notes on this section, Mr. *Warton* gives us some examples of the frequent alliteration in use among the *Saxon* [*i. e.* *Anglo-Saxon*] poets, from the *Visions of Piers Plowman*, by *Robert Langlande*, published about the middle of the fourteenth century. These poems are without rhyme, which ornament it is supposed 'the poet intended to supply by abundant alliteration; and this,' our critic justly observes, 'renders his writings more obscured and perplexed, by constraining him often to depart from a natural easy expression.' As we may not unaptly consider alliteration as a minor and inverted species of rhyme, (which by the way should more strictly be called *consonance*, or *jingle*, as it has but very little relation to the *rhythmi* \* or numbers of the verse) it is no wonder we see it so little regarded by the *Greek* and *Latin* poets, that we are not certain they intended alliteration where it has occurred; but that the natural expression had this initial coincidence by accident, as in *Homer*,

Ἐν πεδῷ πεπολίσσῃ πολὺς μεροπῶν ἀνθρώπων.

And in *Horace*,

*Infans namque pudor prohibebat plura profari.*

For the jingling leonine *Latin* verse is admitted to be modern

\* *Rhythmus* seems applied to the quantity or time of the feet and syllables composing the verse; *metrum*, to their order and extent.

and

and barbarous, as well as that extraordinary senseless alliteration of,—*O Tite tute Tati tibi tanta tyranne tulisti.*

Yet as *Dryden*, *Pitt*, and other harmonious *English* poets often appear to indulge alliteration in versifying, it may be amusing at least to consider, whether something in our language and our general ear, may not peculiarly dispose us to this literal and initial symphony (which it may be called) as we observe all the *European* languages, or as many as we know of them, to agree in chusing a syllabic or dissyllabic one at the close of two lines constituting a couplet, or for their alternate correspondence through a stanza. It seems probable indeed, that alliteration delights us, from the same principle with final syllabic rhyme, by the repercussion or echo of a similar, yet somewhat various articulation; and this may perhaps be termed the harmony of speech, while the concert and correspondence of different notes of the gamut compose the melody of musical, or inarticulate sounds: as tho' (if the supposition may not be over subtle) both these modes of sound, like grosser particles of matter, were influenced by attraction, and delighted in coherence. Be these conjectures as they may, the ear is manifestly often gratified from this occurrence, notwithstanding which, a judicious poet will never sacrifice propriety, ease, or elegance to a pursuit of it: since an incongruity between the ideas or sentiments, and the expressions that should exactly convey them, must be dissonant to the very intellect. On the other hand, if successive words of this initial agreement should be the most adequate to signify the image or sense, such a poet would not reject them, from a dread of being supposed to affect alliteration. Possibly, indeed, a still further consideration of this matter may suggest it is not always confined to a like beginning of successive words, but to a reduplication of the same or a like-sounding letter in different syllables. It were easy to illustrate this double position, by examples from the language of the *Greeks*, who were very delicate about the euphony of it in prose and verse: but to insist rather on our own, we shall find that alliteration has not been limited by our most numerous poets to the beginning of succeeding words, but to a repetition of the same letters, or similarly sounding letters, or syllables, throughout the general tenor of a line or distich.

But when loud billows lash the sounding shore,  
The hoarse rough verse should like the torrent roar.

Where the diphthongs and long vowels, that fill the mouth in both lines, and the reiterated asperity of the canine letter in

## 118 The MONTHLY REVIEW,

the last, have a fine effect, not inconsonant to the noise and tumult the words are designed to represent.

After all, perhaps, a rigid prosaic reasoner may tell us, this is meer chimera, like *Whittington's* bells; as words, the arbitrary signs of objects and ideas, have no essential \* resemblance to the things or ideas they stand for; nor does any thing in nature forbid that the term which signifies *fire* in one language, may not excite the idea of *snow* in another. This is certain, nor is it much less so, that we are apt, from long habitude, to suppose some relation between ideas and their vocal signs; and if happiness has often depended on opinion, well may amusement, the very end and purpose of our digression on this poetical circumstance, which has so often been used, and been so little, to the best of our recollection, discussed, or even enquired into,—But to return.

With regard to *Spenser's* style, his commentator, having admitted his frequent affectation of obsolete words [which yet were less obsolete in his time] affirms it is in general perspicuous, flowing, and exuberant. His pastorals, he observes, are a professed imitation of *Chaucer's* style, (whom he terms *the well of English undefilde*) which the commentator thinks he intended as a kind of *English doric*, in opposition to the great number of terms taken from those languages principally derived from the *Latin* stock. For notwithstanding he uses these often, Mr. *Warton* remarks, they occur ofteneft, and for the sake of rhyme, at the termination of his lines. He thinks *B. Johnson's* censure unreasonable, 'that *Spenser*, in affecting the antients, writ no language;' but at the end of this section subscribes to the following sentiments of *Johnson*, concerning poetical language, which he terms admirable. 'Words borrowed of antiquity do lend a kind of majesty to stile, and are not without their delight sometimes: for they have the authority of yeares, and out of their intermission do lend a kind of grace-like newnesse. *But the eldest of the present, and newnes of the past, language, is the best.*'

In the fifth section, of *Spenser's* imitations from *Chaucer*, we have numerous proofs of them in sentiments, language, incidents and manner; which is extremely natural, as *Spenser* must have perused, with entire taste, while yet his language was more intelligible and elegant, the writer he terms *the pure well-*

\* Perhaps a few words formed, as near as we can, from the voice or noise of different animals, to signify and distinguish any such particular sounds, may constitute a kind of exception to this: tho' to give it any considerable force, words of such significations should be very consonant in all languages.

*head of poetry.* Mr. Warton closes this section with his wish, that *Chaucer* were more generally and attentively studied. He laments, that such an excellent writer seems rather considered as an old, than a good, poet; and his pieces rather as calculated to gratify the antiquarian than the critic: while he avers, from his own experience, that he has found such true humour, *pathos*, and sublimity in him, as more refined ages could hardly equal.

The sixth section, of *Spenser's* imitations from *Ariosto*, tho' much shorter than the former, contains many instances of them; and particularly of his frequent use of the same, or very similar expedients: but our commentator assigns the manifest preference to *Spenser*, as an epic poet, towards the conclusion of it. 'For notwithstanding he seems ambitious of rivalling the *Orlando Furioso*, it may be affirmed,' says Mr. Warton, 'they were of a genius entirely different. *Spenser*, amidst all his absurdities, abounds with beautiful and sublime representations, while *Ariosto's* strokes of true poetry bear a very singular disproportion in their number to his fallies of romantic imagination. He gives us the grotesque for the graceful, and extravagance for majesty. His vein is so far different from *Spenser's*, that it is absolutely comic; and better suited to scenes of humour, than to serious and solemn description. He so greatly excels in painting the familiar manners, that what are called his tales are by far the most shining passages in his poem, as many of his similes are the strongest indication of his turn for burlesque.' A note at the end of this section enforces this charge of our critic's against *Ariosto*, by mentioning some of these similies; such as that of a magician dazzling a knight with his enchanted shield, to a cat playing with and killing a mouse; the cries of soldiers on the death of their leader, to the noise of a herd of swine, when the wolf has seized a young pig; and others nearly as ludicrous.

Tho' the seventh section, of *Spenser's* inaccuracies, be more contracted than the preceding, it gives little occasion for charging the commentator with any unreasonable partiality for his author. He denudes him so as to expose some blemishes, some defects and excrescences, tho' his mould and structure, altogether, be graceful. 'Few poets,' he says, 'appear to have written with greater rapidity: he often fails to attend to the niceties of construction, and neglects such a revival as might prevent contradiction, inconsistency, or repetition: from whence results even inconnection both of words and circumstances, and a violation, not only of grammar, but of truth, probability, and propriety. He was more solicitous,'

continues our critic, 'of giving bold than exact touches to his figures; and so earnestly intent on forming what was great, that he forgot to produce what was correct; whence few poets have shewn more imagination with less judgment.' Too many instances of very bold ellipses, confused construction, tautology in words and circumstances, contradiction and ambiguity from inaccuracy, confirm these objections.

Mr. *Warton* observes, in his 8th section, concerning *Spenser's* imitations of himself, 'that such a disquisition will discover the favourite images of an author; will teach us how variously he expresses the same thought, and often explain difficult passages and words.' Several exemplifications ensue on these different heads; one of which gives him an opportunity of introducing his author's celebrated picture of despair, and other strong pieces of imagery. Afterwards he descends to particular words, of which *Spenser* seemed fond, marking the peculiar sense and construction, in which he applied some of them.

The 9th section, which is very short, examines, after a polite apology, Mr. *Upton's* opinion concerning several passages in *Spenser*. As a decision between two learned and ingenious critics is not our province, we shall just observe, that on perusing only Mr. *Warton's* expositions of these passages, with his account of Mr. *Upton's*, many of the former's appeared clear to us, and all probable. But our not having leisure to consult Mr. *Upton* at large, must render us still less competent judges in the dispute, if we had assumed to interfere in it. Our commentator cursorily approves many of the ingenious Mr. *Fortin's* remarks on this poet.

The 10th section, concerning *Spenser's* allegorical character, refers it partly to the taste of the age for masques and allegorical pageantries and spectacles, some of which are specified in the notes; and partly to his reading *Ariosto*, tho' our critic accounts the former a more ingenious allegorist. He censures him, nevertheless, 'for blending some scriptural passages and descriptions, and particularly some from the apocalypse, with his fiction and allegory, which he thinks such an impropriety, as he fears may amount to impiety.' And certainly, tho' it is probable the poet had not the least irreligious purpose in this, it is much less allowable than any liberties he might take with the *Pagan* mythology. Many of the notes to this section result from Mr. *Warton's* intimacy with our most antique poets.

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The last section, containing miscellaneous remarks, consists of such as our author thought not conveniently referable to the general heads of the former. Herein many passages are adduced from *Spenser*, and compared with others, either in the *Greek* or *Latin* classics, or in former *English* writers, of which here he affirms, and there suggests, them to have been imitations. He ascribes some of his author's particular expressions to the manners of his time, or evinces their agreement and propriety to the notions and incidents of romance. He endeavours to fix the signification of a few uncommon words (which he conceives to have been mistaken hitherto) by the authority of *Chaucer* and others; shewing by what subsequent writers such uncommon words have since been used, and how their orthography has been varied: and of these remarks some are less ingenious and necessary than others. He gives us an instance or two of such obvious transpositions, as must have sweetened some of *Spenser's* rough lines, which introduce a critical digression on the harmonious pause and cadence of an alexandrine. Two or three examples of a bold and metathetical application of epithets are cited, and a few other licences of *Spenser* in construction and syntax; but some of which, as *him* for *himself*, he observes are the present language of poetry.

Our author's postscript is intended to extenuate some objections, he modestly says, 'he is sensible must occur; and particularly that of his being more diligent in pointing out the faults than the beauties of *Spenser*.' To this he rationally says, 'that his having been deficient in encomiums on particular passages did not proceed from a want of perceiving or acknowledging beauties, but from a persuasion that nothing is more absurd or useless than the panegyric comments of those who criticize from the imagination, rather than from the judgment; who exert their admiration instead of their reason, and discover more of enthusiasm than discernment. And this must, he adds, be most commonly the case of those, who undertake to point out beauties, which, as they will naturally approve themselves to the reader by their own force, so no reason can often be given why they please.' This is both just and delicate, such beauties consisting probably of those nameless graces, which, *Mr. Pope* observes—*no precepts can declare*. We may further add, that this method of insisting particularly on the blemishes of a great writer may prevent future imitators from copying them chiefly; which some, who could never rise to their excellences, have made a shift to attain to. And if the much

much greater number of passages, which such a critic passes over without any stricture, be supposed excellent, or irreprehensible, there will be abundant room for the generous applause of those readers, whose approbation best honours a fine writer. Besides which, Mr. *Warton's* criticisms on the beauties of *Spenser* would be the more superfluous, as he informs us, a formal edition of the *Faerie Queene* with notes is at present expected from two learned and ingenious critics, who, we hope, will exert the genuine functions of criticism, and, as Mr. *Pope* says, 'teach the world with reason to admire.'

Upon the whole, Mr. *Warton* seems to have studied his author with much attention, and has obliged us with no bad prelude for the edition, of which he advises us. His acquaintance with our earliest writers must have qualified him with such a relish of the *Anglo-Saxon* dialect, as few poets, since *Prior*, seem to have imbibed: and his classical learning continually supplies him with passages from the antients, similar to his own author, and other *English* ones of a later date. For though his title-page professes to observe on the *Faerie Queene* only, his great propensity to starting of parallels often diverts him from his main pursuit, especially in the notes, which renders his criticism more miscellaneous and excursive, tho' not always the less entertaining. But we are concerned that the progress of this work obliges us to add, to what we have already mentioned in regard to *Milton*, that he seems particularly pointed at by our critic, as an imitator, translator and copyer, tho' an improving one; and this is conducted in such a manner, that the compliments now and then thrown in to mitigate and qualify such imputations, do not effectually conceal that partiality and ill-will, which a true critic should divest himself of; and which a genius of essential dignity is less generously subjected to, when the man is dead. For tho' the envy of his contemporaries might detract, his fame, which the candour of foreigners has reflected on his country, should not in prudence be curtailed by his countrymen. That he had great natural faculties, and that he read, imbibed and diffused much, are equally manifest: but a laboured investigation of his attainments, in detriment to his talents, has a malign aspect; and we apprehend the following instances will evince this point to have been over-strained by our author.

There is a passage in *Comus*, quoted p. 250, which it is said *Milton* probably copied from *Euripides*. Mr. *Warton* has fairly cited the *Greek* parallel. The circumstance they do agree

agree in, and that is, to describe two absent youths, which are the lady's brothers in *Comus*, and supposed to be gods by the shepherds in the *Iphigenia in Tauris* of *Euripides*; but it needs only impartiality and common taste to discern, that the imagination and poetry of the *Englishman* greatly exceed the *Grecian's* on this occasion; and that it is more probable he did not think of *Euripides* here, than that he did. The same may be affirmed of the parallelism between *Michael's* foretelling the fate of paradise at the universal deluge, and the speech of *Delos* to *Latona* in *Homer's* hymn to *Apollo*; tho' the resemblance here is a little closer. Some circumstances of the flood *Milton* is supposed to draw from the *Noë Vaticinium* of *Casimir*. The great proof of this is that both have said, in consequence of the flood, sea-monsters shall lodge and litter in *quondam* palaces. What more natural coincidence than this on the very same subject? What image more likely to occur to both these fine writers? Mr. *Addison* has the very same, we think, in his *Latin* ode to Dr. *Burnet* of the *Charter-house*. *Milton* is honestly admitted, p. 255, to be the first who gave, with becoming majesty, the idea of an armed angel; but from what spirit proceeds the immediately subsequent detraction from it? 'He probably received some hints, in this respect, from paintings which he had seen in *Italy*, particularly from one by *Raphael*, where *Michael*, clad in celestial panoply, triumphs over *Satan* chained.' Now that *Milton* was in *Italy* before his blindness, is admitted; but it is neither a fair nor likely inference, that he could not have imagined this poetical figure without having seen *Raphael's* picture, as well as *Raphael* himself must, before he painted it. It is only supposing the poet's imagination as strong as the painter's. *Milton* is thought, p. 297, to borrow the following line on his deceased wife,

Methought I saw my late deceased saint,

from this in *Sydney's* vision on the *Faerie Queene*,

Methought I saw the grave where *Laura* lay.

*Niccoli*, an antient bard, called the cock *daies barbinger*---*Milton* terms the morning-star so. *Ergo!* The former says of *May*, that she throws from her lap the choicest flowers; the latter, that she throws from her green lap the yellow cowslip. Now how could any competent poets, after making the month a personage, omit, with any propriety, annexing such a function to her! *Milton* is supposed to draw his very expression of *blind fury* in his *Lycidas*, from *Spenser's fell Erinys*,



*Erinny's*. Even these trite words, *this, this is she*, in his *Arcades*, must needs be copied from *this is she*, repeated in a mask of *Johnson's*. He is supposed, p. 306, to have committed another petty larceny, in stealing *honour due from Spenser's honour drew*. What is this but interdicting a man common speech, and silencing him, on pain of plagiarism? Surely it is too mean and nugatory for candid masculine criticism; and perhaps we have been acting too trivially ourselves, in reciting so much of it. But to conclude, had our learned and ingenious author been more attentive to the *essay on poetical imitation* \*, which he has so justly commended, and which exhibits such a clear and satisfactory *analysis* of that delicate subject, it must have saved him some of these exceptionable strictures, and us the disagreeable occasion of mentioning them; as it is with regret we observe ingenious writers afford any considerable pretext for inferring them less ingenuous ones.

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ART. XII. *The doctrine of the trinity, as usually explained, inconsistent with scripture and reason; and the pernicious consequences, that attend such misrepresentations of christianity, set forth. In a letter to the author of the late vindication of the doctrine of the trinity, in two parts. 8vo. 1 s. 6d. Shuckburgh.*

THE *vindication*, &c. to which the tract now before us is designed as an answer, is generally allowed to be the most considerable production which hath appeared against the *essay on spirit*. Our impartial sentiments upon the propriety and consistency of the scheme of doctrine it exhibits, and the conclusiveness of the arguments alledged to support that scheme, were submitted to the judgment of the public, in the Review for Dec. 1753.

The author of the piece we are considering, acquaints his readers that he engages in this debate, not from any apprehension that the author of the *essay* was unable to support his argument without the assistance of others; but from a real conviction, that the cause he undertakes to defend is a common one, in which every *private* christian is concerned. Upon this account, he judges it expedient to represent, in the most unreserved manner, the reasons why he cannot acquiesce in the vindicator's account of this doctrine; and proposes to offer his objections in such a manner, as to give no just cause of offence to any candid and sincere inquirer after truth. He

\* See Review for July 1753. p. 19, seq.

readily allows, that in the present dispute, the weight of human authority lies on that side of the question which he opposes; and that on this account the doctrine ought to be treated with decency, and opposed with modesty; this respect he thinks is due to received and established opinions. But he can by no means admit that because a doctrine hath the advantage of age and possession, it hath any infallible mark of truth; or that time alone can render it so sacred, as that it should not be opposed or controverted at all. Such sentiments, he judges, can never be consistently asserted by those who are persuaded of the lawfulness of our reformation.

He observes likewise, that the principles which the vindicator hath advanced, and which always have been advanced, and always must, by those who enter into a full vindication of the *Athanasian trinity*, are in his apprehension, not only *injurious* to the *Christian* revelation, but *destructive* of it; and would equally destroy the pretensions of any revelation whatsoever. But he is far from supposing that the vindicator sees the consequences of his system in the same light that himself sees them. He doth not contend that mankind are chargeable with the consequences of all the opinions they hold; as this principle would introduce a wretched scene of opposition and animosity.

Having remarked from Mr. *Fortin*\*, that the opinions of the *Nicens* fathers themselves upon this subject did not come up to the standard of modern orthodoxy, he goes on, 'wherefore setting aside councils and fathers, by whose authority we shall never be able to settle the point between us, let us proceed to scripture and reason; that is, to scripture understood and explained agreeably to the principles of genuine reason.—By the scriptures I mean those of the new testament only, the *old* being in my apprehension of no sort of use in the present argument. Without doubt you will expect some very good reason for this exclusion, since possibly this may be the first time you have met with it; and such I hope to give you. I do not find that any of these writers, who have attempted to prove the absolute equality of the son with the father from the old testament, have really made it clear, that the *Jews* themselves, I speak of those who lived before our Saviour's time, ever collected this doctrine from their scriptures, or were possessed of any notion at all about it. Now this one circumstance affords, I own, to me a strong presumption against the

\* Remarks on *Ecclef. Hist.* Vol. III. p. 95.

‘ thing.

“ thing. Here is a revelation of God’s will made to a particular people; this revelation is written and promulgated to them in their own native language; they continue in possession of it, and are directed by it in the management of all their civil and religious concerns, from generation to generation, for the space of two thousand years; and at the same time there is a very important doctrine supposed to be contained and delivered in it, which none of these people, from the beginning to the end, ever discovered.—The doctrine of three equal persons in the godhead, as revealed in the old testament, was of no use to the *Jews*: Is it of any use to *Christians*? I make no scruple of declaring for the negative: the doctrines of christianity are in my opinion all to be found in the christian revelation; and whatever is not plainly and clearly delivered there, I must take upon me to affirm, pardon my presumption, that it is not strictly incumbent upon any christian to believe at all. So then here is a supposed revelation of a doctrine of no use to any body: not to the *Jews*, because, so far as this doctrine is concerned, they never understood it: not to christians, because, with respect to every point that it is necessary for a christian to believe, peculiarly as such, it is superseded by one more plain, and clear, and comprehensive.’

Our author observes to his correspondent, that the only question in debate between them is, whether the son exists in the same *numerical essence* with the father? And therefore takes leave to call him back to the subject of inquiry, from which he seemed disposed to wander. The vindicator having observed, that Christ had scarce ever declared himself to be the *Christ* in express and positive terms, because of the malicious dispositions of his enemies, and the prejudices of his own disciples, proceeds to assert, that “ in like manner, and “ for the same reasons, we shall find his divinity rather strongly “ intimated, than plainly taught. One means he used of “ conveying this doctrine, was, by calling *God* in a peculiar “ manner his father on all occasions.” To this our author justly and judiciously replies — ‘ This paragraph furnishes matter for various remarks,—“ *He found himself obliged to speak and act with great caution and reserve.*”—— “ Surely, Sir, you did not well consider the consequences of “ what you here say; *with great caution and reserve*? What, “ in a point of such vast importance? *Rem tantam tam negliger?* Do not you inculcate this doctrine upon us as a “ doctrine necessary for every man to believe? So necessary “ that

“ that no one can call himself a christian, or hope for salvation without believing it? And can we conceive it possible, that *he* who came into the world on purpose to save mankind, should leave them, in a point whereon their salvation depended, so confessedly in the dark? It is more natural to suppose he would have begun his preaching with a clear definition of the Trinity; because, according to *Athanasius*, *Dr. Waterland*, and all their followers, if we do not believe this in their sense of it, it signifies nothing what we believe besides.

—“ But you go on, “ In like manner, and for the same reasons, we shall find his divinity rather strongly intimated, than plainly taught.”—“ I observe you have here thrown in, whether inadvertently or designedly, I know not, the word *divinity*, about which there is no dispute. I am as fully persuaded of our Saviour’s proper *divinity*, as you or any other christian can be; and therefore cannot help accusing the defenders of the *Athanasian* hypothesis of a little unfair proceeding, in representing all those who do not come quite up to the same pitch of orthodoxy with themselves, as deniers of it; for neither in justice or charity ought this to be. Please then to see how your argument will stand, if instead of *divinity*, you substitute the word *co-equality*: “ We shall find his *co-equality* rather strongly intimated than plainly taught.” But is an *intimation* sufficient to prove a doctrine of so very difficult and abstruse, and withal of so important a nature?—

—“ You say, “ the Son is by all the antient writers held to be, in some sense, inferior to the father, and that with regard even to his *divine nature* \*.” “ Herein is included your own opinion; and a very just one I think it would be (notwithstanding the *Athanasian* creed intimates no such inferiority) if it went no farther; but within six lines this is all undone again; “ for the Son is yet *co-eternal* and *co-equal* with the father.” “ If this be not an express contradiction, I know not how such a thing can be exhibited in words. To be *co-equal*, if I have any idea of its meaning, is to be *equal* in all senses: but when one being is asserted to be *inferior* to another in *some* sense, and yet *equal* in *all* senses, in what light are the two propositions to be considered? For God’s sake, Sir, and the truth’s sake, let us not entirely banish reason out of this dispute: if such must be the case, let us cordially join hands, and go back at once together like

\* *Vindication*, part II. page 12.

friends into the bosom of that church, from which we have  
 so unwarrantably separated. But, as this cannot upon the  
 whole be your design, let us go on and consider wherein this  
 confessed *inferiority* consists, and let reason lead us by the  
 hand, step by step, in our progress: according to all the *fa-*  
*thers*, according to Bishop *Pearson*, Bishop *Bull*, Dr. *Water-*  
*land*, to whom, without any danger of affronting, I will add  
 yourself, it consists in this, the Son is *originated*, the Father  
*unoriginated*. Is not this distinction enough to destroy, even  
 to annihilation, the notion of *co-equality*? Can a co-equality  
 subsist between two beings, one self-originated, the other not?  
 The Son, you grant, is not *self-originated*; if not, originated  
 from some other; and this origination, whatever name you  
 call it by, whether creation, or generation, implies a *begin-*  
*ning*, tho' in an eternity past, the mind may not be able to  
 reach backward to that beginning.

Our author proceeds to demonstrate the falshood of the  
 scheme he opposeth, by adjusting the meaning of certain terms  
 which are commonly used in this debate; and urges the con-  
 cessions of Dr. *Waterland* and Dr. *Stebbing*, as absolutely sub-  
 versive of the cause which they have endeavoured to support.

'The assertion,' says he, 'that three distinct minds exist  
 together in the same numerical essence, goes upon this sup-  
 position, that mind and essence are things distinct from each  
 other;—Now what can be affirmed of the divine *ousia*, that  
 may not also be affirmed of the divine *nous*? What attri-  
 butes will you give to one, that you can deny to the other?  
 —Strictly and properly speaking, *mind* is neither more nor  
 less than the *essence* itself, together with its powers of know-  
 ledge and will; it is, in truth, a *word* only, not a thing,  
 and signifies no other than the action and operation of spirit,  
 If then *mind* and *essence* are really only one and the same  
 thing, under different considerations, can we be mistaken in  
 saying, that to affirm distinct *minds*, is to affirm distinct  
*essences*? Again, if essence or substance be the same thing  
 with spirit, must it not be equally true, that to affirm distinct  
 essences, is to affirm distinct spirits? And can we then  
 withhold the conclusion, that to affirm distinct spirits, is to  
 affirm distinct Gods?'

Dr. *Stebbing* contends, that *three* (persons) as distinct in  
 point of agency, as *Peter*, *James*, and *John* are distinct, are  
 the one eternal God.—'Well then, we will say, that each di-  
 vine person is an intelligent agent, and as distinct in point  
 of agency from either of the other, as *Peter*, *James*, and  
*John* are distinct men: what may naturally be deduced from

these premises? Must not every distinct agent have a distinct principle of agency? That is, is not a distinct principle of agency necessary to constitute a distinct agent? The next point will be to ascertain what the principle of agency is: and may we not affirm it to be *spirit*? Do not all philosophers agree, that nothing acts but *spirit*? If nothing acts but *spirit*, spirit is the principle of agency. To go on: if spirit be the principle of agency, and every distinct agent must have a distinct principle of agency, to be the ground of that distinction, then every distinct agent must have a distinct spirit: and if every distinct agent must have a distinct spirit, then I do not see how you can possibly avoid the consequence, that every distinct agent in the Trinity must be a distinct God. Thus, if you do not *confound* the persons, you must *divide* the substance; and, back again, if you do not *divide* the substance, you must *confound* the persons: there is no avoiding this grand dilemma, either of denying three distinct agents in the godhead, or of maintaining three distinct Gods. So that, whether we argue from the word *mind*, or from the word *agent*, right reason will lead us to the same conclusion. Hence I must be permitted to make this general observation, that the most celebrated defenders of the orthodox system have no other way of preserving their cause from discredit, than under the shelter of equivocal and ambiguous terms; the moment they speak plainly, in words of a fixed and acknowledged meaning, they supply materials to overturn their whole system.

Our author having intimated, that the principles upon which the system called orthodox is defended by its zealous advocates, are the roots that feed and support the *popish* cause in this nation, and that till they are fairly cut off, all our attempts against it will be vain and unsuccessful, our dissuaves carry little weight, nay, will rather be treated with contempt and turned to our disadvantage: he then urges the following important advice. 'Give up all *impossibilities*, give up the authority of the *fathers*, give up all pretensions to an independent power in the church, give up the right of *declaring* what the sense of scripture is, of imposing that sense upon the clergy, and thence, by means of the clergy, upon the people, which is the very thing we mean by *infallibility*, and is all the church of *Rome* does, or needs desire to do.' I own, there are to me some probable appearances, that if we go on to insist upon these points, in the manner some of our divines insist upon them, the course of half a century more will bring us all fairly round into popery again. Let us

‘ then at once give them up, and matters, I trust, will go better with us than they have done. We shall by this means not only strengthen our hands against the *papists*, but obviate some of the chief objections that have been urged against christianity by the deists; to whom our own tenets have served as a lodgment, like the outworks of a fortification, whence the more successfully to batter the citadel.’

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ART. XIII. *Sixteen Discourses upon Doctrines and Duties, more peculiarly christian; and against the reigning vanities of the age. By the author of the Life of David.* 8vo. 5s. Rivington.

WE have received no small pleasure from the perusal of such of these discourses as are upon christian duties, and the prevailing follies of the present age; in regard to those upon doctrinal subjects, we shall only say, that reasoning does not appear to be the author’s best talent. But our readers will be able to form a judgment of the whole, from the short account we shall give of each of them.

In the two first sermons our author recommends humility; principally from our Saviour’s example. The words he discourses from are those in *Matt. xi. 28, 29. Come unto me all ye that labour, &c.* He takes occasion to observe from them, that humility is a virtue that had not so much as a name before christianity, and that supposing it had been known to the world before, yet no mere mortal was fitted to teach it in perfection; the strange mixture of vanity and conceit in our composition making this a lesson that comes ill recommended from the most perfect of our race. It was a doctrine, and a discovery therefore, we are told, reserved for, and peculiarly adapted to, the character and condition of our blessed Saviour, who not only humbled himself to the meanness of our nature, but vouchsafed to assume one of the lowest and most abject conditions of life, to teach us perfect humility in all its parts and circumstances.

In treating of this virtue, he first explains it, and then considers it as it regards ourselves, our fellow-creatures, and our creator. ‘ Humility,’ says he, ‘ is a virtue which will be best understood by considering it as a principle directly opposite to pride: it is a virtue wisely appointed by Almighty God, as a counterpoise to self-love, and that self-sufficiency which results from it: it is a virtue which teacheth us to think justly,

justly, that is, meanly; or, to speak more properly, it teaches us to think neither vainly nor vauntingly of ourselves and our endowments; and to do right to the rest of mankind on the same score, praising and preferring upon the comparison, as reason and truth require. It is a virtue that subdueth the haughty heart to the divine dispensations; concluding from clear and candid reflections upon the wisdom and goodness of God, and our own ignorance and insufficiency, that every condition of life assigned to us, every appointment of providence, is the wisest and best that could be made; and is, at least, good enough for creatures so vain and so worthless as we are.

In the third sermon he proves, that the precepts of christianity are perfectly agreeable to our nature, admirably fitted to perfect and exalt it, and, of consequence, to raise it to all that height of happiness it is capable of, in this world. And this he does by shewing the natural felicity that attends the practice of each of those virtues, that are particularly recommended and enjoined by the christian religion, such as patience, meekness, temperance, chastity, faith, hope, and charity.

In the fourth sermon he enquires into the reasonableness of the practice of ridiculing the principles and persuasions of those who believe the scriptures to be the word of God; after which he enquires into the nature and completion of the prediction in his text—*Knowing this first, that there shall come in the last days scoffers, &c.*

He endeavours, in the fifth sermon, to prove the immortality of the soul, from natural philosophy and reason. The first argument he makes use of, and on which he employs several pages, is drawn from the immateriality of the soul; an argument which, tho' frequently urged, is certainly inconclusive, as a moderate share of reflection may convince every attentive reasoner. The other arguments he makes use of are those drawn from the consent of mankind on this head, and the strong desire of immortality implanted in our nature by Almighty God; neither of which, we apprehend, will carry much conviction to the mind of a considerate enquirer. There are other arguments which render the doctrine of the immortality of the soul highly probable upon the principles of reason, but these our author only mentions, not having time to enlarge upon them.

In the sixth sermon he endeavours clearly to explain and prove the possibility, eternity, and justness of hell-torments, and fully to answer the objections to them. One argument



which he makes use of to prove the justice of them, is drawn from the malignity of all habitual sin, which being infinite, we are told, the punishment may, and ought, in justice, to be so too. His other arguments on this head being of much the same force, will be a sufficient excuse, we hope, for not mentioning them.

In the seventh sermon he proves the possibility, reasonableness, and certainty of the resurrection, and endeavours fully to confute all the objections to it. The method he pursues is this: he first shews, that the resurrection is possible; secondly, that it is, from the nature and reason of things, highly credible and rational; and thirdly, that both our own nature and the moral attributes of God, necessarily require it. There being nothing advanced under any of these heads, but what has been often repeated, we proceed to the eighth sermon, wherein the example of Almighty God is recommended to us in the point of forgiveness. The words from which he discourses are—*Be ye therefore merciful, as your father also is merciful*, and he enquires first into the nature and number of those offences wherewith we daily provoke the wrath of God against us: after which he proceeds, in the ninth discourse, to recommend the example of God to us in the case of charity, to wit, that we should relieve and supply the necessities of our fellow-creatures, as our great creator relieveth and supplieth ours.

We shall here give a short specimen of the forcible manner in which our author frequently expresses himself. After observing that in imitation of the mercy of God, which is boundless and universal, we should not confine our charity to any one relation, or sect, or society of men, he goes on as follows: ‘ But here there is one caution to be laid down, which is  
‘ of the last consequence to be carefully attended to; and  
‘ that is, that the vagrant beggar is an eternal exception to  
‘ all the precepts and dictates of christian charity. The race  
‘ of vagrant beggars are the vilest race that ever cursed the  
‘ earth. Every penny given to the vagrant beggar, is so  
‘ much taken away from honest industry, and christian charity: taken away from christian charity, and given away to  
‘ idleness and lewdness; to vice and villainy; to abominations and corruptions of every kind! In one word, it is so  
‘ much of our substance withheld from God, and dedicated  
‘ to the devil. Vagrant beggars are the reproach and ruin of  
‘ every country under heaven, where they are endured! And  
‘ altho’ they are less the reproach of this country, than perhaps of any other region under heaven; yet is not this  
‘ coun-

country clear of, at least, equal reproach, on another, not less criminal, account. I mean that encouragement given to idleness, of some kind or other; or rather to idleness and vice of every kind; too sadly seen in their dreadful effects. I mean those shameful, shocking, and frequent examples of lewdness, drunkenness, and prophaneness, blasphemous and hellish prophaneness! that defile and curse your streets: together with those frequent and shocking robberies, which infest this country, in almost every quarter of it; and more particularly in the surrounds of this city. Robberies detestible and dreadful, beyond the examples of former ages. The russians of these times begin where their predecessors in violence rarely ended; and never but from necessity. They begin with murders. Their predecessors shewed something, even in their villainies, which seemed to have a cast of old *English* generosity. They robbed the wealthy, and sometimes they relieved the necessitous with the spoils of the rich. But these wretches have degenerated even beneath, far beneath, the vices of their predecessors. They rob the poorest of the poor: and have not only renounced all appearance of *English* generosity, but they have even adopted *French* and foreign cruelty.

In the tenth and eleventh discourses, which are really excellent, he points out the great folly, iniquity, absurdity, and crying guilt of duelling. As the corruptions of mankind have at length found out a way of perpetrating murder, in this part of the world, not only always with impunity, but often with applause; have even made it honourable under the fashionable appellation of duelling; he makes it his business to examine it in this view, and to shew that no disguise of name, or power of custom, can make this practice less detestable in the eye of reason, or less criminal in the eye of God. And in order to this he enquires, first, into the origin of this practice of duelling; and, secondly, into the causes and occasions of it; shewing under the second head, how wicked, how absurd, how pernicious it is, in all its pretences, and how dreadful in its final issue.

As to the original of duelling, he observes, that the practice was in the beginning undoubtedly derived from a principle of humanity, and a tenderness for the lives of mankind, when hostile armies, to spare the effusion of human blood, agreed to leave the decision of their disputes to the combat of one or more chosen champions, on either side. He observes farther, that it was afterwards allowed in christian countries,

on trials of right and innocence, which could not otherwise be so easily decided. As to the original of that kind of duelling now in fashion among us, we are told that it had its beginning, from the lie given by *Francis* the first of *France* to the emperor *Charles* the fifth. The emperor charged the *French* king with breach of faith; upon which *Francis* retorted the lie upon him, and provoked him to single combat, which, however, the emperor thought fit to decline. From this accident, as our author observes, the high spirit of the *French* nation, in compliment to their prince, and the better to demonstrate that injurious and high provocation he had given the emperor, established the giving the lie, as the highest indignity that could be offered to human nature, and such as every man of honour ought to resent to death; imagining, it would reflect no small glory upon their nation, that the meanest gentleman in *France* would not put up an indignity, which the great *Charles* the fifth endured with patience.

Here he takes occasion to enquire into the true notion of honour; and shews that, with regard to the world, it is nothing but the fame of virtue, and with regard to ourselves, a refined sense of virtue, and a steadiness in the practice of it, even where no law can punish the violation of it, or witness reproach it. By this test he proceeds to examine the present practice of duelling, and observes that the mortal offence among duellists is giving the lie. Now he thinks it worth while to enquire, whether their resentment of this offence be owing to a right sense of honour, that is, a high regard to the virtue of veracity, and a just indignation for being thought destitute of it; or whether it be only a resentment of custom, and conceit, without any regard to virtue.

‘For if they act in this case,’ says he, ‘from a principle of honour; that is, from a regard to the virtue of veracity, it is plain they will have the same regard to it, in every other circumstance of life. Whereas the very contrary to all this, is remarkable in many of them. And nothing is more notorious in their practice, than customary lying and swearing, and breach of promises and engagements of every kind. And surely, he that promiseth to pay a just debt, on a certain day, and faileth to do so, otherwise than through unavoidable necessity, both lieth, and is unjust at the same time. And in this sense, how many of these heroes are liars upon record, for breach of word, and bond? And yet I do not find it customary with them, to challenge the agent who manageth the prosecution; nor  
the

the judge who determineth the cause against them, for wounding their honour.

This then is the case. Simple lying is, in the opinion of these brave spirits, a mortal offence. But when perjury or injustice is added to it, then it becomes innocent, and leaves no blemish or stain upon their honour.

From hence it appeareth, that pride is the fountain of this vice. These duellists, not having virtue enough to be ashamed of doing evil, have yet vanity enough not to bear its being imputed to them: and therefore they would reconcile contradictions. They would be honourable in their fame, although they are infamous in their practice. And the way to be so, is, to present death upon the point of their sword, to any one that shall dare to taint their honour; that honour, which they have long since forfeited, and have now no more title to, than to the money or the estates they have spent. Besides, what but intolerable vanity and impudence, can set men so far above all laws, above all government and jurisdiction, as to assume to themselves a right both of judging and executing in their own cause, in direct contempt of all authority, both of God and man? And is the wretch that dares do this, a fit member of civil or religious society? Or rather should he not be regarded as a monster and outcast of the earth, and banished the society of every thing, but chains and dungeons, and the lashes of his own conscience? And therefore, if religion and government were in any way concerned in this practice, and the influence of it reached no farther than those infamous wretches who are the common authors of it; nothing were more desirable in society, than that this profligate race should go on, like the *Cadmean* brethren, to butcher one another with all convenient dispatch; and rid mankind of such a pest, without the trouble or expence of public executions. But till that be done, let them be abandoned like lepers: and let no man that would be clear either in his reputation or in his conscience, converse with them, upon pain of infamy.

He goes on to observe, that cowardice is another parent of this practice, and shews that it is destructive of all those ends for which it was first introduced and allowed in the world; that it is the child of vice and ignorance, begotten by pride and folly; the vaunt indeed of valour, but, for the most part, the real effect of cowardice; the fear of the opinion of fools; a pretence of heroism unknown to the great heroes of antiquity.

‘ And now, my brethren,’ continues he, ‘ what is the issue of all this extravagance? Dreadful either way. If the man hath slain his antagonist, he hath, perhaps, in his person slain his best friend; at least he ceaseth to be his enemy at that instant: and the sword hath no sooner pierced his breast, but horror and remorse have pierced his murderer, have stabbed him to the soul! his vanity sinks into dejection, and his anger into anguish: and all his excess of wrath and revenge rush into yet greater excesses of sorrow, self-detestation, and all the distraction of distress. The dreadful deed is no sooner done, but he would give the whole world, nay, he would almost die to undo it! and, doubtless, the exchange were in many cases wise, were it possible to be effected. If this murderer’s death could buy off all the horrors of his conscience, and anguish of his remaining life, given up to remorse and misery! since the same hand that fixed a dagger into his brother’s breast, did, in that very act, fix a fury in his own; to sting his conscience, and to poison his quiet, to the last moment of his life.

‘ But, my brethren, the greatest terror is yet behind. If this detestable practice ended only in folly, and pride, and tumult; nay, if it terminated only in murder and remorse; if blood could expiate the guilt, or the grave hide it; or misery and distraction atone for it, possibly something might be said to palliate the horror of it! But when, in all appearance, the issue is yet more dreadful! when the poor wretch is sent down quick to perdition, with all his offences upon his head; and in the very act, perhaps, of the greatest guilt he is capable of committing: good God! who can bear the horror?’

‘ In order to shew how criminal and utterly inconsistent with duty the practice of duelling is in the gentlemen of the army, he gives the following extract from the articles of war.—

‘ No officer or soldier shall presume to send a challenge to any other officer or soldier, to fight a duel, upon pain, if a commissioned officer, of being cashiered; if a non-commissioned officer, or soldier, of suffering corporal punishment, at the discretion of a court-martial.

‘ Whatsoever officer or soldier shall upbraid another for refusing a challenge, shall himself be punished as a challenger; and we hereby acquit and discharge all officers and soldiers of any disgrace or opinion of disadvantage, which might arise from their having refused to accept of challenges, as they will have only acted in obedience to our orders, and done their

‘ their duty as good soldiers, who subject themselves to discipline.’ *Articles of war, sect. VII. art. 2, 5.*

In the twelfth sermon, our author points out briefly the great evil, folly, and guilt of gaming; and in the thirteenth, makes several reflections on luxury in dress. He observes, that there is something in the glare of a gaudy dress, that tends not only to dissipate the spirits, but even to tincture the mind with congenial vanities, with light, fantastic ideas, and specious appearances; and of consequence to take off the attention from more serious, solid, and important attachments and pursuits, and thus becomes an inlet to the worst vanities that can infect the mind. This, we are told, naturally warps men from the ways of truth and virtue; and as it induces an indisposition to graver and more useful pursuits, it also creates a necessity of greater expence, at the same time that it rebates that spirit of industry, and honest arts, which should support it. These observations he illustrates from the history of *Gehazi*, in the fifth chapter of the second book of *Kings*.

In the fourteenth sermon he exposes the guilt, folly, and deformity of luxury and intemperance in eating and drinking. In order to which, he first shews what this luxury is; and secondly, endeavours to trace out the evils that attend it. The true nature, and great importance, of the christian virtue of contentment, is the subject of the two last sermons; in the first of which, our author endeavours to persuade us to contentment by arguments drawn from the power, providence, wisdom, and goodness of God, which must dispose every thing for the best; from the present state of the world, which makes an inequality of conditions absolutely necessary to the government and well-being of it; from the great blessings and advantages peculiar to every state of life; and lastly, from this consideration, that the evils we complain of, are, for the most part, rather comparative than real. In the last sermon, he considers the several arguments for contentment under those evils that are real, such as sickness, crosses, disappointments, loss of reputation, defamation, and death of friends. In order to support us under these and the like misfortunes, we are desired to remember, that this world was never designed for a place of perfect happiness, but is the howling wilderness, through which we are obliged to pass in our way to the land of promise, that God Almighty proves us with afflictions here, that he may reward us with immortality hereafter; and that he always chastises his creatures out of the greatest love and good-will to them; to check us in  
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our wicked courses, or to hinder us from entering upon them; to awaken us into repentance and amendment; to force us from our dependance upon earthly things, and to fix all our hopes upon himself, who alone can supply all our wants, remove all our distresses, and crown all our desires.

ART. XIV. *Regulations for the Prussian Infantry. Translated from the German original.* 8vo. 6s. Vaillant.

AS any attempt to encourage good discipline amongst a body of men, where it is so much required, is very laudible, and does the promoter thereof real credit, so the translator of the work now before us, could not have chosen a more proper method of promoting such a spirit in the *British* soldiery, than by giving them, in their own language, the *Prussian Regulations*, so well spoken of by the best judges of military matters every where, and so universally followed by the troops on the continent. In this work every circumstance which relates to the raising, forming, and exercising of a regiment of infantry, to the duty in camp and garrison of the first general officer, down to the meanest centinel, is plainly and particularly laid down.

It does not lie within the bounds of our paper, to make sufficient extracts of a subject, which should be greatly enlarged upon, to give people who are not conversant in military discipline, a competent idea of the completeness of this treatise, with regard to that matter. To those who are concerned, we would recommend the perusal of this work, as we are persuaded that many hints are contained in it, which it would do them credit to know, and to practise. A subject of this kind does not admit of flowers of language, because the writer is confined to the terms of art; yet, where the translation will allow of it, the style appears easy and natural.

We cannot help taking notice of a few articles strongly recommended by the king of *Prussia*, which do honour to good order, and must undoubtedly be productive of the best effects in any army.

‘ His majesty is highly displeased to understand, that a  
 ‘ right harmony and agreement does not subsist in some regi-  
 ‘ ments, from whence factions and animosities have been pro-  
 ‘ duced, which are quite repugnant to subordination; and pre-  
 ‘ judicial to the service in general, as well as the particular  
 ‘ good of those regiments.

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‘ His majesty is likewise informed, that the orders given by superior officers to their inferiors, are not executed with that respect, alacrity, and application which is required: nay, that some officers have even presumed to dispute the orders of their commanders, and to argue, first of all, whether they were right or wrong, according to their own opinions: he has therefore found it very necessary, to forbid the like unmilitary behaviour, on pain of incurring his highest displeasure, and to give his commands in the most urgent manner, that subordination be kept up amongst the officers of every regiment, from the general down to the youngest ensign, with the utmost strictness.—

‘ As his majesty is informed that non-commissioned officers as well as private soldiers have presumption enough to argue, and take freedoms with their officers; so he gives strict orders, that such insolence shall, without any connivance, be punished with the utmost severity; neither shall soldiers be suffered to associate in a seditious manner, and make complaints by parties; to put a stop to which, whenever it shall happen, a severe and exemplary punishment must be inflicted on the ringleader.

‘ When soldiers are drunk, the officers and non-commissioned officers are to enter into no altercation with them, much less strike them, because many instances may be produced, wherein men, from the like provocations, have forfeited their lives while in liquor; but the day following, when they are become sober again, they must be punished with double severity for the irregularities they were guilty of.

‘ The field-officers must pay extraordinary attention to the disciplining of new officers and non-commissioned officers, and keep them, with the utmost strictness, to the most exact performance of their duty: that, from young officers, they may, at length, arrive at the possession of equal experience and abilities with our present field-officers and captains.—

‘ Since, after subordination, nothing is more essentially necessary than strict discipline amongst the soldiers, so it is his majesty’s command, that the generals of regiments, and the commanding officers of battalions, shall keep their respective regiments and battalions, and likewise the captains their companies, under severe discipline, and connive at no irregularities. The soldiers shall be constrained to a regular observation of all the rites and ceremonies of the religion which they profess. No common whores must be suffered to remain in a garrison; but the commanding officer, on the



## 140 THE MONTHLY REVIEW,

‘ contrary, shall order all such to be stripped naked and turned out. No gaming shall be permitted amongst the non-commissioned officers, and private soldiers; and every soldier who shall be detected at play, shall be put prisoner, and the day following run the gantlope, without trial, eight times, through two hundred men.—

‘ The commandants of regiments in garrisons, must take great care, that their officers are guilty of no irregularities; that they do not abuse the burghers, or their landlords, nor contract debts, but subsist themselves upon their pay: and officers in general are to be informed, that it is his majesty’s firm opinion, that no officer can keep a company in proper order, without setting a good example himself; and that it is an universal and just observation, that the company of a captain, who is an œconomist, is always in better order than another whose captain is addicted to extravagancies; a lieutenant therefore, or ensign, who is given to bad habits, and does not conquer or correct them, shall never be preferred to a company.

‘ It is highly pleasing to his majesty, when generals, commandants of regiments, and field-officers, are courteous enough to give invitations to the subalterns, to behave kindly to them, and to converse familiarly and frequently with them, in order, as much as possible, to prevent their falling into bad company, and contracting vicious courses of life.

‘ As it appears by daily experience, that most quarrels happen over liquor, excessive drinking therefore must be altogether prohibited amongst officers in general; and the colonels and commandants of regiments are, in the strictest manner, to forbid it, and likewise to keep a watchful eye over the behaviour of their officers in this respect.

‘ When officers, notwithstanding all orders to the contrary, get drunk together, begin quarrels, rencounters, and duels either in liquor or at play, or are guilty of any other such like offensive practices, they must be put under arrest, and tried by a court-martial, which shall adjudge a double degree of punishment for every crime committed in consequence of drunkenness; as for example, when an officer, being sober, is guilty of a crime, for which, according to the articles of war, he is condemned to lose three months pay, to be confined a year in a fortress, to be cashiered, to be shot, or beheaded; for the same crime committed when drunk, he shall lose six months pay, instead of three; shall be confined two years, instead of one; be cashiered with the addition of infamy, instead of a simple dismissal; be be-

\* headed, instead of being shot; and instead of being beheaded, be hanged.

\* His majesty therefore strictly charges the field-m Marshals, \* generals, governors and commandants of garrisons, colonels \* and commandants of regiments, field-officers, captains, and \* subalterns in general, to make these regulations the standard \* of their conduct, and at all times to observe them inviolably; \* on which account they must render themselves familiar, and \* well acquainted with every part of them; and that more so, \* than it appears they have hitherto done. All officers shall \* likewise be supplied with copies of these regulations, to the \* end that no one, who is guilty of the smallest breach of any \* article contained in them, or is, on any occasion, a stranger \* to his duty, may be able to plead ignorance, as any \* excuse of his crime; but that, when his majesty cashier \* him, or orders him any other punishment more suitable to his \* offence, he may impute the disgrace to his own indiscretion.

\* It is moreover his majesty's particular command, that the \* firings shall be performed exactly according to the directions \* herein given; because it is evident from experience, that \* quick loading, and regular firing, has always done the most \* execution. And his majesty has so favourable an opinion \* of his commanding officers in general, as to believe that they \* are ambitious to excel one another in the merit of their respective regiments, in order to make the best and most satisfactory appearance before him at their reviews.

\* All regiments are therefore to be governed by these regulations, with due submission and obedience; and his majesty is graciously pleased to assure himself, that none of his \* officers will neglect, and much less disobey any orders \* therein given; but, on the contrary, that they will attend \* to their duty with alacrity and diligence, by doing which, \* every officer will recommend himself highly to him, and \* may depend upon his peculiar favour and protection.'

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ART. XV. *Remarks on the Advantages and Disadvantages of France and Great Britain, with respect to Commerce, and to the other means of increasing the wealth and power of a state.—Being a (pretended) translation from the English, written by Sir John Nickols, and printed at Leyden 1754.—Translated from the French original. 12mo. 3s. Osborne.*

THE ingenious author of this sensible performance has not only assumed the character of an *Englishman*, but he has also expressed his sentiments on this important subject with a spirit and

and freedom well becoming a true son of liberty; nevertheless, we are told, in an advertisement prefixed to this translation, that the original is 'certainly known to be the production of a young gentleman, who has an employ at the court of Versailles, who travelled about two years ago into the different provinces of England, and even into Scotland, in the course of which, he made it his business to pry narrowly into the state of our commerce, especially into our public funds, and other objects of policy and government;' and that on his return to France, he published the result of his observations, under the fictitious name of Sir John Nickols.\*

Such is the history given of this publication; in the preface to which its author candidly acknowledges, that he drew the first hint of making these remarks from a pamphlet wrote by the reverend Mr. Josiah Tucker, of Bristol\*; to whom, as well as to the public, we own ourselves indebted for having suffered a performance of real utility to have escaped so long unnoticed; but for which we shall now endeavour to make the best amends in our power, by laying before our readers such parts of Mr. Tucker's essay as concur or disagree with the work, that is the more professed object of our present consideration.

In speaking of the commercial advantages peculiar to France, our pretended Sir John Nickols admits he has borrowed not only the sentiments, but even the expression of Mr. Tucker, particularly in his first seven paragraphs; which treat of, 1st. The natural productions of France. 2dly. The subordination, docility, and sobriety of the common people. 3dly. The goodness of the roads, the number of rivers and navigable canals with which France is intersected. 4thly. The wise institution of a council of trade, and the regulations the French are obliged to observe in manufacturing their goods, and exposing them to sale. 5thly. The superiority of their colonies appropriated to the cultivation of sugars. 6thly. Their address in drawing the natural productions of other countries to work up in their own. 7thly. The vicinity of France to Germany, Switzerland, and Savoy, whereby she has a constant supply of able persons to serve in her armies, or improve and extend her manufactures. In all these, both these gentlemen agree, as well as in—

8thly. The benefits derived to the French from foreigners of all countries travelling among them, or, as the author of

\* Entitled, *A brief essay on the advantages and disadvantages which respectively attend France and Great Britain, with regard to trade. With some proposals for removing the principal disadvantages of Great Britain. In a new method.* 8vo. 2s. Trye. The first edition was printed four years ago.

the *Remarks* expresses it, from that species of madness with which other nations have adopted their tastes and fashions. 'By what enchantment,' says he, 'is it that so light-brained, frivolous a people, have been able to extend over the universe, the ruinous and tyrannical empire of its modes? This nation, covetous of glory and reputation, has set up its pretensions to hold the first place in power, in talents, in sciences, in agreeableness; in short, in acquisitions of all kinds, and is arrived at giving herself, at least, the appearance of this universal superiority.

'The court of *France* is the most splendid of any in *Europe*; her armies are the most numerous. The highest luxury and the most opulent exterior reign in her towns; the useful as well as agreeable arts, the sciences, and even wit, have all their particular schools and academies: the excessive taste of the *French* for dress, and their passion especially for enjoying life with ostentation, improves, and sets off these advantages, and presents to the curious foreigners a sight which seduces whilst it dazzles them. All nations then owe to *France* at least the tribute of curiosity, which is not only restrained to that sentiment. To say nothing of the money they spend there, and which amounts to very great sums, the greatest mischief is, that each traveller returning to his country, carries away with him some *French* affection, taste, or fashion. Ourselves, even we, whom our national pride and rivalry have the most preserved from the *French* infection, dress out in *French* cloaths, and *French* stuffs, even on public or birth-days. We prefer the wines of *France*, and even *French* cooks.

'In order to propagate this seducement, the court of *Versailles* affects the magnificence of making presents to foreign nations, of the finest master-pieces of work from the principal manufactures of the kingdom: dangerous presents, which ought to inspire a distrust of their end, *timeo Danaos, et dona ferentes*. For by this means it is, that the manufactures of *France* have introduced themselves with such success into other countries, forcing the barriers, which high customs or prohibitions oppose in vain to them. Thus it is to that the excess of luxury, ruinous elsewhere, is become as to *France* a sort of necessity, towards preserving to it that superiority of which it is in possession, in point of fashions, and which also supports its manufactures.

'The same empire which *France* has usurped over the tastes of other nations, the court of *France* exercises with yet a greater power over the subjects of the capital, and  
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‘ that capital over the other towns. This influence is capable of the greatest effects. Let but the king appear to countenance any new manufacture, it is secure of the consumption of its produce and of its success. On the other hand, towards the effectual prohibition of any foreign stuff, the king need but proscribe the use of it in his court or palaces, this means will be more effectual than the most positive prohibition : but should he himself preserve the use of it, or tolerate it in those about him, his forbidding it would be of no effect ; his example will be more attended to than his orders.’

The same concurrence of sentiments is, for the most part, visible, between our *remarker* and *essayist*, in treating of the disadvantages the *French* labour under with respect to trade ; tho’ each of these writers has given a different turn of expression, and a different arrangement to their thoughts upon this subject : the first disadvantage taken notice of by the former, is ‘ with respect to the propagation of the human species, and to the employment of individuals.’ Under this head are separately considered, the labourers, mechanics, and traders, the revenue, the clergy, the magistrates, and lawyers, the military, and the nobility in general : our author’s observations upon these several ranks of people are pertinent and striking, from which he concludes, upon the whole, that ‘ in *France* the greatest number of those professions which employ the individuals, contain principles opposed to the propagation of them, or necessary causes of their destruction.

‘ 2dly. The classes useful to the state, that is to say, those which produce in the state a value which did not before exist in it \*, are the most loaded and depressed ; and the strongest tendency or determination of the subjects, is towards those professions † which produce least to the state, and are the least susceptible of population. In short they have multiplied the means of rendering men the least profitable to the public weal.’

Mr. *Tucker* has considered the *French* law, obliging all unmarried men to serve as common soldiers, either in the militia or the army, unless particularly exempted by their rank or profession, as a means of their raising up large families to labour, and thereby rendering the price of it cheaper ; but our *Remarker* observes, that the natural poverty of the peasants, and the many impositions upon industry is an unfurmountable obstacle to their population.

\* Labourers, mechanics, and traders.

† The church, the army, the law, and the revenue.

The last mentioned writer has particularly taken notice, that the sum of labour is greatly reduced by the number of holidays prescribed by the *Roman* religion, whereby we have at least forty working days in a year more than they have. To this the former of these gentlemen opposes the time and money idly spent here in *horse-races*, *cricket-matches*, and other diversions of that sort, but more especially in *mobbing* and *electioneering*; and is of opinion, that upon comparing both articles together, the amount of the disadvantage will be found to be greater on our side than on theirs.

The next *disadvantage* of *France*, mentioned by our author, is 'the manner in which it employs the *genius* and *intellects* of its inhabitants:' upon which he takes notice, that the number of academies for the improvement of the *belles lettres*, antiquities, painting, sculpture, and music, erected in all the provinces of *France*, raises an infinite number of writers, whom it takes off from agriculture, from the useful arts, and from trade: these he terms 'a species of nobility, or of men who live nobly by the reputation of their works, and the protection of the rich;' nevertheless, that many of them had done much better at the plough's tail, or in manufacturing paper instead of staining it; and had certainly been more useful to the state: seeing however agreeable or amusing their productions may be, or however gracefully and methodically they may have wrote, 'they have been contented with these advantages, and have neglected the manner of thinking, and the choice of matters.'

Our Remarker further observes, that among 'the prizes, which these academies distribute, and which have served to multiply wits, poets, scholars, painters, sculptors, &c. none have ever been thought on to employ towards multiplying artists, manufacturers, husbandmen; no public or private fund is allotted to encourage discoveries useful to society;—that it was almost a phenomenon amongst the subjects of the prizes of academies, that which the academy of *Amiens* proposed for the year 1753, in the following questions: "What are the different qualities of wool necessary to the manufactures of *France*? Can these manufactures be carried on without the *Spanish*, *Irish*, or other foreign wool? What would be the best methods of giving the *French* wool the quality it wants, or of augmenting its quantity?"

In speaking of education, he remarks, that 'it is ever instituted in conformity to the genius of the nation, and by a necessary circle, contributes to form and preserve that national genius. Voyages,' he admits, 'are the best school

to form men ;' but that with many of us *Englishmen* it may be thought, that the prevailing taste for travelling is ' nothing but a restlessness in our natures, a desire or a want of existing any where but at home.' That the *French* are not great travellers, our author does not ascribe so much to their contempt of other nations wherewith they are unacquainted, as to the luxury of parents, disabling them from affording the necessary expence of letting their children travel. ' Yet one meets with *Frenchmen* who have made the tour of *Italy*, and it seems even that to have been in *England* begins to be a sort of a fashion among them. The sensible part of them, who are returned from thence, give a more decent, and favourable character of our politeness and manners, than formerly, and perhaps we now deserve it better. Some of them, at their return, talk much of our horses, which they do not know how to ride ; of more robberies than they have ever met with ; of our liberty, of which they have no idea.' To these he adds, that he does not know ' whether it is thro' imitation, (which we might construe for a mark of esteem) or whether it is a caprice of fashion, but he has observed in young *Frenchmen* in the morning a great deal of the *English* airs, just as we reproach our youth with having adopted the *French* ones, in their dress and manners ; the youth of *France* passes a horseback, or sauntering about on foot, the morning in doing of nothing, after the *English* way ; and the evening in doing nothing, after the *French* one. But still they imitate us awkwardly, their frocks are not long-waisted enough, and they will never set horses on their haunches as well as we do. *O imitatores !*

A third disadvantage to *France* is drawn from the distributive economy of property ; upon which head it is not unjustly averred, ' that the distribution of property is ill regulated, when one sees the land-owners occupying, in town, sumptuous palaces, whilst their family-seats, their farms, their villages are going to ruin : when the produce of the provinces has no demand, or consumption, because they live no longer upon their estates than serves them to rack wherewithal to live in town ; when a fertile kingdom is reduced to want grain, because the labourer is forced by his poverty to come to town, to serve the wants and fancies of the rich : in short, when the rich have no other way of luxury left than consuming, without measure, in furniture of all sorts, that gold and silver, of which the cultivation of lands stands in need. Luxury well ordered breeds a beneficial consumption :

'tion: excessive luxury is a destructive abuse, it is the luxury  
' of *Cleopatra*.'

The high rate of interest in that kingdom, in proportion to what money bears in *England* and *Holland*, is considered as another very great disadvantage to *France*; at the same time a remedy is pointed out, with this reflection, that 'we ought not to see, without inquietude, that there is yet left to *France* so powerful a resource, which we indeed have gone great lengths towards wearing out, and which *Holland* has doubtless exhausted, as one may judge, by observing the interest of money there at two and a half per cent. and at the same time its commerce daily reduced by all other nations, who do but retake what her industry had usurped, whilst the excessive load of her taxes keep at the same time her land without value.'

Our Remarker next considers the commercial advantages and disadvantages of *Great Britain*; upon which he first observes, that its 'solitary and insular existence has happily freed it from various dependances, incident to the neighbourhood of other countries;' and at the same time its many maritime provinces furnish a natural disposition for a great number of seamen, fishermen, &c.—2dly. The natural produce of *England* is taken notice of as favourable to its trade; particularly our grain, wool, and cattle, together with our subterraneous riches, which supply us with copper, lead, tin, marl, fuller's-earth, potter's-earth, and coals; nor are our fisheries forgot; our *Frenchmen's* researches into all which, seem to have been accurately and industriously conducted, nor are his observations upon these subjects less curious or interesting. But for these we must refer our readers to the author himself, as the best abstract of them would be very imperfect.—3dly. He takes into consideration the benefits resulting from the constitution of our government; to the nature of which he appears to have very diligently adverted, and with the conveniences of which he seems to have been intimately acquainted; but after having enumerated its superior advantages over an unlimited monarchy, he exclaims, 'that so beautiful an harmony may be spoiled by corruption,

' *Venalis populus, venalis curia patrum.*

' It is in vain to guard against the more easy and less expensive corruption, in case of a perpetual parliament, the duration of each has been fixed at most for seven years: the king may always buy votes in elections and suffrages in parliament. He may attach to himself lords, whose estates  
L 2 have



• have a right to send several members to parliament: Court-  
 • moners who shall have vigorously defended the rights of the  
 • nation, when called by the king to the house of lords, will  
 • tie up their tongues as a price of their new dignity, or will  
 • make a shameless prostitution of their eloquence in favour  
 • of the court. But, as it is only with the nation's money,  
 • that the king can purchase, against itself, the votes of its mem-  
 • bers, ought not that reflection alone to open its eyes on the  
 • danger of granting supplies of wealth to the king, of which  
 • the abuse may be so pernicious in his hands? Can it ever  
 • be possible, that a whole nation assembled should be so blinded,  
 • as itself to sell the liberty and property of every subject in it?  
 • Or, in short, was the corruption of the members who re-  
 • present it to arrive at such excesses, would it not then hap-  
 • pen that by a forced revolution, the nation would shake off  
 • a yoke it could no longer endure; and that from a necessary  
 • disorder, the first order of things should take birth again?  
 • Much, as in the best constituted body, if peccant humours  
 • grow to a head with time, the measure of them being come  
 • to fullness, the distemper declares itself, breaks out, and the  
 • patient can only be saved by a violent crisis.

Our author extends his enquiries upon this head to 'the  
 • effect of this constitution of our government on the genius  
 • and public spirit of the nation:' upon which he remarks,  
 that in a constitution like ours, wherein every subject may be  
 said to enjoy a share in the government, in proportion to the  
 property he is possessed of, every man will be encouraged to  
 be industrious, from a conviction that as he enlarges his for-  
 tune, he also increases his pretensions; and the avenues to  
 honour being alike open to all, inspires all orders of people  
 with a noble emulation, 'A merchant shall sit in the house  
 • of commons with the sons of peers, who, like him, may be  
 • members of that house. This equality it is, fair daughter of  
 • liberty! which can alone preserve to commerce its honour,  
 • and inspire in those who possess it, an esteem for their con-  
 • dition, and a nobility of sentiments which will for ever form  
 • the distinctive character of the *British* merchant.'

Our Remarker further adds, that 'in a government where  
 • every subject may, in the general council of the nation, ei-  
 • ther by himself, or supported by some of the members of it,  
 • be the author of a general good, a great number of subjects  
 • will be full of that spirit: several private persons will do  
 • things worthy of the nation itself, and their actions will be  
 • directed by the principles of the public good. Great advan-  
 • tages these which our constitution, in which the nation  
 • watches

• watches for itself, has over absolute monarchy, in which the  
• monarch takes upon himself to do every thing, in which  
• the honour of every thing redounds to the monarch, in  
• which all benefits, all encouragement can come from no one  
• but the monarch.’

To this he ascribes that exertion of public spirit in *Ireland*, so conspicuous in the societies there formed, and the premiums by them given for the advancement of trade, manufactures, and agriculture: to the same cause he attributes not only the institution of a society of the like sort in *Edinburgh*; but also their several beneficent establishments, particularly their orphan-house, and infirmary: from hence also he derives that profusion of hospitals, and other public charities, with which *England*, and more especially *London*, abounds:—to public spirit he imputes the reception given to the *French* refugees in 1687; and to the same motive, the, hitherto unsuccessful, proposal for a general naturalization of all foreign protestants.

As persons who have signalized this public spirit, he particularizes the Duke of *Buckingham* for having introduced the manufactory of glass, and Sir *Thomas Lombe* the mill for organizing silk, into *England*; also Lady *Salt* for having enriched *Scotland* with its knowledge of the fabric and bleach of linens; nor has he forgot to mention with respect Dr. *Madden* of *Ireland*, and the two brothers *R. and A. Faulstich*, printers at *Glasgow*.

In addition to the improvements already made, this gentleman has projected and given a useful, and, as we apprehend, a very practicable plan of a society which should be solely employed in the study of *culture and trade*, and of the means of perfecting and encouraging these two objects.

(The remainder of this article in our next.)

N. B. If this book should come to a second edition, the translator would do well to revise his language, the many imperfections of which cannot have escaped the notice of our readers: how far the original may, indeed, be faulty, in this respect, we cannot say, having never seen it.

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ART. XVI. *Pomery-Hill, a Poem. Humbly addressed to his Royal Highness the Prince of Wales. With other Poems, English and Latin. 8vo. 1s. Millar.*

THE preface to these poems, about one half of their length, has no other relation to them, than to defend a few liberties the author assumes, and particularly that of omit-

ting those commas in printing them, which mark the elision of a vowel terminating one word, in verse, when the following begins with another. He justly observes, that a good ear will read them in measure without this deformity; and thinks, when they do not cause too great an hiatus in the pronunciation, the frequent founding of the supernumerary vowel may soften that asperity of our language, which results from its abounding with consonants. After remarking the impossibility of reading *Virgil's Phyllida amo ante alias* with any grace or propriety, by omitting to pronounce the final and incipient vowels, he prints the following line from Mr. Pope, without the elision;

Come gentle air, the *Eolian* shepherd said:

which sounds better to his ear, than by reading *th' Eolian*: but perhaps he has not adverted, that the chasm here is sensibly less, from the circumstance of the final and incipient vowel being the very same; which makes it somewhat difficult to pronounce them both very distinctly, without an improper pause between. It is acknowledged at the same time, that there are some instances in our language, where three liquid syllables will read only in the quantity of two common ones: particularly the word and particle *many a*, which cannot be harmoniously sounded in verse, but as a disyllable; and would make a strange sound, and sight too, if elided.

But though our poetical readers may readily accede to the omission of such commas in such cases [as well as in single words, such as *heaven*, *poets*, *flowers*, and many others, which will be read as monosyllables, in verse, and *powerful*, *generous*, &c. which will be read as disyllables, however they are printed] and even consent to pronounce the final vowel before a following one; at least in several instances, we conceive the liberty he is for introducing, of altering the accent of words or syllables for the sake of metre, from the authority of *Virgil*, will be much less digestible. This gentleman might have reflected how very sparing that great, correct and harmonious poet is of these licences, in proportion to the extent of his works: and he might have discovered too, that some he quotes as licentious syllables, are not used so, but the quantity is varied on a plain rule in prosody, viz.

*Et longum formosæ vale, vale, inquit lala.*

Where the *e* in the second *vale* is shortened from its antecedence to the vowel *inquit* begins with. He might have found more frequent licences in the *Greek* poets, whose example may have

occasion'd most of the few-occurring in *Virgil*. Besides that our preserving the just prosaic accept of words in verse may sometimes have no disadvantageous effect, under the conduct of an exquisite writer, in varying his numbers, and very happily suiting his imagery; of which *Milton* affords some striking instances.

Our author's verses are considerably unequal: he always manifests a strong poetical propensity, which now and then makes such an approach to power, that if he is as young as we apprehend, better productions may be expected from him. Doubtless poetry is in its nature somewhat excursive; but we can hardly admit the greater half of *Pomery-hill*, a poem addressed to the Prince of *Wales*, to be employ'd in the love-plaint of the author, under the name of *Gallus*.

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*ambora cæsit*  
*Institui, currente rota cur urceas exit?* HOR.

His song on *Milton's il Penseroso* & *Allegro* might as well have been on any thing else, but that *solitary* and *pensive* do occur in the first stanza. His *London wish in June* has much more relation to the *Penseroso*. His verses abound with interjections, which are rendered too insignificant from their frequency, and are sometimes merely expletive and ill-plac'd, flat and ungraceful. This is often the case of his *at* and *et* in the *Latin* poetry. *SUDANTUR cortice pingui electra* is not *Latin*: The *Latins* have no such verb as *sudor*, but *sudo*, which is active and neuter. And though our language has vulgarly annexed a passive construction to this verb, it would be but indifferent *English* to write, *amber is sweated from barks or trees*; to say little of the uncertainty, whether amber be a gum or not. *Musa dedit armore* will not pass, as we conceive the liberties of *Virgil* are scarcely to be allowed our young *Latin* poet in such short sketches. He is nevertheless generally smooth, and musical in his hexameter verse, to which his lyric numbers are inferior: and the considerable difference of his *Latin* diction too in various places, makes him appear at present in the light of an inaccurate and unequal writer, which can give little sanction to any regulations he proposes in matters of literature; though their own expedience and propriety may entitle them to our consideration.

ART. XVII. *The scripture-account of a future state considered.*  
8vo. 1s. Griffiths.

WE have read this little piece with no small pleasure, as the author treats his subject with a becoming freedom, and appears to be a sincere friend to the interests of truth and virtue. He gives way indeed pretty often to fancy and conjecture, but his conjectures are, some of them, ingenious, and his notions generally just.

He divides his performance into eight chapters, in the first of which he treats briefly of a future state in general, and shews that our best notions of God, as the moral governor of the world, lead us to expect a future state of retribution, where virtue will be rewarded with abundant honour, and the wicked receive that bitter portion which is due to their crimes. In the second he offers some conjectures in regard to our entrance into the next state, which he imagines may be analogous to our entrance upon the present. As we are introduced into the present by the ministration of others, so he thinks we may be introduced into the next by ministering spirits, and that the soul may require some time before its organs are ripe for action on that new theatre; during which time the rational powers may continue suspended, as they are here in sleep, and we may remain under the nurture of guardian angels or kindred spirits, during this state of inaction, similar to the stage of our infancy.

In the third chapter he treats of *Hades*, or the intermediate state between death and the resurrection; and as the difficulties that attend the scripture-doctrine of this state are various, he does not affirm any thing positively in regard to it, only thinks the two following conjectures of the learned, the most probable, *viz.* that the region of departed spirits is either in some or other of the neighbouring stars, or else in the interior parts of this earth. He thinks it highly reasonable to imagine, that soon after death there is some proper method appointed for severing the good from the bad, by observing their prevailing dispositions; and that attending angels, the witnesses of our conduct, may be likewise the messengers of the lord or governor of the country, to conduct us to the regions of paradise, or tartarus (the abode of unhappy spirits) according as our tempers and dispositions then are.

After saying a little on the subject of a general resurrection and general judgment, in the fourth chapter, our author proceeds, in the fifth, to examine into the meaning of the words

words for ever, for ever and ever, everlasting, &c. as they are used in scripture; and shews, that in their natural import, they do not signify an absolute eternity, in the metaphysical sense of that word, unless when applied to God.

In the sixth chapter he endeavours to shew, that the notion of the endless duration of sinners, in a state of torment, is not only unscriptural, but likewise highly absurd, being contrary to all our best notions of the Deity, as a Being of infinite justice and benignity. He observes too, and we think justly, that the repeated attempts of many pious and well-meaning persons to represent this absurdity as a scripture-doctrine, has contributed not a little to the growth of infidelity among the rational part of mankind.

In the seventh chapter he treats of the final state of the blessed; and concludes, in the eighth, with some short practical reflections.

## MONTHLY CATALOGUE for August, 1754.

### MISCELLANEOUS.

I. **A**N Address to the city of London, from Sir Crisp Gascoign, knt. late lord mayor, relating to his conduct in the cases of *Elizabeth Canning* and *Mary Squires*. Folio, 2s. *Hodges*.

From the letters, certificates, informations, and other authorities exhibited in this address, it appears that through the whole course of this affair, Sir Crisp has behaved in a manner becoming the character of a vigilant and active magistrate.

II. *A Liveryman's Reply to Sir Crisp Gascoigne's Address*. Shewing that gentleman's real motives, and his whole conduct concerning *Canning* and *Squires*. 8vo. 1s. *Reeve*.

Of this pamphlet a competent idea may be formed from the words of the author, p. 23. 'I have no particular knowledge of circumstances: I hear what is reported, and I suppose it true. I shall be ready to be convinced, if I err; for I am impartial.'

III. *A Counter-address to the Public*, relative to the cases of *Elizabeth Canning* and *Mary Squires*: being a proper introduction to the *Refutation of Sir Crisp Gascoigne's account of his own conduct*. Folio, 2d. *Blunt*.

A catch-penny job.

IV. *The Chronicle of the Canningites and Egyptians, or Gipsyites*, from their first founders, *Elizabeth Canning* and *Mary Squires*,

## 154 The MONTHLY REVIEW,

*Squires*, to the present time : giving a succinct account of their direful wars and confusions in courts, taverns, coffee-houses and ale-houses, as well as in private families ; particularly the woeful conflict of the ladies at the tea-table. Interspersed with curious observations and anecdotes, suitable to the subject of so famous an history. 8vo. 6d. *Corbet*.

There is nothing remarkable in this pamphlet, except some awkward pretensions to humour, in which the author is ridiculously unsuccessful.

V. *A Refutation of Sir Crisp Galcoigne's account of his conduct, &c.* 8vo. 1s. No publisher's name.

This is an ironical defence of *Canning*, probably done by some friend of *Sir Crisp's*, with an intention to prejudice the cause it pretends to vindicate.—*The Liveryman's Reply*, (see art. H.) appears to have been written with the same view, tho' not by the same hand.

VI. *An Address to the Gentlemen of the Grand Jury, for the county of Oxford, on their late presentment of a libel against his majesty's person and government.* 8vo. 1s. *Cooper*.

It consists chiefly of general observations on the wickedness and folly of dissaffection and disloyalty to the present happy government.

VII. *A Charge delivered to the Grand Jury, at a general quarter sessions of the peace, held for the town and liberty of Berwick, the 15th of July, 1754.* 8vo. 4d. *G. Freer*.

We are not told by whom this charge was delivered. The horrid nature and consequences of perjury, among other crimes, is particularly the subject of the author's animadversion.

VIII. *Curious Remarks and Observations*, extracted from the history and memoirs of the royal academy of sciences at *Paris*. Vol. II. which concludes the general physics. By *Dr. Peter Templeman*. 8vo. 5s. *Davis*.

An account of the first volume of this work, with several extracts from it, may be seen in the *Review* for last *November* : but tho' we sincerely concur with our industrious compiler, that ' observations of nature will necessarily lead a contemplative mind to the acknowledgement and adoration of ' the author of nature ; ' yet as the subjects treated of in this volume, which contains 43 articles, entirely relate to the same branch of science as the former, our readers will excuse our not being more particular upon them.—*Dr. Templeman* informs us, that he ' shall next proceed on the anatomical part of his ' work, and as there are many curious dissections of the brute ' animals, particularly of the wild kind, from the *French king's* ' *Ménagerie*, he intends to divide his subject into human and

' *com-*

'comparative anatomy.'—As soon as we are favoured with this, the public may be assured that due respect shall be paid to it.

MEDICAL.

IX. *A Physical Essay on the Animal Oeconomy.* Wherein the circulation of the blood, and its causes, are particularly considered; also what assistance the heart and lungs give thereto; and this both from anatomy and experiments. To which are added, some occasional reflections on inflammatory disorders, and some others, which attend a disordered circulation. By Francis Penrose, surgeon, at Bicester. 8vo. 1s. Owen.

This truly speculative gentleman has already given the public specimens of his capacity for system-building, in his treatises of *electricity* and *magnetism*; of which a pretty full account may be seen in the sixth volume of the *Review*, p. 438, and in the eighth, p. 439.—Our author's reasonings, in the performance before us, seem to be founded on the hypothesis advanced in the latter of the abovementioned tracts, viz. that the *fluids* are the *moving agents*, and that the *solids* are *absolutely passive*; from whence he concludes, that the animal machine, is neither more nor less than a mere steam-engine; we therefore presume the majority of our readers will excuse our not enlarging upon a subject that appears to us incapable of furnishing much instruction, and still less entertainment.—It may be deemed a happiness almost peculiar to Mr. Penrose, (as it is not very common with hypothetical writers) that his reverence for a particular theory, has had no bad influence on his practice, which is far from appearing injudicious, and which, according to his own account, has been remarkably successful.—Tho' we can find nothing very extraordinary to commend either in his diction or his argument, we cannot but take notice of the evidence he has given of his learning.—The advantages and utility of a handsome motto are particularly considered by the *Spectator*, (vol. III.) who observes, that the ladies were generally best pleased with a scrap of *Greek*: whether the consideration of this prevailed with our author to affix half a score *Hebrew* letters to his title-page; or that, as old *Don Lewis*, in the *Pop's Fortune*, was fond of *Greek* only for the sound of it, he might expect to attract readers by the *sight* of a few uncouth characters, we shall not take upon ourselves to determine; but for the sake of those who may have purchased this essay, without being able to interpret the learned superscription \*, we shall inform them, that, according to our translation of the bible, it signifies no more than that *the life of the flesh is in the blood*.

\* נפש הבר בדם



## 156 The MONTHLY REVIEW,

*X. A Description of the Venereal Gonorrhœa, accounting for the symptoms and cure of that disorder in a new, easy, and rational manner. With remarks on the present practice. Shewing the ill consequence of purging, mercurial preparations, injections, astringents, &c. By James Nevill, late surgeon to the right hon. Lord Robert Manners's regiment, and surgeon's mate to his majesty's hospital all the last war. 8vo. 2s. Griffiths.*

It may be justly admitted, that the art of healing is obliged to military surgeons for some useful and ingenious communications; nevertheless, without intending to derogate from their general erudition and extensive experience, so amply celebrated by Mr. Nevill, we cannot apprehend this publication of so much importance, as it may have appeared to its author, who seems to have founded his pretensions to public credit and applause, principally upon his having been 'a surgeon in the army above sixteen years,' and having drawn his knowledge of the disease he treats of, 'from Germany, France, Spain, and the Low Countries.'—In his theory this gentleman agrees in general with Mr. Gataker \*, as to the cause of the venereal discharge; the cure, he insists, ought to be attempted only by diuretics; and declares himself possessed of a remedy composed from this class of medicines, not only certainly effectual in this distemper, but also useful in almost every other.—But as our author has not thought fit to communicate his infallible *panacea*, and we cannot perceive any thing remarkable in his performance, except a dogmatical affectation of novelty, and an overfondness for his own opinions, we shall here take leave of him; in hopes, that in the discourse he promises to publish, (wherein he proposes to give us a new history of this disease) we shall meet with greater satisfaction than we have had from the present work.

*XI. A Method of Cure for the Stone, chiefly by Injections. With descriptions and delineations of the instruments contrived for those purposes. By William Butler, M. D. 12mo. 1s. Edinburgh, Hamilton, &c.*

In a former Review, we took notice of Dr. Whytt's having recommended the injection of lime-water into the bladder, for the cure of the stone; this performance informs us, that the hint of this method was first communicated to that learned gentleman by our ingenious author, whose principal design in the publication before us, is to facilitate this operation by an instrument of his own contriving, of which he has given a very ample description. As the fullest account we could extract of this instrument, would convey but a very imperfect

\* See Appendix to our last volume, p 506.

idea of it to our readers, without the plate that delineates it, we shall decline the attempt; and only observe, that it appears to us well calculated to answer its intended purpose.

XII. *A Letter to the rev. Dr. Young, of Wellwyn, in Hertfordshire*, concerning the cure of encysted and other kinds of tumours, without the knife. With several remarkable cases, to shew in what circumstances this practice is found useful. By *W. Ogle*. 8vo. 6d. *Cooper*.

This is only to be considered as an advertisement of Mr. *Ogle's* abilities.

XIII. *Cases in Surgery, with Remarks*. To which is added, an account of the preparation and effects of the *agaric* of the oak in stopping of bleedings, after some of the most capital operations. By *Joseph Warner*, F. R. S. and surgeon to *Guy's* hospital. 8vo. 2s. *Tonson*.

These cases are related with great modesty, and, to appearance, with equal candour; the remarks upon them are judicious and pertinent; and Mr. *Warner's* observations upon the use of this newly discovered styptic, seems to deserve a real and a serious attention.

XIV. *A Dissertation on the antient and noted doctrine of Revulsion and Derivation*: wherein the absurdity of the principles, on which the notion of revulsion was originally founded, is evidently demonstrated, and the immediate consequences of blood-letting plainly proved, both from the laws of the circulation, and the obvious effects of this and several other spontaneous and artificial evacuations, in the cure of diseases, to be the emptying, exhausting those vessels in particular, that more immediately communicate with the orifice; and consequently, that all drains, whether by bleeding, issues, setons, &c. should be made near, as they conveniently can, to the part affected. By *Giles Watts*, M. D. 8vo. 1s. 6d. *Keith*.

We apprehend the majority of our readers will readily excuse our frequently declining to expatiate on subjects calculated to instruct or entertain only a small part of them; an apology for which may seem less necessary in respect to the performance now before us, seeing its title-page may be said to comprize a table of its contents. However, in justice to Dr. *Watts*, we cannot omit taking notice, that this publication (the confessed design of which is to vindicate his own practice from some objections that had been made to it) proves the learned author not only well acquainted with books, but also that he is no stranger to the laws of the human œconomy; nor are his reasonings in general unworthy the observance of the gentlemen of the profession.

XV. *An explanation of that part of Dr. Boerhaave's aphorisms, which treats of the Phthisis Pulmonalis, or the consumption; describing the rise, progress, and method of cure, peculiar to this disorder. By Christopher Packe, M.B. 8vo. 1s. Cooper.*

An advertisement prefixed to this pamphlet informs us, that these 'pages were originally design'd as a specimen of an intended supplement to the *English* translation of the two first volumes of *Van Swieten's* commentaries on *Boerhaave's* aphorisms concerning the knowledge and cure of distempers; and the author had never heard of the publication of a third volume of that excellent work, till he had agreed with the printer for the publishing this little commentary. The size therefore is now diminished by one half, as there remains at present only a fourth part of the aphorisms.'

This supplement, which has at least the merit of being modestly offered to the public, begins with section 1196, *Boerhaave's* first aphorism on the *Phthisis Pulmonalis*; we shall lay before our readers a short extract or two from this specimen, whence they may in some measure judge of Mr. *Packe's* manner of writing; and ability for this undertaking.

§. 1197. "The origin of the ulcer (in the lungs) is derived from any cause, which confines the blood within the lungs in such a manner, as to convert it into purulent matter."

'In confirmation of this (admirable and comprehensive) definition we find, that inflammatory obstructions of the lungs are often terminated in a consumption; any schirrous tubercles may impede the passage of the blood, producing the same effects; also coughs (or what we commonly call colds) long continued, are often productive of this evil; as by the violent and frequent agitation of the parts in coughing, a solution of continuity in the fibres may be effected, and the blood's passage through the lungs so impaired, as to produce pus from its stagnation in them.'

§. 1205. "From whence it is evident what are the diagnostic signs of an ulcer of the lungs, though concealed."---

'Wandering horrors, difficulty in breathing, tickling and dry cough, are signs of a beginning consumption. The ulcer is known to be confirmed, and the pus to have acquired a degree of acrimony, beyond that of laudable pus, by the thirst, hectic fever, and increased malignity of all the other symptoms.'---

The whole of this work we are told is to be comprized in two volumes 8vo. the price of which is to be ten shillings.

CON-

## CONTROVERSIAL.

XVI. *The Primarity and Pre-eminence of the sacred Hebrew above all other languages*, vindicated from the repeated attempts of the rev. Dr. *Hunt* to level it with the *Arabic*, and other oriental dialects; in a letter to a friend. With a word in the preface to Dr. *Shuckford*. By *Benjamin Holloway*, L. L. B. 8vo. 1s. 6d. *Witbers*.

Mr. *Holloway*, in this piece, endeavours to prove, that the *Hebrew* language, which we have still preserved to us in the bible, was the very antediluvian or *Noachic* language; that it was brought down, in one and the same uninterrupted series and tenor of use and application, to the transaction at *Babel*, and some ages after; that it was spoken by *Abraham* and *Sarah*, both in the land of *Canaan*, and in *Ur*, of the *Chaldees*, before they came thither; and that its duration, as a living language, was from the creation of the world, about 3600 years.

The proofs which he adduces of this are, in his own words, as follows. 1st. The appellative names of the creatures, severally descriptive of their natures, or chiefly distinguishing their qualities, preserved as they were originally given them by *Adam* in this language, the *biblical Hebrew* tongue. 2dly. The proper names of persons and places, from the beginning to the affair at *Babel*, and some ages after, still preserved in the same language. 3dly. The simplicity of the language itself, compared with the *Aramitish*, *Arabic*, and other pretended rival-dialects. And, 4thly. Even the plain derivations from, and as plain corruptions of the same, still discernible in the names of heathen persons, and places, in their temples, and idols, with their idolatrous attributes and *insignia*; which are not to be accounted for, or explained out of any of the dialects of the heathen nations to which they respectively did belong.

Mr. *Holloway* produces several examples to shew, how all the names of the heathen idols were either derivatives from, or corruptions of, *Hebrew Roots*, and are only to be accounted for by the *Hebrew*. But such of our readers as are fond of such subjects, must have recourse to the piece itself.

XVII. *Some Remarks on the excellent Discourses lately published by a very worthy, learned, and judicious prelate*. By a Searcher after religious truth. 8vo. 6d. *Robinson*.

The remarks contained in this little piece are extremely trifling. What the author principally aims at, is to shew that the future punishment of the wicked will have an end.

XVIII.

XVIII. *A clear and comprehensive View of the Being, Nature, and Attributes of God*, formed not only upon the authority of the holy scriptures, but the solid reasonings and testimonies of the best authors, both heathen and christian, which have writ upon the subject. With practical inferences, remarks, and exhortations, for the more effectual revival of true piety and religion, which in this degenerate age of infidelity and licentiousness, is but too much wanted. Delivered in some divinity-lectures to a public audience; and now printed for that purpose. By an Orthodox Divine. 8vo. 1s. 6d. *Cooper.*

Tho' the author of this performance treats his subject with little accuracy or precision; yet he is greatly to be commended for the zeal he shews in it, to promote the interests of virtue and true religion, and to check the growth and progress of infidelity.

SINGLE SERMONS *since our List in the Appendix to vol. X.*

1. *THE Importance of Religious Knowledge.* Preached at *Haberdasher's-hall*, Nov. 15. 1753, to the society for promoting christian knowledge among the poor. By *Joseph Stennet, D. D.* 8vo. 6d. *Ward.*

2. *God's relation to the Faithful after their Decease, a proof of their present Life and future Resurrection.* Preached on the death of *Mr. Thomas Wildman*, who departed this life June 25, 1754. in the 64th year of his age. By *Benjamin Wallin.* 8vo. 6d. *Keith.*

3. Preached in the church of *Greenwich*, in *Kent*, on *Wednesday* the 29th of *May*, 1754. before the laudable association of *Antigallicans*, established at *Greenwich*. By *John Buttery*, late Student of *Christ-church*. 4to. 6d. *Brackstone.*

4. *The Necessity and Advantages of Human Learning.* Preached in *St. Andrew's* church, before the company of skinnners, June 13, 1754. By *Johnson Towers, M. A.* usher of the grammar-school at *Tunbridge*. 4to. 6d. *Hitch, &c.*

5. *The Shortness and Frailty of Human Life*, represented and accounted for in a sermon preached on the death of *John Halliday, esq.* who died June 9, 1754. By *Thomas Amory*, of *Taunton*. 8vo. 6d. *Wagh.*

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THE  
MONTHLY REVIEW,  
For SEPTEMBER, 1754.

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ART. XVIII. *Remarks on the Advantages and Disadvantages of France and Great Britain, with respect to Commerce, &c., continued from page 141, and concluded.*

A Subject of so much importance as the commercial interests of *Great Britain*, will, we hope, be admitted a reasonable excuse for extending our account of this small volume beyond the limits generally allowed to works of such a bulk.—

In treating of the obstructions to the enlargement of our commerce, our author considers as monopolies in the home-trade those privileged and exclusive companies of traders, mechanics, manufacturers, &c. who in some of our towns, exclude from all business or employ, all such as are not born among them; and even among their own townsmen, or countrymen, admit to the liberty of working among them, none but such as are born in their corporations, or who have bought their freedom either with money, or with a long chargeable apprenticeship.—These companies seem to him bodies separate from the commonwealth, who of their charters and privileges have made to themselves ramparts against the industry of their fellow-subjects in general, and who oppose to even that of their own fellow citizens, as many obstacles as are in their power.

‘What good,’ says he, ‘can there result to the particular trade of a town, or to commerce in general, from the mechanics and dealers being subdivided into a number of different bodies

Vol. XI. M cur-

‘ corporate?---What advantages can there accrue to commerce, from that these corporations should levy upon themselves funds in common, to build magnificent halls to assemble and make feasts in, that they should lend sums of money to the government, themselves after borrow, and end in a bankruptcy, as happened some time ago to the mercer’s company in *London*? Are not these expences, this luxury of communities, just so much levied upon their merchandise, to the detriment of commerce, and of the consumption of goods.

‘ Our commerce,’ he continues, ‘ would have made but slow advances, if, in all our towns, industry had been checked by such restraints: but the freedom left to some towns in *England*, has been able to establish manufactures in them, in rivalry to the others, and which were not long before they surpassed them. *Manchester, Leeds, Birmingham*, where the name of corporation or community is happily unknown, hold incontestibly the first rank among our manufactories. The town and parish of *Hallifax* has, within these forty years, seen the number of its inhabitants quadrupled; whilst many other towns, subjected to corporations, have experienced a sensible diminution of theirs.---*London* itself furnishes us with a sensible proof, how much the restraints of these companies are unfavourable to population. Houses situate within the precinct of the city hardly find tenants, and numbers of them remain empty; whilst *Westminster, Southwark*, and the other suburbs, are continually increasing. The reason is manifest. These suburbs are free, and afford a fair, open field to the industry of every subject, whilst *London* supports within itself fourscore and twelve exclusive companies of all kinds, of which one may see the members annually adorn, with silly pageantry, the tumultuous triumphal procession of the lord mayor.’

Our Remarker’s sentiments upon the exclusive privileges granted to private persons, however they may affect particulars, will hardly be thought in general injudicious; he deems them either unjust or unreasonable. ‘ Those who solicit a patent,’ he observes, ‘ do not so much as bring a plausible pretext for obtaining it. If what they propose is a secret, what need have they of a patent to preserve a secret they alone possess? Will they alledge their works will be counterfeited? but if theirs are, in reality, the best, they are sure of the preference: if not, the public is sure of gaining by it. They do not then fear being counterfeited; but that they shall be excelled or underfold. A patent then can an-

‘ swer no end, but favouring laziness, or avarice, in prejudice to the perfection, consumption, and the circulation of work, which is the great principle of the circulation of money.’

The mischievous consequences of exclusive companies to our foreign trade are next enumerated: ‘ 1st. That they bestow advantages on part of the subjects, at the expence of the whole nation.---2dly. That they cannot carry on trade upon terms so advantageous as private persons: burthened as those companies generally are, with the exorbitant charges of direction, establishments, &c.---3dly. That their intention is most opposite to the general interest of trade, in that their aim is, to keep up at the highest price they can, both without and within the kingdom, those goods and merchandize which are the objects of their traffic.---4thly. That far from extending trade, they contract it. First, because a company, from the nature of it, and through limitation of funds, has often no proportion with the extent of trade it embraces. Secondly, having a sure profit, and an exclusive right, it has not the same spirit of discovery, and attempts, as private persons have.---5thly. That some of these trading companies, are in fact no more than a vain empty name, and ruinous resources for the government in its occasions for money.’

These objections our author particularly applies to the *Hudson’s-bay, Africa, East-India, South-Sea, and Turkey* companies; and from the history, and an examination of the rights and successes of those companies, he deduces the following conclusions. ‘ 1st. With respect to the abroad trade, that if exclusive companies have been necessary in time past, they may cease to be so in other circumstances: and that the dissolution of them being once become possible, is a certain gain to trade in general.---2dly. That in the present point of time exclusive companies are less necessary than ever (if ever they were so) to establish new channels of trade, and that they are hurtful and ruinous in those already established.---3dly. That even, in the case of companies termed free, and not exclusive ones, which might be thought useful, the exclusive spirit which reigns among the governors and directors, is sure to introduce, in the end, monopoly, with all its pernicious consequences.---4thly. That if forts and troops are necessary to protect any establishment of trade, those forts and troops, like all the rest, ought to be maintained at the charges, and subordinate to the orders, of the nation: agreeable to this principle, that as trade specially belongs to



‘ the nation, so ought also the charges incident thereto.—  
 ‘ 5thly. All establishments or regulations concerning trade,  
 ‘ ought to be assayed upon the following principles, as upon so  
 ‘ many touchstones: to wit, That in trade, industry is the  
 ‘ offspring of liberty: that the home and abroad consump-  
 ‘ tion depends on the cheapness of the commodity, which  
 ‘ cheapness is the consequence of competition: that consump-  
 ‘ tion promotes the employ of individuals, and the increase of  
 ‘ people, sole active and creative powers in a state.’

An intelligent reader will scarce fail of being agreeably entertained with many of our Remarker’s reflections upon population, (as he expresses it) the employment of individuals, the poor, marriages, and naturalization: the means of obtaining an useful knowledge of population, he reduces to a *survey* of the *land*, and a *recension* of the inhabitants.—For the former of these purposes he proposes, that an exact map should be taken, which besides the distances, rivers, canals, should contain, ‘ 1st. The surface  
 ‘ of the land applotted to towns, villages, boroughs; the num-  
 ‘ ber of their houses, and stages of erection.—2dly. The  
 ‘ number of farms and houses scattered about the country, be-  
 ‘ longing to the cultivation of lands.—3dly. The number of  
 ‘ acres of land belonging to each town, village, or borough.  
 ‘ —4thly. The number of acres of land, in cultivation, dis-  
 ‘ tinguished by their several species of products.—5thly. The  
 ‘ nature and extent of the waste or uncultivated lands.—6thly.  
 ‘ A numerical account of the cattle of all sorts.’

The conveniences deducible from such a survey, compared with the number of the inhabitants, according to our author, are, 1st. That by knowing what species of the products of the earth employs most ground, and most men, in its cultivation, a judgment may be formed, of the proportion of land necessary to be allotted to different species of produce, whereby one species would not be suffered to increase at the expence of others: and in case of a sudden consumption, which should chance to exhaust a species of slow growth, as has happened to the woods of *England*, a calculation of years would give warning of the commencement and progress of the evil, time enough to provide a remedy against it.—2dly. A comparison of the acres of ground in actual cultivation, with the number of farms belonging to it, would direct the conversion of commons and pasturages into enclosed and arable lands.—3dly. ‘ Whereas in a country of manufactures and commerce, the  
 ‘ products of the earth can never be multiplied but to the  
 ‘ greater benefit of consumption and exportation, there ought  
 ‘ no land to remain uncultivated or waste: every year then  
 ‘ those

‘ those works which the land requires to make it habitable would be promoted; such as clearing the ground, navigation of rivers, canals, and roads. Should even foreigners, if necessary, be called in to aid those purposes, the state would gain by it the new value of the improved lands, and a new fund of subjects.’—4thly. The propagation of useful animals might be encouraged in those places where it would be most advantageous.

The *recension* of the *inhabitants* is considered, first, ‘ with respect to the general population, and to the local distribution of them into counties, towns, boroughs, villages, and parishes.’ Among the conveniences expected from such an annual recension, it is observed, that ‘ one might see what counties, towns, or parishes, dispeopled fastest, or made a contrary progress. These effects being the work of nature, or even of human dispositions, remedies might be applied to any disorders of the general political machine, and industry might improve natural advantages.’

This *recension* is next considered with respect to the employment of individuals, wherein our author divides the body of the people into three classes.—‘ The first containing those which properly form the mass of the state, and furnish it with the means of subsistence: such as the *landed men, labourers, traders, and manufacturers*. The second, those men who receive their subsistence from the state, for the services they have devoted to it: that is to say, the *clergy, the land and sea-forces, the lawyers*. The third, those men who draw gratuitously from the state, such as *stockholders, people in no employ, and beggars*.’

Of our author’s observations upon these subjects, we shall lay before our readers only those upon *stockholders*, and the *people without professions*.—‘ It would soon appear,’ says he, ‘ that the number of *stockholders* can only encrease a spirit of idleness, and at the expence of trade: that a stockholder is an useless subject, whose laziness lays a tax upon the industry of others. It would be obvious to sense, that the public debts ought, for a double reason, to be called burdens on the state, since they multiply the means of subsisting in a state without industry or labour.

‘ Under the name of people without professions might be comprehended, first, *stock-jobbers, brokers, solicitors at law*, and others who live upon their industry: that is to say, who exercise that industry of theirs, not in producing new riches in the state, but in making the riches of others change hands, by passing into their own.—2dly. That multitude of

‘ men, which the luxury rather than the wants of the rich, maintain in idleness, in the service rather of their vanity, than of their persons.—3dly. So many masters of, and retainers to the least useful arts, which are much better paid than the necessary ones, and of which the number is increased to an incredible point of extravagance.—4thly. So many frivolous writers, whom the impossibility of getting into apprenticeships, or the contempt of a mechanic profession has devoted to the *trade of making books*. All those divines, those controvertists, sermon-writers, interpreters, commentators, to whom the spirit of dispute, and curiosity rather than religion, dictates volumes without number, in all sects, and even in the church of *England*, to the great damage of the true faith, to the scandal of the weak, to the detriment of humanity, of peace, of the christian and moral virtues, and to the shame of the human understanding.’

Our author’s remarks on the poor, marriages, and naturalization, are equally pertinent, tho’ they contain less novelty: his observations upon the riches in circulation, the national debt and taxes are, for the most part, judicious and poignant. As a specimen of these we shall subjoin his animadversions on the sinking fund and the national debt.

‘ That the aim has constantly been rather to increase the sinking fund, than to sink the debt effectually: that when the reductions of interest were operated by reimbursements, the amount of the debt was not lessened, owing to the borrowings at the same time being at least equal to the reimbursement: nay, that it has even been increased by the borrowing of fresh sums upon the gain by the reduced interest.

‘ That the three great companies devoted to the government, or rather to the advantage they found in lending money to it, has been the too fatal cause of that facility the nation has met with in plunging itself into debt.

‘ That these companies had found it consistent with their interest, to place out again with the government, even at a reduced interest, those great profits they made out of it.

‘ That a hundred and ten governors and directors of these companies, in place, out of place, and ready to return into place, desirous of the good graces of the court, and engaged by what is remitted to them on the sums they advance, have even forced those companies to reductions of interest against their will and intention, by taking upon themselves to open subscriptions, of which they were sure of soon seeing a profit, by the shares being negotiated above *par* on the *Royal Exchange*.—

‘ That

‘ That the sum of these debts constantly increasing, and in the same proportion the sum of their interest, from an exact payment of it, in, and amongst the hands of the proprietors of the national debt, have been always a reason to them for accepting a less and less interest; and that it is almost sure, that a reduction may be attained of the interest on the national debt to two and a half *per cent.* after the year 1757.

‘ That the dread of being reimbursed by the government clearly points out the abatement into which land is fallen, and at the same time the violent state and contractedness of a trade, which does not obtain a preference over the placing out money at three and a half *per cent.*

‘ That in parliament, by a fatality hard to surmount, all the members of the country, as well as the court party, concur with equal ardor to stave off the reimbursement of the national debt: if they are landed men, by their oppositions to any new burthens on their lands, which might accelerate the clearance: if they are proprietors in the national debt, from the advantage they find in not being reimbursed.

‘ That the more the sinking fund shall increase, either by the reductions of interest, or by the affluence of the funds incorporable with it, as fast as they get clear, the more will the means extend of increasing the national debts, by the borrowing new sums upon those funds: that, in short, the more the national debt shall increase, the nearer will approach that inevitable moment of the deplorable catastrophe of national credit.’

Whether this performance was, or was not, intended (as is insinuated in the advertisement prefixed to this translation) by the author only for the instruction of his own countrymen, let us not be ashamed of profiting by it: if the advice given in this performance is wholesome, let it not be rejected even tho’ it should come from an enemy; *fas est et ab hoste doceri*: not that we are in want of as able physicians in *England*, who have as well investigated the maladies trade labours under, and who have prescribed as good remedies for its recovery as our professed *Frenchman*; who has confessedly borrowed his principal ideas from Mr. *Tucker*, with whose proposals for removing many of these inconveniences, and increasing the trade and credit of *Great Britain*, we shall conclude this article.

Mr. *Tucker*’s 1st. proposal is, to alter the qualification of voting, and to introduce a just subordination among the people.—2. To erect certain courts in all manufacturing places in the kingdom, where the chief dealers themselves shall petition for them, with the title of *Guardians of the morals of the man-*

*manufacturing poor.*—3. To incorporate both the *British* isles together, and to make *one kingdom* in all respects, as to parliament, trade, and taxes.—4. After such an union of the two kingdoms, to lay by degrees the *English taxes upon Ireland*, and to ease the *English* of the most burthensome of theirs in the same gradual manner.—5. To set up woollen and silk manufactures in the west of *England*, and south-west of *Ireland*, in order to rival the *French*.—6. To lay open and extend our narrow and restrained companies.—7. To encourage foreign merchants to settle among us by a general naturalization of all foreign protestants.—8. To encourage a trade with our own plantations, in all such articles as shall make for the mutual benefit of the mother country and her colonies.—9. To establish a police for the prevention of smuggling.—10. To invite foreigners of distinction to travel among us.—11. To cut some canals between our great towns, for the convenience and cheapness of carriage.—12. To raise a fishery on the northern coast of *Scotland*, by giving a double premium for some years, till the trade is sufficiently established, for all herrings caught and cured by persons residing within certain districts, and exported to foreign markets.—13. To establish civil governments at *Gibraltar* and *Port-mahon*, and make them free ports.—14. To have public inspectors into all our manufactures, and to oblige all exporters to deliver in samples of the commodities they intend to export, in order that they may be compared together before the goods are put on ship-board.—15. To alter the method of collecting our duties on particular sorts of goods imported.—16. To lay certain taxes on luxury, vice, and extravagance.

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ART. XIX. *The Psalms of David translated into heroic verse, in as literal a manner as rhyme and metre will allow. With arguments to each psalm, and explanatory notes.* 12mo. 3s. Buckland.

BY the inscription of this work to the prince of *Wales*, and the princess dowager, signed *Stephen Wheatland*, and *Tipping Silvester*, we are acquainted with the names of the gentlemen who have given this translation to the public; the advantages of which, above any former *English* poetical versions, are thus pointed out by our authors in their preface.

After observing, that their work is intended for the pocket or closet, and not for public worship, or church music, they add,

add, that 'as the *heroic verse* is the favourite of some ears, it may, with such persons, have an advantage over a prose translation, or one in other measures, for private use, and in their devotional retirements: for which end the book of psalms is sweetly suited, as well as for public worship. And the *arguments* to each psalm in this version, may be of service for this purpose, to point out those proper for the various occasions of confession of sin, petition for grace and pardon, faith and reliance upon God, and for future blessings for ourselves and all mankind; of thanksgiving for those already received, for our creation, preservation by God the father, and our redemption through the Messiah therein promised; and of praise for the excellence of the divine nature, and all the wonders of his providence. Besides which, the notes, together with the arguments, which are not common to other poetical editions, may assist the apprehension of the reader, who is not conversant with commentators and expositors, and tend to the better understanding of the psalms; which is a very considerable end, and may itself alone be an apology for the publication of this work; as this good intention, and the known difficulty of the performance, may apologize for the many defects in the execution of it.'—Of which defects, thus modestly anticipated, we shall enter into no detail; only observing, in general, that the version of these gentlemen is, perhaps, from their fear of departing from the great original, too prosaic for the ear of a true lover and judge of poetry; who, on seeing the sacred muse in such a dress, will, we fear, be apt to draw comparisons with some inferior bards, to the disadvantage of the divine *Hebrew*.

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ART. XX. *Essays and Observations, physical and literary. Read before a society in Edinburgh, and published by them. Vol. I. 6s. in boards. Hamilton and company, in Edinburgh, and Hitch, &c. in London.*

THE rapid progress made in literature during the last and present centuries, is, in a great measure, owing to the establishment of literary societies in different parts of *Europe*. These societies have produced an infinite number of accurate observers, who, instead of tediously repeating, or disguising with a new outside, the learning of their predecessors, constantly proceed from one experiment to another, and every day

day afford us new facts and truths, little known in former ages.

The work before us is the first production of a society of this kind at *Edinburgh*; of the establishment of which, and its views, we have the following account in the preface to this performance.

‘ After the medical society of *Edinburgh* had published those volumes of essays, which have met with so favourable a reception from the public, a proposal was made them to enlarge their plan, and to carry their disquisitions into other parts of nature, besides such as more immediately relate to the branches of medicine. All the sciences are remarked to have a close connection together; but none more than those of medicine and natural philosophy: And the society soon observed, that, should it turn its enquiries into more general knowledge, it could reap the advantage of preserving all its old members, and needed but open its door to gentlemen of other professions, who might enrich it with their observations and discoveries.

‘ Soon after the society had received a new form, several misfortunes happened, which retarded its progress, and have hitherto prevented it from communicating any thing to the public. The rebellion broke out in this country; and both scattered the members for some time, and engaged their attention to subjects, less agreeable and more interesting, than general disquisitions into nature. No sooner were public affairs composed, than we met with an irreparable loss in the death of Mr. *Maclaurin*, one of our secretaries. The great talents of that gentleman are generally known, and highly esteemed in the literary world; but the society have also particular reason to regret in him the loss of those qualities which form an excellent academician. Indefatigable himself, he was a perpetual spur to the industry of others; and was highly pleased with the promotion of knowledge, from whatever hands it came. At the time of his death, a number of discoveries, sufficient to have formed a volume, had been communicated to him; but, being mingled with his other papers, have been dissipated by various accidents; and the society could recover but few of them.

‘ The object of this society is the same with that of the other academies established in different parts of *Europe*, the promoting of natural philosophy, and of literature, by communicating to the public such dissertations as shall be transmitted to them, either by their own members or by others. It is allowed that these two branches of learning, especially  
‘ the

the former, are more promoted by the observation of facts, than by the most ingenious reasonings and disputations. To a diligent, and even sometimes to a careless enquirer, many valuable experiments, no doubt, occur; and these would enrich our collections, tho' without this method of conveyance, they would be entirely lost to the public. The united judgments too of men, correct and confirm each other by communication; their frequent intercourse excites emulation, and from the comparison of different *phenomena*, remarked by different persons, there often result general truths, of which, from one of these *phenomena*, no man of the greatest sagacity could entertain any suspicion. Tho' the collection of experiments seems continually, by means of the learned societies, and the labours of individuals, to be augmenting, we need not entertain any apprehensions, that the world will ever be overwhelmed by the number of confused and independent observations. The heap does not always go on increasing in bulk and disorder, through every age. There arise from time to time bold and happy geniuses, who introduce method and simplicity into particular branches of science; and reducing the scattered experiments to more general theorems, abridge the science of nature. Hints of this kind, we hope, may pass through our hands; and at worst our collections will be a species of magazine, in which facts and observations, the sole means of true induction, will be deposited for the purposes of philosophy.'

Having given this short account of the establishment and views of this society, we shall now proceed to the work itself, which consists of twenty-two articles; the first of which is,

*Of the laws of motion; by the hon. Henry Home, esq; one of the senators of the college of justice.*

The author of this dissertation has endeavoured to prove, that matter is endowed with an *active quality*, and on that principle accounts for all the *phenomena* observable in moving bodies. He observes, that when a being moves itself, or moves, we conceive the being as acting, and in this view motion is a species of action. But when a body is moved by being acted upon, we conceive the motion of the body as an effect produced by a proper cause. In this case, the body does not act, but is acted upon. This, tho' an evident distinction, does not exclude self-motion from being also considered as an effect in a certain light, *viz.* An effect produced by a being upon itself. He also observes, that every thing which moves, and is not  
barely



barely moved or acted upon, must be endued with a power of motion.

Mr. *Home* then proceeds to examine this famous question, 'Whether matter in any case be endued with a power of motion?' and determines it in the affirmative. We shall give the substance of his reasoning on this head, and, as near as possible, in his own words.

Matter, he observes, is generally represented as altogether unactive and inert; and, indeed, in a superficial view, the fact appears to be so. The bulk of the things about us, seem to be at rest, and we suppose they will continue in that state, unless acted upon by some external force. If we lock up any moveable object, we trust to find it in the same place; and, if missing, we ascribe our loss to thieves, not to self-motion in the body. Matter, so far as we can discover, is certainly not endued with thought or voluntary motion; and yet, that it is endued with a power of motion in certain circumstances, appears to me an extreme clear point. Dropping a stone from an high tower, it falls to the ground without any external impulse, so far as we can discover. Here is an effect produced, which every one, who has not studied philosophy, will attribute to a power in the stone itself. One would not hesitate to draw this conclusion, should the stone move upwards; and yet, setting aside habit and custom, it will be evident, that a stone can as little move downwards as upwards, without a *vis motrix*. And that this is a just as well as natural way of thinking, will appear by analogy. When a man is in motion, we readily ascribe the effect produced to a power, which he possesses to move his limbs. Why then do philosophers deny to the stone, in the act of falling, the power of beginning motion, a power which they so readily ascribe to the man? If it be objected, that man is endowed with a power of moving himself, and of moving other things, the plain answer is, that these are facts which we learn no other way than by experience; and we have the same experience for a voucher, that a stone set free in the air will move itself. And if it be farther urged, that man is a thinking being, the answer will readily occur, that a power of beginning visible motion is no more connected with a power of thinking, than it is with any other property of matter or spirit. Nay, Mr. *Locke* holds, that matter may be endowed with a power of thinking; and, supposing this power superadded to the other properties of matter, it cannot be maintained, that matter would be rendered thereby more or less capable of beginning or continuing visible motion.

But

But this is not the only instance in which we discover an agency or active power in matter. A billiard-ball struck against the ground, rebounds with a considerable force. A bow bent by the hand, restores itself with violence when the string is let go. In both there is an instant of rest betwixt the opposite direction of the motion. The ball rebounds, and the bow restores itself to its former shape, without any external force, by an inherent power, which is known by the name of elasticity. But we need not dwell upon particular instances. Chemistry discovers various powers in matter of the most active kind; and every man who is conversant with the operations of chemistry, must have a strong impression, that matter is extremely active.

For the sake of illustration, let us suppose a substance or thing having the following properties; that it makes no resistance to bodies impinging upon it; that when carried along in a man's hand, even with the most violent motion, it does not increase the *momentum* of the hand, and that it stops short the instant the hand ceases to move. This would certainly be the most inert of all conceivable things. And if so, matter cannot be absolutely inert or passive, when its properties differ so widely from those described. In many circumstances matter begins motion, and acts often with great violence. It has a constant endeavour, when once set in motion, to preserve itself in the same degree of motion, and, when at rest, it is not motion without resistance.

But it is maintained by the bulk of our philosophers, that matter is altogether incapable of active powers; that activity is confined to immaterial substances, and that inertness is implied in the very conception of matter. This moves them to ascribe to some invisible agency, all that activity we discover in matter. In every one of the above instances they say matter does not act, but is acted upon by the deity, who interposes, by general laws, to preserve the uniformity of nature. Thus, when a stone falls, it is not the stone which acts, but the deity. It is the continual action of the deity, which keeps the planets in elliptical orbits: and when a plague infects the world, it is the deity which spreads the infection, and directs the inert matter to ravage and destroy. Arsenic is not of itself a poison; it is the immediate finger of God which makes it so.

The author next proceeds to ascertain the meaning of the terms *material* and *immaterial*, which, he says, has not yet been done with sufficient accuracy. 'All beings and existences must be either material or immaterial; or, in other words,

words, must be matter, or not matter: therefore, if we know what is matter, we cannot be at a loss about what is not matter. I take it for granted, that we have no conception of matter, but as substance or body, endued with colour, figure, extension, impenetrability, or other properties of such a nature as to be objects of our external senses. The direct opposite must of course be an accurate description of an immaterial substance, *viz.* that which has properties of such a nature, as not to lie open to any of our external senses, more than colour to one born without sight. Thus it comes out, that immateriality is merely a negative term, comprehending every thing that is not matter. And it is of consequence to be observed, that the distinction between material and immaterial, not being founded on the nature of the things which are so distinguished, but on the limited nature of our external senses, has not the least tendency to explain the nature or properties of immaterial substances, farther than barely, that these properties are of such a kind, as not to be the objects of any external sense.

From these premises the following reasoning will, it is hoped, be found entirely conclusive. Size, figure, motion, weight, &c. are qualities of matter which are perceived by our external senses: but there is none so foolish to maintain, that matter can have no qualities but what are objects of an external sense. It would be the same as to deny the existence of immaterial substances, because these do not exhibit themselves to our senses. Power is a property or quality of which none of our external senses afford us the perception; and therefore our want of perception of power, does not more conclude a negation of power to matter, than to spirit. In general, we have no means to come at the knowledge of a *cause*, but by the *effect* produced. We cannot *a priori*, conclude, that animate beings are endued with any sort of powers, more than inanimate. Experience is here our only guide. We find by experience man to be a reasoning being, endued with many powers and faculties: and by the same experience, we find matter to be endued with certain powers and faculties. Both are discovered by the effects produced; and we have no other means to make a discovery. We see a stone fall without any external impulse. From that effect we have a just foundation to conclude, that the stone has a power of moving itself. And if we have not a just foundation to make this conclusion, we have not a just foundation to make this other conclusion,

that

‘ that a man has a power of self-motion, when we see him walking.’

After endeavouring to shew, that by enduing matter with a power of acting according to certain and invariable laws, a more beautiful and complete system is exhibited than by leaving it absolutely inert, to require a continual interposition of the deity, he concludes, ‘ That the doctrine of the absolute inertness of matter, is not only repugnant to truth, but tends in an indirect manner, to arraign the deity of want of power, or of wisdom, or of both.’

Having thus supposed matter endued with an active principle, our author proceeds to examine such of the powers of matter as are productive of the most remarkable effects: as the *vis insita*, or *vis inertiae*, the communication of motion, action and re-action, gravity, and the force of bodies in motion, deducing all these powers from the activity of matter.

II. *Some remarks on the laws of motion, and the inertia of matter.* By John Stewart, M. D. fellow of the royal college of physicians, and professor of natural philosophy in the university of Aberdeen.

The doctrine of the activity of matter advanced by Mr. Home, in the foregoing article, is here confuted, and the supposition of Sir Isaac Newton, on which that illustrious author founded his laws of motion, the inactivity of matter, fully established. In order to this, the doctor supposes a substance, quite inactive of itself, which is extended, impenetrable, finite, and consequently moveable; and shews, that the same resistance to motion must be expected from such a substance, as is actually met with from common matter.

‘ Place,’ says he, ‘ any mass of such a substance at rest. It cannot begin motion of itself by the supposition. But an active animated being, as for example, a man, can move it. Some effort must certainly be made, some power exerted, to produce this effect. It will never be pretended, that the same effort can move the mass either with a great velocity or a small velocity; that being as absurd as to say, that a great velocity and a small velocity are one and the same thing. In like manner, it must require one effort to move a small quantity of this substance with a certain velocity, and a different effort to move a great quantity with the same velocity. The same energy of the agent, will never serve to move a given quantity of this substance, or double the quantity of this substance, with the same velocity; no more than it will move the same substance with different velocities. By this

## 176 The MONTHLY REVIEW,

‘ this exertion of our own activity; we acquire the ideas of forces. The animated being (or the mind) is differently affected by different objects, whether of the senses or understanding. And why should it be affected in the same way, when a great substance and a little substance are moved by it, or when a great velocity and a little velocity are imparted to the same substance? When we endeavour to communicate motion to such a substance, we must be conscious of some kind of *feeling*; and these *feelings* must be different in different cases. Thus the idea of *resistance*; as it is called, to motion, in the most inactive substance we can imagine, would be suggested to us from these perceptions; and is precisely the same with what we experience daily in handling of matter. Nor does it seem possible to conceive an extended, impenetrable substance, divested of this kind of resistance from *inertia*. The larger the substance is which we intend to move with a given velocity, the greater force must be applied: and, could we suppose it actually infinite, no finite force could move it at all.—

‘ If a body left at rest does not begin motion of itself, it is determined to remain in that state, not from any real repugnance to motion, which is as conformable to its nature as a state of rest; but because nothing is done without a cause. And when acted upon by any external influence, it obeys without reluctance; the motion produced being in exact proportion to the moving cause. It has a constant susceptibility of motion, and a perfect facility in receiving it. But we may as well ask, why an inactive substance does not begin some degree of motion of itself? as, why different powers are requisite to produce different motions? When people talk of the *resistance* of matter at rest, as of an *active power*, struggling against any agent, and actively opposing it, they surely frame to themselves some notion of force antecedent to all experience; and they would do well to inform the world, in what manner this idea was suggested to them.

‘ The *passive nature* of body is abundantly manifest, from its yielding to the least conceivable action. The leg of a fly moves the whole globe of the earth. A man, indeed, cannot roll a tun so fast as he can a tennis-ball: and we may find a horse able to draw a loaded cart two miles in an hour, who cannot be prevailed upon to draw it four miles in the same time. But are not such common *phenomena* as these more naturally accounted for, from the sluggishness or inactivity of matter, than from its supposed activity? .. A

‘ great body set in motion is one effect; a little body moved with the same velocity, is another. A given body moved with a great velocity, is one effect; and when moved with a less velocity, it is a different effect. The old principle seems to apply well enough in this case, that effects are proportional to their causes.’

Having shewn, that a body at rest is perfectly *inert*, or inactive, the author proceeds to examine what must happen to a body put in motion by some agent. Whether it will instantly stop when the immediate influence of the active power ceases, or persevere in its new state.

We are apt to contract an early prepossession, from observing, that bodies in motion gradually lose their force, and return to a state of rest, that rest is the proper state of a body; but a diligent review of all the circumstances soon discovers, that body is equally indifferent to either state, of rest or motion.

‘ Let a motion or force,’ says the author, ‘ begin any way you please, we never see it cease till it be destroyed. Why then should we imagine a body ought to stop of itself; and that, to preserve it in motion, a constant exertion is necessary, like that which produced it at first? What argument can lead us to ascribe such an activity to body? What should determine the body to stop, if there be nothing to oppose its motion? Is there any experiment pointing that way? Yes, *we may be desired to reflect on what a person feels within himself in walking, during which a repeated activity is exerted to continue the motion.* But this surely can only be intended as an illustration of what is meant by the supposed activity of matter in motion, and not as a proof of its reality. For, every day’s experience must teach us, on the contrary, that it requires a great activity, sometimes more than we are masters of, to stop a begun motion in our bodies. How doth it appear, that the same effort is necessary to be continually exerted, which was employed at the beginning of the motion? We find a certain effort necessary to begin a motion in our own bodies; but, we should find no occasion for repeating it, were it not consumed or wasted upon other bodies. When we give ourselves one push forwards upon a smooth surface, such as ice for example, there is no need for a second immediately; and were there no attrition nor resistance from the air, the motion would continue for ever. If a body set in motion were to stop, retard, or any way change its motion of itself, that would betray an inclination or tendency to one state preferably to another; it would no longer

‘ appear equally indifferent to either, in which alone passivity consists.

‘ The most general law of matter we discover by experience is, that every effect continues till destroyed by something. Why then may not motion continue till it be destroyed, as well as the magnitude, figure, colour, or any other property of body? or even as well as the very existence of matter?’

With regard to the instance of a stone’s falling to the ground, without any external impulse, from whence it is inferred, that dead matter begins motion of itself, and therefore must have an active principle; our author observes, that such manner of reasoning, would make short work of natural philosophy. Because there are a variety of motions, changes, and transformations, produced every day among inanimate bodies, is it immediately to be concluded, that these bodies move themselves? The contrary appears in so many instances, that we have reason to believe it never happens in any case. We see many motions begun by animated beings; we observe many bodies moved by the impulse of other bodies; and the mechanical causes of some motions, have, through time, been discovered, which were not formerly perceived. Instances of this the author gives us in the ascent of smoke and vapour, and the rise of water in pumps.

It is advanced by those who ascribe activity to matter, that a power of beginning visible motion is no more connected with a power of thinking, than it is with any other property of matter or spirit. ‘ This,’ says Dr. Stewart, ‘ may possibly be admitted in a certain sense, viz. that there may, for ought we know, exist some species of thinking beings, destitute of the power of motion altogether. Oysters have very little of it. But however this be, we know, with all the certainty attainable in physics, that many thinking beings have such a power; we see them begin motion, a relative motion on the ground. When that motion is lost, they renew it, and vary it again at every step. They not only begin new motion, but destroy old motion, at pleasure: whereas no experience can ever tell us, that the beginning of the visible motions of dead matter is original and underrived. And there is this wide difference (which has been often remarked by authors on this subject) betwixt animated and inanimate beings, with respect to motion, namely, that the thinking being can determine the direction and quantity of its motion.—Thus far therefore there is a connection between motion and thinking, that a power of beginning

beginning motion seems necessarily to infer a power of thinking; tho' we cannot affirm inversely, that a power of thinking must infer a power of beginning motion.

But if the bare beginning of motion seems to require an intelligent cause, the power of gravity, surely, has the highest title to lay claim to that origin. The motions arising from gravity are evidently of such a sort, as cannot, without the greatest violence to reason, be ascribed to any blind tendency betwixt the attracting bodies. This will best appear upon starting some of its known effects. A stone is drawn towards the earth in *Europe* and in *America*; it changes its direction in different places, pointing always nearly to the center of the earth, (or exactly in a line perpendicular to the level surface) in the same manner as iron does towards the loadstone, or a feather to the electric tube. The attractive force of a stone diminishes the farther it is removed from the earth, according to a fixed rule, or as the square of the distance increases. A body placed by itself would move no way; but two bodies run together. A given body is more attracted to a large quantity of matter than to a lesser. Is it then conceivable, *that* an unthinking being should be endued with an activity which it regulates and varies in proportion to the situation, distance, and magnitude of another body, whilst it is supposed to be not in the least influenced or acted upon by that other body, or any other being whatsoever? If this shall be maintained, another question will arise. By what actions, or what stronger language than this, can any man convince his neighbour of his own reason or understanding? It is presumed, that a higher degree of evidence will hardly be required in physical matters, than what we have for the life and existence of one another: the voice of nature as loudly declares the origin of gravity, that ruling principle which binds the parts of the system together. From the circumstances observable in the apparent mutual tendency of bodies, we are naturally led to conclude, that gravitation is the effect of the continued and regular operation of some other being upon matter; and that bodies are either drawn or pressed together by something external. A power so constant, so regular, and withal so uniformly varied and diversified according to different circumstances, can proceed from nothing but an intelligent cause, either mediately or immediately exerted upon bodies.

And in the same manner this learned gentleman has answered all the objections brought against the inactivity of matter; but it would extend this article to too great a length



to follow him; nor indeed is it possible to do justice to his reasoning, without almost transcribing the whole. We shall therefore only add the last paragraph of this ingenious essay, in which he has obviated a censure commonly, tho' perhaps, too often unjustly, passed on natural philosophers and mathematicians; namely, 'That they are not always well skilled in logics. 'A fair comparison alone,' says he, 'can shew, whether they be more obnoxious to this censure than other people, and who are the most guilty of fallacious reasoning; and in particular of that species of it commonly called *ignorantia elenchi*, or *ἡμεροζήτης*. It must indeed be avowed, that few of the mathematical philosophers have testified any high admiration of those spacious openings and enlargements, lately struck out by certain bold and enterprising undertakers in the dialectic art. Nor can it reasonably be expected, that they should entertain the most favourable opinion of such performances. Men who puzzle themselves with self-evident axioms, and stumble at the plainest demonstrations, raise a shrewd suspicion, that they may be liable to like human infirmities in other matters, and can have no pretensions to be received as infallible guides. The farthest that complaisance can go, is to transfer the compliment, and to regret, that these *universal philosophers* are not always well skilled in the elements of mathematics and natural philosophy. If their end in view be really the investigation of truth, as it is to be wished, a little more conversation and familiarity with *Euclid*, and other geometricians, might be of good service to them, by accustoming their minds to the steady pursuit of real knowledge: but if their highest aim in life be vain disputation, and an ostentatious display of their abilities in attempting to involve the clearest truths in doubt and uncertainty, better were it for them to throw away the rule and compass altogether, and to exercise their faculties on other subjects, where there may be more room for subtle evasions, and where mistakes, tho' equally remote from truth, and perhaps of more pernicious consequence to mankind, cannot, from the nature of the thing, be so easily detected.'

III. *Pappi Alexandrini collectionum mathematicarum libri quarti propositio quarta generalior facta, cui propositiones aliquot eodem spectantes adjiciuntur; auctore Matthæo Stewart, in academia Edinburgensi Mathematicos professore.*

In this article several useful and curious properties of the circle and of the conic sections are demonstrated; but as all  
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the propositions depend on each other, we cannot not give an abstract of it.

IV. *Of the cause of the variation of the obliquity of the ecliptic ; by Colin M<sup>c</sup>Laurin, late fellow of the royal society, and professor of mathematics in the university of Edinburgh.*

The variation of the obliquity of the ecliptic has been the subject of many disputes among astronomers ; it is also disputed among those who hold it liable to change, whether that change be regular or irregular. It is certain, that the obliquity of the ecliptic is at present found to be above a third part of a degree less than *Ptolemy* has given it us : and if we enter into a detail of all the observations of it which were made from *Ptolemy's* time down to *Tycho*, we shall see that later observers have generally found it less than those who preceded them. We say generally, for this has not always been the case, there being some instances where, on the contrary, later observations have made it a few minutes greater than some preceding ones.

They who will have the obliquity of the ecliptic to have been always the same as at present, remove all these difficulties, by imputing to the inaccuracy of the observations of the antients, and the imperfection of their instruments, all the differences that are found between them and the moderns in this affair. Others think this is treating the antients with too little respect ; for, tho' it appears by *Ptolemy*, that they did not pretend to observe more nicely than to the sixth part of a degree, and their instruments, as far as we have any account of them, fall far short of those made use of by the moderns ; yet it can hardly be imagined they could be so greatly mistaken in a matter so easy to be known, and that so highly merited their attention.

With regard to those who hold, that the obliquity of the ecliptic is subject to a sort of libration, increasing in some ages, and decreasing in others, they seem to attribute a greater degree of exactness to the observations upon which this opinion is founded, than they have sufficient reason for.

Those who maintain, that the obliquity of the ecliptic has been always gradually decreasing, the planes of the ecliptic and equator flowing continually nearer to coincidence, found their opinion not only on a comparison between the observations of the antients and moderns, but also on the spheroidal figure of the earth.

The obliquity of the ecliptic being equal to the distance between either tropic and the equator, or half the distance between the two tropics, the best way of finding it, because

the electrical matter most copiously, supposes, that a very sharp pointed rod, fixed to the extremity of the top-mast of a ship, with a wire conducted down from the foot of the rod, round one of the shrouds, and over the ship's side into the sea, would silently lead off the electrical fire, and save the ship from thunder in hot countries; and that by a similar method buildings might be preserved. But Dr. *M<sup>e</sup>Fait* is of opinion, from several experiments made with iron rods during a thunder storm, that a more simple and easy way of protecting masts and spires from thunder, is to fix horizontally, on the highest parts of them, a flat round piece of wood, of a foot diameter, or more, in order to prevent the electrical matter from fixing on them and accumulating.

Our author is also of opinion, that the lightning and the *aurora borealis* are of the same materials. For, he observes, that in hot countries streamers are rarely seen, because they are kindled into thunder and flashes of lightning: that thunder disturbs the motion of the magnetic needle, and it has lately been found in *Sweden*, that streamers do the same. Whence he concludes, that thunder, electricity, magnetism, and the *aurora borealis* are wonderfully related.

VII. *Some phenomena observable in foggy weather, by the same.*

In Mr. *Bouguer*'s account of his voyage to *Peru*, in order to measure a degree at the equator, to determine that famous problem relating to the true figure of the earth, he tells us, that when they were upon the tops of the Cordilleras, they often saw their shadows projected on the clouds beneath them; and that the head was adorned with a glory, like that painted round the heads of saints in pictures; it was composed of three or four concentric crowns of a very lively colour, and each with the same varieties as a primary rainbow, the red being outward. The intervals between these circles were equal, but the last circle fainter; 'and,' adds that ingenious writer, 'at a distance we saw a large white circle which environed the whole. It was a kind of apotheosis to each spectator.' The same phenomenon, Dr. *M<sup>e</sup>Fait* tell us, he has often observed, when he has ascended the mountains above the fog, where the sun, shining, projected his shadow on the mist,

VIII. *The measures of Scotland compared with those of England.*  
By James Gray.

From several experiments made by Mr. Gray it appears, that the *Scotch* pint contains  $103\frac{2}{3}$ ; the wheat firlo 2197 $\frac{1}{2}$ , and the bear firlo 2150 $\frac{1}{2}$  cubic inches: that the *Scotch* ounce is

is equal to 476 *Troy* grains, or four grains less than the *English-Troy* ounce: that the *Scotch* foot is equal to  $12\frac{1}{3}$ , and the *Scotch* ell, according to the standard of *Edinburgh*, equal to  $37\frac{3}{10}$  *English* inches: that the *Scotch* mile contains 5952 *English* feet, and the *Scotch* acre 55353 $\frac{6}{10}$  square feet.

IX. *A dissertation on the sexes of plants*, by Charles Allston, M. D. king's botanist in Scotland, fellow of the royal college of physicians, and professor of medicine and botany in the university of *Edinburgh*.

There being a pamphlet, entitled, *A dissertation on botany*, by the same author, from whence this dissertation is extracted, the reader will hereafter find an account of it in our article relating to that pamphlet.

X. *Remarks on chemical solutions and precipitations*, by Andrew Plumier, M. D. &c.

The history of chemical solutions and precipitations is very extensive, and has, perhaps, never been pursued with that attention and accuracy the importance of it deserves. Indeed the many singular and surprising appearances observable in the actions of menstruums and precipitants, seem to render an attempt to explain, in a satisfactory manner, the causes which produce those effects, almost impossible. But this should not deter us from pursuing these enquiries; for they not only often lead to discoveries of the utmost importance to society, but it is by accumulating as many particular instances as possible, that we can ever hope to discover the ultimate physical cause of such various effects, and the laws by which it acts in particular circumstances.

The paper before us, which contains many useful observations on chemical solutions and precipitations, is conducted in the following manner: the author lays down his remarks by way of propositions, and after each, mentions the facts or experiments which gave occasion to the remark, or which confirm or illustrate the proposition. But as an extract from it, without inserting the experiments (which would extend this article too far) would be of little use, we must refer the reader to the paper itself.

XI. *Experiments on neutral salts, compounded of different acid liquors, and alkaline salts, fixed and volatile. By the same.*

This paper is a supplement to the former, the author, when that paper was read, not having finished the necessary experiments,

## 186 The MONTHLY REVIEW,

riments, and therefore could not consider them in their full extent, or have a just view of all the consequences that might be drawn from them.

XII. *Experiments and observations upon the Hartfell spaw, made at Moffat 1750; and an account of its medicinal virtues, so far as they have hitherto been discovered from experience. By William Horfeburgh, M. D.*

From the experiments of this gentleman it appears, that this spaw contains a principle of iron which is volatile, and also an iron principle, which is fixed; an alkaline principle which is also fixed; a very little sea-salt; some portion of alum, and a very small quantity of earth.

With regard to its use, Dr. *Horfeburgh* says, that it has been found by experience to be of great service in curing itchy, hot, tetterous eruptions, old obstinate ulcers and sores, internally used, and externally applied: it is also of great use in disorders of the stomach and bowels, in the bloody flux, bloody urine, spitting of blood, immoderate flux of the menses, obstruction of the menses, the *fluor albus*, gleet, rheumatic pains, in the first stage of consumptions, and even when they have been farther advanced, in preventing miscarriages, and in restoring health when the constitution has been impaired by long illness.

XIII. *Of the various strength of lime-waters, by Robert Whytt, M. D. &c.*

Dr. *Alston* having observed, (in his dissertation on lime-water, see *Review for October, 1753*) that quick-lime continued to communicate its virtue to water for a long time, imagined, that as water can only be impregnated to a certain degree with quick-lime, so this will happen equally, whether the quick-lime be fresh from the fire, or has had five hundred weight of water poured upon it before, provided the water be allowed time enough to extract the virtues of the lime. And he farther affirms, that the strength of lime-water cannot be increased by slaking new-made lime in it; because the water can take up no more of the lime than it had before. These conclusions being inconsistent with what Dr. *Whytt* had before advanced\*, he thought himself obliged to make farther experiments on this subject; from whence it evidently appears, that quick-lime, fresh from the fire, will at first impregnate water more strongly with its virtues than afterwards: and also, that the strength of

\* See his essay on the virtues of lime-water, *Review for December, 1752.*

lime-water is very different, according to the different quantities of water poured on quick-lime.

XIV. *Of the anthelmintic virtues of the root of the Indian pink, being part of a letter from Dr. John Lining, physician at Charles-town, in South-Carolina, to Dr. Robert Whytt, professor of medicine in the university of Edinburgh.*

From the account given us by this gentleman it appears, that the root of the *Indian pink* is a very efficacious remedy for the worms, and might, be of great service here, if properly introduced into practice.

XV. *The history of a cure performed by large doses of an alterative mercurial medicine, communicated to Dr. Plummer, by George Dennistoun, surgeon, in Falkirk.*

In the first volume of the *Medical Essays*, Dr. Plummer has given the method of preparing this alterative mercurial medicine, which proved so successful in the remarkable cure related in this paper. The patient had been twice salivated for the cure of the venereal lues, but without effect. After which Mr. Dennistoun ordered him to take three of these alterative mercurial pills morning and evening, with a draught of the decoction of the woods after each dose, and to drink plentifully of the same through the day. This course he regularly observed for a month, but being tired with the tedious course he had formerly undergone, and desirous of having his disease terminate soon, either in death or recovery, he begged to have the dose increased, which Mr. Dennistoun complied with, ordering four morning and evening. This not answering the patient's expectations, and having opportunity to get the pills renewed when he pleased, without the knowledge of the surgeon, he took twenty-four pills every day for the space of six weeks; and, by this rash method, was entirely cured. Being thus free from his disease, he triumphed, as having also conquered the timorous caution of his physicians. 'Upon a calculation,' adds Mr. Dennistoun, 'I find he had taken *unc. xiv.* of the alterative pills, which may contain about *unc. iii.* of sweet mercury, from the 1st day of *December, 1739.* to the 1st of *May* immediately thereafter; but that he had taken *unc. ix.* (consequently above *scrup. xv.* of sweet mercury) within the space of six weeks, without intermission. And ever since he has enjoyed perfect health. From this accidental experiment, I conceived such a good opinion of these pills, that I have frequently used them since, in many different cases, and with much success.'

## 188 The MONTHLY REVIEW,

XVI. *A description of the seminal vessels, by Alexander Monro, student of medicine in the university of Edinburgh.*

XVII. *The dissection of a woman with child; and remarks on gravid uteri, by Dr. Donald Monro, physician in London.*

XVIII. *Additional observations on gravid uteri, by Alexander Monro, student of medicine in the university of Edinburgh.*

We shall not trouble the reader with any extract from these articles, as it would be very imperfect without the figures with which they are illustrated.

XIX. *Of the difference between respiration and the motion of the heart, in sleeping and waking persons, by Robert Whytt, M. D. &c.*

Dr. *Whytt*, in this essay, has shewn that the reason why the motion of the heart is slower during sleep, than when we are awake, is either because it is less stimulated, or has acquired a less degree of sensibility. He observes, that in his *Essay on the vital and other involuntary motions of animals*\*, he has shewn, that the dilatation of the ventricles of the heart is owing to the force of the resurgent venous blood; that their contraction is produced by the same blood acting upon them as a *stimulus*; and that the heart can only be affected by *stimuli*, so far as it is a sentient organ, *i. e.* endued with feeling. ‘Whence,’ says he, ‘it must follow, that the slowness of the pulse in sleep, and indeed in every other case, can only arise from one or more of the following general causes, *viz.* 1. A diminution of the stimulating quality of the blood. 2. Its slow return to the heart. Or, 3. A less degree of sensibility, or aptitude for motion, in the heart itself.’

After examining particularly each of these four general causes, he concludes, that in ordinary sleep the sensibility of the heart and lungs suffer so small a diminution, that their motions will be very little more affected by it, than they would be from the horizontal position, and rest of the body, and composure of mind attending it. In the deeper sleep which succeeds great fatigue, the motions of the heart and lungs will be more observably altered. And, in the most profound sleep, occasioned by opium, or a morbid state of the brain, where a general insensibility reigns over the whole body, the pulse will become much more remarkably slow and full, and respiration slower and deeper.

XX. *Remarks on the intercostal muscles, by Alexander Monro, F. R. S. professor of anatomy in the university of Edinburgh.*

\* See an ample account of this work, *Review*, vol. VI.

In this paper Mr. *Monro* has applied Mr. *Bayle's* demonstration of the action of the internal intercostal muscles, to account for the defect of the internal intercostals between the spine and the angle of the ribs; and for the deficiency of the external intercostals, from where the ribs begin to turn upwards to the *sternum*.

XXI. *The cure of a fractured tendo achillis, by the same.*

This ingenious author having had the misfortune to break the *tendo achillis* of his left leg, has given us, in this article, a full history of all the particulars relating to the cure; and illustrated his account with figures of the bandages he made use of.

XXII. *An account of the disease called Mill-reck, by the miners at Leed-hills, in a letter from James Wilson, surgeon, at Durrisdeer, to Alexander Monro, P. A.*

The mill-reck is a terrible disease caused by the poisonous smook of melted lead; and consequently incident to all who live near works where that metal is smelted, especially the workmen. The author has particularly considered all symptoms attending every stage of this disorder, and the methods of cure, which both his father and himself have long practised with success. He has also laid down several precautions, which, he assures us, if carefully observed, would defend persons from this disease; or, at least, cause them to have it very mildly. As these precautions may be of great use to all concerned in melting lead, as well as those who smelt it from the ore, we shall insert them for the satisfaction of the reader, and with them conclude our account of this performance.

1. No man ought to go to work fasting, and he ought to take oily or fat food: the *English* mill-men on this account hold much better out than our countrymen. A glass of sweet oil pure, or mixed with a little *aqua vitæ*, would be a good morning draught.

2. Physic should be taken spring and harvest, and whenever any effects of the reck are felt.

3. Ardent spirits ought to be drank very sparingly; and ought never to be taken in time of work at the mill, or immediately after it. They increase and fix the bad effects of the leady smook.

4. No mill-man, when heated by work, ought to go into cold air; but to put on his cloaths immediately, and return to his lodging, to change his working cloaths for others, and cool gradually, by which he would prevent catching cold. In this article they are very careless.

5. Im-



## 190 The MONTHLY REVIEW,

‘ 5. Immediately after coming from work, the aliment should be mostly liquid, as broths.

‘ 6. Low and poor diet makes them more liable to be affected, and less able to undergo a cure: these workmen ought to feed on good meat.

‘ 7. When their business can allow, they should go out of the reach of the reek, to breathe an untainted air, and to take victuals free from lead. But I must caution the labourers at *Lead-hills* not to take long journeys: they are more hurt by travelling one day than by working two.

### ART. XXI. Guicciardini's *History of Italy* \*, Vol. II.

THE second volume of this history comprehends the transactions of five years, from the latter end of 1495 to 1500 inclusive. The inglorious return of *Charles VIII.* to *France* flattered the *Italians* with just expectations of a lasting prosperity; but, as our noble author observes, ‘ their deliverers, blinded by ambitious views, which in the end proved hurtful to themselves, infamously sacrificed the public good to private interest, and instead of confirming and establishing, by their counsels and arms, the peaceable prospect they had procured, made use of their power to bring further calamities on their country. Ambition, which would not suffer them to remain contented within their proper bounds, soon threw every thing again into confusion.’

We took notice in our account of the first volume of this history, that it was particularly stipulated in the treaty *Charles* concluded with the *Florentines*, that *without delay all their towns and forts should be delivered up to them*; and in the accommodation made with *Lodovico*, duke of *Milan*, it was agreed, that *no obstruction should be made to the Florentines taking possession of their forts*: however, this article was but ill observed by all the contracting parties; the reluctance of the *Pisans* to submit to their old masters, the republic of *Florence*, gave an opportunity to the *French*, who were left in possession of the principal fortresses there, to protract the surrender of them; and when they were at last obliged, by express orders from their king, to give them up, instead of obeying his commands to deliver them to the *Florentines*, they surrendered them to the *Pisans*, who being unable to defend themselves, were obliged to apply to other powers for protection. The *Venetians* and the duke of *Milan* were equally inclined to give them the

\* See *Review* for *July* last, p. 17. for the first volume.

assistance they wanted, and at the same time mutually aspired to annex the city of *Pisa* to their respective dominions. The *Pisans* having preferred the friendship and protection of the former, was no little disappointment to the latter, who had always made the sovereignty of that city a principal object of his attention: he therefore, after having tried several fruitless artifices to dissolve this confederacy, at last openly joined the *Florentines* in their attempts to recover this part of their territories. The intrigues of *Lodovico*, the efforts of the *Florentines* to regain, and of the *Pisans* to defend their possessions, employ the greatest part of this volume.

Among the various incidents that distinguish this busy period, the catastrophe of *Giralamo Savanarola* is not the least remarkable; this man was a *Dominican* friar, noted many years for his preaching at *Florence*, and in great repute, as well for the singularity of his doctrines, as a supposed sanctity of manners: he had been considered by many as a prophet; seeing, at a time when *Italy* enjoyed the most profound tranquility, he had often mentioned in his sermons, that *Italy* would be invaded by foreign troops, whose power would be irresistible; at the same time asserting, that his predictions were not the effect of human foresight, deep learning, or political observations, but purely of divine inspiration. His influence had also greatly contributed to change the form of government in *Florence* from an *Aristocracy* to a *Democracy*.

When the *Florentines* were courted by the other *Italian* states, to enter into a confederacy with them, to oppose any second attempt the *French* might undertake against *Italy*, preparations for which were then publicly making in *France*, *Savanarola*'s persuasions prevailed to have all such proposals rejected: he flattered them with hopes, and foretold in his discourses, 'that the calamities of the republic would be turned ' into prosperity and increase of dominion; denouncing at ' the same time terrible judgments to the court of *Rome*, and ' to the rest of the *Italian* states.' The preacher and his predictions were despised by the more discerning, yet the bulk of the people generally paid a great regard to all he said, and amongst them not a few of the most considerable citizens; in-somuch, that his adherents were by far more numerous than his opposers, whereby many of them were elected into the magistracy, and other places of the greatest trust.

However, in 1498, a multitude of complaints against him having been carried to *Rome*, where he was accused of having reproached, in his sermons, the conduct of that court and the vices of the clergy, he had been often summoned to ap-

appear before the Pope, but had hitherto neglected giving his holiness that proof of his submission; for which disobedience he was at last publicly excommunicated. This sentence obliged him to refrain preaching for some months, till finding his interest decline by his silence, he, in open contempt of the pontifical authority, resumed his function, 'asserting, that the censures against him were null, as contrary to the divine will and the public welfare; and at the same time inveighing bitterly against the Pope and the court of *Rome*.' This occasioned frequent tumult, for his enemies, who daily gained ground of him, animated the populace, who, above all things, abhorred disobedience to the Pope; *Alexander* also thundering out new briefs, and threatening to interdict the city, the magistrates commanded him to desist from preaching: nevertheless, the friars of his convent continued to propagate his doctrines, which were opposed by the religious of other orders. These disputes were carried on with great heat, and excited such animosities, both in church and state, that at last (such is the force of an enthusiastic credulity) a *Dominican* and a *Franciscan* agreed to try, *by fire*, the merits of their cause, in the presence of the whole city; thereby to convince the world whether *Savonarola* was a true prophet or an impostor. Now tho' he had frequently insisted, that if it were necessary, God would work a miracle in favour of his predictions, and conduct him safe through the flames of a burning pile; yet he was by no means pleased with the so forward zeal of his Friar, and was contriving expedients to put off the experiment; while such of the citizens as were his enemies urged it vehemently, judging it a good opportunity to get rid of the incendiary. On the day appointed, the two Friars, accompanied by the brotherhood of their respective societies, appeared in the great square before the palace; where were assembled, not only the inhabitants of *Florence*, but also multitudes of people out of the country. Every thing was now ready, when the *Franciscans*, being informed that *Savonarola* had ordered his Friar to enter the fire with the sacrament in his hand, took exception; alledging, 'that if the host was burnt, it would endanger the authority of the christian faith, by affecting the minds of weak and ignorant people.' But *Savonarola*, who was himself present, insisting that the experiment should be so performed, the trial was entirely set aside. This greatly hurt *Savonarola's* credit with the people, who the next day, on a casual tumult, forced into the monastery, seized *Savonarola*, and two other Friars, and carried them to the public prison.

*Savonarola* was afterwards put to the question, but in a gentle manner; and his examination and confession were, by the magistracy, formed into a process, and ordered to be published: he and the two friars were afterwards degraded with the usual ceremonies, and delivered over to the secular power. They were first hanged, and then burnt in the presence of as great a multitude as had assembled to see the miraculous experiment of fire.

The year 1496 was distinguished by the death of *Ferdinando*, king of *Naples*, soon after his prudence and fortitude had effectually expelled the *French* from his dominion. 'His courage, magnanimity, and other princely accomplishments,' says our author, 'as well as his victories, left a deep impression, not only in the hearts of his subjects, but of all the *Italians*.' Dying without issue, he was succeeded by his uncle *Don Federigo*.

The 7th of *April*, 1498, was remarkable for the death of *Charles VIII.* of *France*, who was suddenly taken off, in the midst of his preparations for carrying into execution his darling scheme of subjecting *Italy*: his successor in that kingdom was the duke of *Orleans*. It was not expected, that the new king, *Lewis XII.* would, at the commencement of his reign, intangle himself in a war on this side of the mountains; nevertheless, as he had not only the same claim to the kingdom of *Naples* as his predecessor had, but also pretended a patrimonial right to the duchy of *Milan*, it was as little imagined, that he would continue long dormant.

Accordingly, having entered into such alliances as were deemed necessary for securing the repose of his own kingdom, *Lewis* concluded a treaty with the *Venetians* (who were greatly disgusted with *Lodovico*, for having joined the *Florentines* in the reduction of *Pisa*) whereby it was agreed, that 'while the king, with a powerful army, entered the *Milanese*, the *Venetians* should do the same from their frontiers: that as soon as the whole duchy should fall a conquest to their united arms, *Cremona* and its neighbourhood should be put into the possession of the *Venetians*, the rest of the duchy remaining to the king.'

'Thus,' observes our author, 'heaven had decreed, that the flame which *Lodovico* had kindled up in *Pisa*, and was continually feeding, should seize and destroy its author;' for in *August* 1499 (a year remarkable also for an irruption of the *Turks* into the *Venetian* territories) the *Milanese* was attacked on both sides, according to the aforesaid agreement, with such fury by its enemies, and so treacherously defended

by its own officers, that a few weeks completed the conquest, and *Lodovico* with his brother were obliged to take refuge at *Innsbruck*. *Lewis* saw himself almost unexpectedly possessed of this rich dutchy, without fatigue or danger; but as he could not inspire his new subjects with a faithful disposition towards him, in the beginning of the year 1500, they thought proper to return to their former allegiance, and recalled their former sovereign: whereby *Lodovico* re-possessed himself of his dominions, with almost as much ease as he had been expelled from them.

But *Lodovico's* good fortune was short-liv'd; as soon as the revolt of the *Milaneze* was known in *France*, necessary forces were dispatched for its reduction. Those forces prevailed, and *Lodovico* was betrayed by the *Swiss*, in whom he confided: they gave him up to *Lewis*, who committed him to the tower of *Loches*, 'where he spent the remainder of his life, which 'was about ten years, in a narrow prison, which,' to use our author's words, 'afforded room enough to hold the man whose 'thoughts and ambition all *Italy* was scarce sufficient to circumscribe.'

*Guicciardini*, who is particularly distinguished for his peculiar talent in describing the characters of men \*, speaks of this prince as excelling, 'in wit and eloquence, and possessed of 'many other natural endowments; and might well deserve 'the appellation of gentle and merciful, had not the infamy 'of his nephew's death sullied that part of his character. But 'on the other hand, it must be confessed, that he was naturally vain, restless, ever full of ambitious projects, made 'light of his promises, or a breach of faith, and was so conceited of his wisdom, that he could by no means endure to 'hear another commended for extraordinary prudence or sagacity; persuading himself, that by his own art and industry 'he could dive into the thoughts, and penetrate the designs of 'the most able politicians, and bend them to his own purposes.'

The confinement of *Lodovico Sforza*, who may not improperly be said to have directed, for some years, the politics of all *Italy*, was presently succeeded by that of his brother, Cardinal *Ascanio*, who was treated with somewhat more respect, and was committed to the same prison, where the king, who confined him, had himself been a prisoner for two years. 'So 'mutable and wretched is the condition of mortals, and so 'blind are we to future events, and the approaches of fate!'

\* See *Review*, vol. X. page 406.

ART. XXII. *A Supplement to the English Universal History, lately published in London: containing historical and chronological dissertations on the reigns of the kings of Israel and Judah; with curious tables, tending to clear up the difficulties of that part of the sacred writings; and observations on the Egyptian history, being a free and candid enquiry into the antient accounts of that celebrated people. Also remarks and annotations on the Universal History, designed as an improvement and illustration of that work. The whole carefully translated from the original German of the eminent Dr. Baumgarten, professor and director of the theological seminary at the university of Hall, in Saxony. Volume the first. 8vo. 6s. Linde.*

THIS volume consists of dissertations, remarks, and annotations on historical and chronological subjects, by different authors. The greatest part of them is written by Dr. Baumgarten, who appears to us to be a very learned and judicious writer. He undertook, we are told, from mere motives of public spirit, to supervise the German translation of the Universal History, and to enrich it with notes of his own; which notes are here offered to the public separately, some of them being almost as well connected as if they were a continued discourse, and many of them being useful and entertaining, even without a reference to the passages which they illustrate.

The first thing we are presented with, is a supplement to the preface of the Universal History, wherein the doctor enters into a full and elaborate discussion of a point which the learned authors of that work had omitted, viz. The nature and usefulness of history in general. He sets out with a definition of history, which according to the common and strict sense of the word, we are told, is, *a true and well-grounded account of past events*; after this he goes on to examine the internal and external credibility of history, and then proceeds to shew the usefulness of it, which he reduces to six divisions. In the first place he tells us, that there is an inviting agreeableness, a pleasure, and an entertainment in history; in the second, that it is the means of our acquaintance with a much greater and more remote part of the human race, than would be possible without it; in the third, that it lays a foundation, not only for general prudence, but for that particular kind which the circumstances and situation of each man require; in the fourth, that it is of eminent use in promoting virtue; in the fifth, that

## 196 The MONTHLY REVIEW,

it tends greatly to promote the knowledge and service of God, by which men are brought to true virtue and happiness, in the enjoyment of the supreme good; and in the sixth, that every other science receives such benefit and advantage from history, that no branch of learning can conveniently dispense with the use of it. After pointing out the advantages of history, he considers which is most useful and necessary, the knowledge of ancient or modern history, and in what order the study should be prosecuted: he concludes with refuting the several arguments that have been made use of to depreciate the study of history.

After this supplement follows a chronological dissertation on the reigns of the kings of *Israel* and *Judah*, with chronological tables, by *Ferdinand William Beers*, who endeavours to shew, that the difficulties attending this part of sacred chronology may be all removed, by supposing solar years for *Judah* and lunar years for *Israel*. This hypothesis he appears to be very fond of; whether it is a satisfactory one or not, we shall not take upon us to determine, nor shall we detain our readers with an account of what he advances in support of it, but refer such of them as are fond of the subject, to the dissertation itself; wherein the author likewise attempts a clearer connection of the *Jewish* history, from the revolt of the ten tribes, to *Darius Hystaspes*, with profane history.

The next piece is intitled, *Remarks on the Egyptian history in the first part of the Universal History*: it is written by Mr. *Selmer*, a German divine of considerable learning, who treats his subject in a clear and methodical, as well as candid and modest manner. The point he principally labours is, to shew, that *Manetho's* dynasties are successive, and not collateral; of this he adduces four proofs, and endeavours to give a satisfactory answer to the objections. He likewise makes some observations on the several accounts of the *Egyptian* kings still extant, which may be of considerable service to those who are desirous of consulting the original writers, instead of contenting themselves with accounts taken from them, which are generally superficial, or injudicious.

After this follow Dr. *Baumgarten's* remarks on the *Universal History*, the nature of which does not admit of an abstract: they end with the *Egyptian* history. In an appendix the doctor examines the several opinions of those who pretend, that *Abraham's* posterity reigned in *Egypt*. What he has principally in view, is to shew, that *Egypt* was never subject to the *Israelites*, and that none of that nation ever ruled there.

there. The first opinion he examines, is that of our countryman, *Morgan*, who has attempted to prove from *Manetho*, that the *Israelites* were those celebrated shepherds of antiquity who, by various artifices, made themselves masters of the kingdom of *Ægypt*; and, after a long and injurious possession of the country, and an oppressive course of government, were, by force, and with ignominy, driven out, and thence removed to *Palestine*. The doctor appeals to scripture, from whence *Morgan* pretends to have drawn his opinion, for a full confutation of it.

He proceeds to examine the opinion of M. *Boivin*, an ingenious *French* writer, who supposes that the *Israelites* spent four hundred and thirty years in *Ægypt*; that during the first seventy-one years they led the life of shepherds; that after this, they were sovereigns of the country for the space of two hundred and fifty-nine years, and those being expired, they were reduced, for the remaining ninety-nine years, to slavery, oppression, and captivity. This opinion the doctor endeavours to confute, by shewing, that the *Israelites* did not spend half the time in *Ægypt* that is pretended; and by observing, that *Moses* could not have passed over in silence so important a part of their history, amidst all the minute particulars he mentions of their conduct and adventures.

The third opinion which he examines, is that of Mr. *Jacob Koch*, a German divine, who supposes *Manetho's* shepherds to have been *Israelites*; but that their kings were *Ægyptians*, and that they were succeeded by *Nitocris*, a woman of *Jewish* extraction, who became a tyrant over *Ægypt*, and, with the assistance of the *Hebrews*, who were left behind in that country, subdued the *Ægyptians*, and even compelled them to receive circumcision. This opinion the doctor examines with great exactness, and offers several arguments to shew on what a weak foundation it rests. He concludes with considering the mistakes of M. *Fourmont*, and *Theophanes Cantabrigiensis*, an ingenious writer against *Morgan*, upon this subject.

We shall close this article with informing our readers, that if the public should receive any entertainment from this volume, or esteem it any improvement of the universal history, to which it is offered as a supplement, the editor will proceed to communicate more remarks, which are now in his hands: and we hear that the *second* volume is actually in the press.



ART. XXIII. *Travels through different cities of Germany, Italy, Greece, and several parts of Asia, as far as the banks of the Euphrates. In a series of letters. Containing an account of what is most remarkable in their present state, as well as in their monuments of antiquity. By Alexander Drummond, esq; his majesty's consul at Aleppo. Folio, 2l. 2s. Strahan.*

**I**N a tour already made and described by several travellers, one would expect that Mr. Consul *Drummond* could find little new or curious to oblige us with: his accounts, however, amount to 311 pages, and are, upon the whole, neither stale nor trivial. If they are not so entertaining to readers whose attention must be kept up by encounters, shipwrecks, and amours (most of which never happened to some travellers till they turned authors); those whose taste is more masculine will with pleasure perceive such apparent veracity, such a scrupulous exactness in the description of places and things, all of which passed under the author's own inspection, as cannot fail to render his accounts agreeable, because they are true. It was the consul's unhappiness, as a writer too nice to make use of other people's observations, that that part of his route which would have filled his papers with articles of more popular entertainment, the public was already acquainted with from other hands; and that the rest of his tour, in *Greece* and *Asia*, which has not been so often gone over, supplied him with materials, which those only of a particular capacity and taste can relish. His performance on this account may pass into the fewer hands; those few, however, will not fail to do justice to his merit.

His style, in general, is free and easy, as that of the epistolary kind ought to be; and frequently animated with some sprightly turns, which one would not expect from a man so much in years as the author represents himself to be. His account of *Cyprus* is the amplest and the best we have; at least, it is the best we have seen: he went over the whole island to make it complete. The many *Greek* inscriptions he found in his pursuits, and which he has inserted in his work, induced him to oblige us with a *Greek* alphabet, in which the various characters, by which one and the same letter is engraved in different inscriptions, are set down: a work of great use to antiquarians in this language.

There are two *appendices* to the performance; one, a detail of all the places he passed through in his whole tour, beginning at *London*, with their respective distances from each other. This is followed by a thermometrical table, at *Larnica*, in

*Cyprus*, from July 1, 1745, to June 30, 1747. The observations are taken morning, noon, and night; but as we are not informed by whose scale the instrument made use of was constructed, we can assign no service that this table may be put to.

Notwithstanding what we have mentioned above, the reader must not go away with an opinion that the work before us is altogether dry, and void of entertainment: the following extracts will induce him to think otherwise.

At Pisa Mr. Drummond 'was introduced to Il. Cavaliere 'Cecchi, a very polite noble Pisan. This gentleman' (says the consul) 'I accompanied to three nunneries, where I freely 'conversed with the ladies, one of whom had a great deal of 'wit and vivacity. She was about five and twenty years 'of age, very handsome, and, excepting the late queen of 'Sweden, had the most beautiful hand I ever saw. When I 'talked of her confinement, which frustrated the design of her 'creation, and observed, that she was certainly destined by 'nature to make some worthy man happy, I perceived she was 'touched to the soul, tho' she made no reply: but soon after, 'she made a signal with her eye, in obedience to which I 'went to another parlour, and found her at the grate: there 'I resumed the subject, and when I mentioned her being immured for ever, she sighed bitterly, and freely owned, that, 'could the fatal step she had taken be recalled, she would 'never set foot within a convent.'—

We find Mr. Drummond next at Florence, where 'I had 'not been an hour,' says he, 'when I was honoured with a 'visit by the earl of Eglington, Lord Coots, Mr. Dawkins, Mr. 'Barnard,—&c. who persuaded me to dress and accompany 'them to a conversazione at the house of Mr. Man, the British resident, to whom I was introduced by my Lord Eglington. Mr. Man is extremely polite;—he lives in a fine 'palace. All the apartments on the ground-floor, which is 'elegantly furnished, were lighted up, and the garden was a 'little epitome of Vaux-hall. These conversazione resemble 'our card-assemblies, and this was remarkably brilliant; for 'all the married ladies of fashion in Florence were present: 'yet were they as much inferior to the fair part of a British 'assembly,—as a crew of female Laplanders are to the fairest 'dames of Florence. Excuse this sally, which is more warm 'than just: for even this assembly was not without a few 'lovely creatures. Some played at cards, some passed the 'time in conversation; others walked from place to place, 'and many retired, with their gallants, into gloomy corners, 'where they entertained each other, but in what manner I 'will

' will not pretend to say: tho', if I may depend upon my information, which, by the bye, was very good, their taste and mine would not at all agree. In a word, these countries teem with more singularities than I chuse to mention. The girls are caged up like so many birds: so that whenever they are enlarged by matrimony, which the foolish part of the world call bondage, they are just as wild as any part of the winged creation.—

' They begin to covenant before-hand, in the marriage articles, for indulgence; which is now increased and grown into such an universal custom, that, on the day after marriage, every lady chuses her *cicisbee*, whom she, according to her good pleasure, favours with all sorts of freedom from morning till night; and then the convenient animal, called husband, resumes his prerogative. Nor is he restricted to his own turtle, by the custom of the country; but generally commences *cicisbee* to some neighbour's wife: for, as the chief aim of all matches in this place, is to preserve the antient family, and as the younger sons seldom marry, the husbands leave their hens to chuse their own cocks; rightly concluding, that the women are more likely to be pregnant by men they love, than by those to whom they gave their hands merely for interest and convenience.'

The consul has enlivened his performance with the following occurrences at *Venice*, of which he was eye-witness.

' The day being appointed for the nuptials of a young couple, of two noble families, known by the names of *Bernardi*, and *Donna*, I, who (as you very well know) am fond of novelties, repaired to the church of *Sancto Giorgio Maggiore*.—After a croud of nobles, in their usual black robes, had been some time in attendance, the gondolas appearing, exhibited a fine shew, tho' all of them were painted of a sable hue, in consequence of a sumptuary law, which is very necessary in this place, to prevent an expence which many, who could not bear it, would incur; nevertheless, the *barcarioli*, or boatmen, were dressed in handsome liveries: the gondolas followed one another in a line, each carrying two ladies, who were likewise dressed in black, tho' excessively rich in jewels: as they landed, they arranged themselves in order, forming a lane from the gate to the great altar. At length, the bride, arrayed in white, as a symbol of innocence, led by the bridesman, ascended the stairs of the landing-place. There she received the compliments of the bridegroom, in his black toga, who walked on her right hand.

hand to the altar, where they and all the company kneeled. I was often afraid the poor young creature would have sunk upon the ground before she arrived at the altar; for she trembled with great agitation while she made her low curtesies from side to side: however, the ceremony was no sooner performed, than she seemed to recover her spirits, and looked matrimony in the face with a determined smile. Indeed, in all appearance, she had nothing to fear from her husband, whose age and aspect were not at all formidable: accordingly she tripped back to the gondola with fresh activity and resolution, and the procession ended as it began.

Tho', as I have already observed, there was something attractive in this aquatic parade; the black hue of the boats and the company, presented to a stranger, like me, the idea of a funeral, rather than the gaiety of a wedding. My expectation was raised too high by the previous description of the *Italians*, who are much given to hyperbole, who gave me to understand, that this procession would far exceed any thing I had ever seen. When I reflect upon this rhodomontade, I cannot help comparing in my memory, the paultry procession of the *Venetian* marriage, with a truly august occurrence, of which I was an eye-witness, in *Sweden*. A *British* Squadron, consisting of twenty-four ships of the line, and six frigates, besides bomb-vessels, fire-ships, tenders, &c. lay at a little distance from *Dalleroen*, commanded by Sir *John Norris*, and two other inferior admirals. The king, queen, and all the noblesse, of *Sweden*, were invited to dine on board of this fleet, and a good many *British* gentlemen were dispersed among the different ships, to entertain the company, because few of the captains could speak any other language than their own; and my station was on board the *Hampton-court*, Capt. *Piercy*.—All the barges of the fleet, with their crews, in white shirts, ribbons, and black caps, lay at Count *Falconberg's* house, where every one took water. Their majesties, Lord *Carteret*, and Sir *John Norris*, embarked in Sir *John's* barge, and his captain steered the boat as cockswain, while their suite went into the other barges, according to their several degrees of quality. No sooner was the queen's boat put off, than the rest followed in a direct line, the surface of the water being as smooth as a piece of polished glass; and upwards of three hundred oars played in it, with as uniform a motion as if all of them had been actuated by one piece of clock-work. When their majesties came along-side of the admiral, nothing was seen aloft but ensigns, jacks, streamers, and the heads of sailors, who

sa-

' saluted them with three cheers, as the queen set her foot  
 ' upon the accommodation-ladder, or stair-case, which, to-  
 ' gether with the gang-ways to the quarter-deck, was lined  
 ' with officers, or gentlemen-volunteers, finely dressed, with  
 ' their swords drawn for the protection of the royal guests.  
 ' The queen had not been many minutes upon deck, when,  
 ' by her permission, each of the admirals fired a royal salute  
 ' of one and twenty guns, and every other ship in the fleet  
 ' fired fifteen. Nothing could be more terribly grand, than  
 ' the effect of this compliment: for, as we lay environed by  
 ' huge mountains, the sound of the cannon was reverberated  
 ' so long, and so loud, as to confound and astonish the hearers.  
 ' After dinner, the king and queen were conducted on shore,  
 ' with the same attendance, and accompanied by the same  
 ' tremendous noise. But I ask pardon for this digression, and  
 ' beg leave to return to *Venice*.—

' —I one day went to St. *Daniel's* church, to see the young  
 ' *Donna Contessa Emilia Benson* take the religious habit of an  
 ' *Augustin* nun, by the name of *Maria Rosa*, in the monastery  
 ' of that church.—

' 'Tho' I had been in a great many countries where the  
 ' *Roman catholic* religion prevails, I never before had an op-  
 ' portunity of seeing a nun take the veil. We placed our-  
 ' selves near the altar, so as that we should have a distinct  
 ' view of every thing that passed, and had not long continued  
 ' in that situation, when the music, consisting of two and  
 ' twenty performers, vocal and instrumental, began an over-  
 ' ture; after which the young lady entered the gate next the  
 ' monastery, which was at the further end of the church: near  
 ' this place was a table for prayer, covered with crimson vel-  
 ' vet, and furnished with a cushion of the same, upon which  
 ' she kneeled for a very little time; then, while an anthem  
 ' was performing, she walked slowly up to the great altar,  
 ' preceded by three priests, two old nuns being on each side,  
 ' in a particular dress, calculated for that purpose, and fol-  
 ' lowed by several persons belonging to the church, one of  
 ' whom carried the sacred habit. She kneeled a little while  
 ' at the altar, and, after having been asked by the priest, if she  
 ' came thither with a voluntary intention and desire of being  
 ' wedded to Jesus Christ, she removed to a place of prayer,  
 ' covered with crimson velvet, flowered with gold, that stood  
 ' upon the left side of the altar, being still accompanied by the  
 ' four old nuns. She was dressed with the utmost gaiety, in a  
 ' white tabby of a particular make, with an infinity of jewels  
 ' in her hair, about her neck, and upon her breast. When  
 ' she

the first entered the church, I felt some uneasiness; but, during the slow, solemn procession to the altar, I was seized with a melancholy compassion, and sympathetic sorrow. She was young and handsome, with an appearance of sweetness and innocence much more agreeable than real beauty, and walked with such composure and resignation, that, had she been really a victim destined for the slaughter, I doubt if I should have felt more tenderness and pity for the poor deluded creature, more affliction for her unhappy fate, or more inveteracy against the authors of such a damnable institution. Priestcraft was certainly the *origo mali*, but the parents are *socii criminis*; for their cursed pride will not permit their daughters to marry with merchants, however rich, and seldom with strangers, even tho' noble; and, that the grandeur of the family may be the better maintained, the younger sons are not allowed to marry, except when there is no probability that the eldest will have children; but they indulge their lewd passions by becoming priests, cicisbei, and pimps, while the poor girls are defrauded of their liberty, and those innocent joys for which they are so well adapted by nature.

The ceremony was hatefully tedious, but at length the dear little victim came to the altar, accompanied by the four hags, resembling the witches in *Macbeth*, with white handkerchiefs upon their heads, which were thrust through holes in pieces of black stuff, which hung down upon the breast and back, and under which they wore gowns of cream-coloured crape; there kneeling, she received the sacrament: after which they pinned a crown of thorns upon her head, put a crucifix (which she kissed) in her right hand, and in her left, a large, lighted, wax taper, both being adorned with red, white, and variegated roses, in allusion to the name she had assumed: then an anthem was performed, while she walked with the same solemnity to the gate of the monastery, (her habit being carried behind her) attended by a great number of gentlemen and ladies, I myself making part of the retinue: there she stood some time knocking, until, the gate being opened, she was received by the lady abbess. Upon her admittance, the grated door was shut; and she, amidst a procession of nuns, walked through the gallery into the hall of the convent, which is divided from the body of the church by gilded grates, and was at that time stuck round with roses. The lady abbess was seated in her abbatial chair of state, her crossier being held by a nun who stood upon her right hand. Before this reverend female, the mistaken votary kneeled, while the

‘ offi-

officious hands of all present were employed in stripping her of all her gaudy ornaments, and putting on the consecrated habit. I was surprized at the tranquility that appeared in her countenance, which was not at all altered, when she rose to let her embroidered petticoat drop off, tho' I believe she never had such an assembly at her toilette before; and she smiled with seeming pleasure, when above her veil she was again crowned with thorns.—The priest exhorted her in a brief discourse, after which we went away, leaving the poor young enthusiast to repent at leisure. For a year and a day her fate is not irretrievable; but during that term of probation, they are so assiduously caressed, that very few, if any of them, are known to retract.

'Tho' I staid in this city longer than I could have wished, I was extremely well entertained with the sight of a regatta, which is a sort of rowing match, with boats of different kinds, not performed in any other part of the world, and very seldom here, on account, I suppose, of the vast expence to which it subjects the young noblesse. This diversion seems to have taken its rise from a custom introduced by the doge *Pietro Landi*, in the year 1539. The states were always under the necessity of having a great many gallees at sea, and they were often in want of rowers: to remedy this inconvenience, the senate ordered four hundred of the lower, but robust, citizens to be enrolled; these were obliged, four times a year, to man a number of gallees, and were taught to manage their oars in a particular manner, which was called *regattare*: a certain allowance being annually paid to them for this service, they became expert in rowing, valued themselves upon their skill and dexterity, practised often, and the state never wanted a proper supply of hands for their navy; this proving an admirable nursery for those times. It was my good fortune to see four of these regattee, the first consisting of nine skiffs, with one man and one oar in each; the second, of eight skiffs, manned in the same manner; the third, of nine gondolas, with two men and two oars in each; and the fourth like the third.

'There is no difference between the gondola and what I call the skiff, but the size.—Particular dimensions are assigned for each, and followed with the most scrupulous exactness; which dimensions, before they start, are examined as nicely as the weight of our riders at *Newmarket*. The stem, stern, and waste, are bound, as it were, together, by a double rope twisted, and the sides are furnished with cross-beams.—

I went with Messieurs *Guyon* and *Jamineau*, in their gondola, to the *Motta del Santo Antonio*, where I saw the first measured, draw lots for their places, and start. A rope was stretched across that end of the *Canal Grande*, to which, at proper distances, nine small cords (each about ten feet long) were made fast: the rowers, who stand in the stern, were ranged along it, each having the end of the small cord under his foot, which he slips upon the firing of a pistol, and gives the first stroke. They were very soon out of our sight, tho' we followed as fast as we could, and reached the turning post time enough to see it turned by the rowers of the second race, for there was an interval of an hour between the beginning of every regatta. The turning they performed with inconceivable dexterity, for they have no rudder, or any thing to keep them in their course, but the expert management of their oar; yet they turned as close, and lost as little way, as any race-horse I ever saw. Then we went, upon Sir *William Stuart's* obliging invitation, to a window hard by the *Palazzo Foscari*, where a triumphal arch was erected, and the flags of victory delivered to the conquerors: they are marked with gilt letters, first, second, third, and fourth, on which last is also painted a pig; and over and above the money; those rowers who obtain the fourth prize of every regatta, receive likewise a live pig, whence the name of *Porcello* generally sticks to them ever after. The course from *Santo Antonio* to *La Croce*, and back to the *Palazzo Foscari*, is about five *English* miles; and this I am told the single oars rowed in about fifty minutes, and the last of the two oars performed it in forty-five minutes, by my watch; so that their velocity is almost incredible.—

The *Canal Grande*, including the windings, extends to about five miles in length: the houses on each side are almost all palaces, every story or floor is furnished with a balcony; all these, together with the windows, were hung with tapestry or velvet, and so crowded with people, that every other part of the city was left in a manner quite desolate.—

So here earth and sea seemed to vie with each other, in exhibiting the most numerous and the most beautiful appearance. I own, a great many people differed from me in opinion, and gave it in favour of the watry element, on account of the glaring figure made by the barges belonging to the gay young noblemen: they were covered from stem to stern with silks of different colours, laced with gold or silver, or both; the liveries of their boatmen were of the  
same



' same stuff, and these coverings being scolloped, fringed and  
 ' toffelled, hung over the sides. A few gondolas were rowed  
 ' by four, some by six, but the greatest number by eight oars,  
 ' which were gilt or silvered; on the stems and sterns were  
 ' erected large plumes, painted like the liveries, which were  
 ' of such colours as were most agreeable to the respective mis-  
 ' tresses of the young gentlemen; while others had nothing  
 ' but tinsel made up in the form of plumes, which had a very  
 ' pretty dazzling effect when the sun shone upon them. One  
 ' boat of eight oars decked in this manner, with liveries of  
 ' green and gold interwoven, charmed the eyes of every body,  
 ' and mine among the rest; but I never could obtain a second  
 ' sight of it. Upon enquiry, I found it belonged to Signor  
 ' *Morosini*, who changes his whole equipage every regatta;  
 ' a very simple piece of extravagance, as all these fineries are  
 ' the perquisite of the boatman for the labour of the day; and  
 ' I am well assured, that the foppery on this occasion will cost  
 ' those youngsters from five hundred to two thousand sequins;  
 ' that is, from about two hundred and fifty pounds, to one  
 ' thousand pounds. The young fellows lie in the bows of the  
 ' barges, being provided with cross-bows, and gilt baskets full  
 ' of earthen balls, which they shoot at those who, continuing  
 ' too long in the open passage, may hinder or obstruct the  
 ' prize-rowers. These balls were formerly of lead, and did  
 ' abundance of mischief, so that they were forbid; but even  
 ' those of clay, which are now in use, will knock a rower  
 ' down.—According to the best information I could obtain,  
 ' there were about twenty thousand barges or yauls of differ-  
 ' ent kinds upon the water, a great number of which were  
 ' most magnificently adorned.—Notwithstanding all this pomp  
 ' of pageantry, I preferred the land-shew, which compre-  
 ' hended all the beauties of the fair-sex.'

In contrast to this specimen of *Venetian* grandeur and ele-  
 gance upon public occasions, we think no place more proper  
 than this, to exhibit (from our author) one in the *Turkish*  
 taste. It is no less than the public entry of a pacha, of great  
 eminence and reputation, fresh from a victory over the *Ger-*  
*mans*, into a city so considerable as *Smyrna*. No sooner was  
 our author informed of the opportunity to see a nobleman so  
 famous as *Egan Mamet*, in the midst of his eastern grandeur,  
 but he provided a convenient situation to gratify his curiosity.  
 He had heard and read so much of the *Turkish* pomp and mag-  
 nificence, that he expected to behold something more su-  
 perb than any procession of which he had before been an eye-  
 witness. Let us see how his and our curiosity will be gratified.

' First,

‘ First, a parcel of raggamuffins moved confusedly along; then, a mixture or mob of baggage, mules, and horses, with a few ill-clothed, party-coloured spahi; for neither horse nor foot are uniform in their dress, and their horses are of various size and colour: some standards and officers of distinction appeared here and there in the croud: then came our *Smyrna* muffleem, or governor, followed by our serdar or commandant: at some considerable distance from this last, rode our *cadi*, or judge in criminal matters; after him moved the servants and sumpter-horses, poorly caparisoned; and I may venture to say, that there were not three fine horses in the whole cavalcade: a couple of *tu*, or horsetails, preceded the pacha, with some *sis* or messengers, who proclaimed his coming, and pronounced a prayer for his success in all his undertakings: some dirty fellows, called *kickge*, in leathern coats, carrying water-buckets, graced the entry; and indeed they were the only persons dressed in character. At length, his old withered physiognomy appeared, in the midst of eight sturdy footmen, four being on each side, clothed in scarlet. These, if you please, we shall call beef-eaters, as they had not the air of being starved: and three others on each side, indifferently dressed, walked with their hands upon his horse.

‘ Next to his excellency rode his *fircatibe*, or secretary, who was likewise attended by some sort of guard, and four fellows with their hands on his horse. Then advanced their music, tho’ never was word so misapplied: from the screeching of an owl, the braying of an ass, the lowing of a camel, or the caterwauling of a cat, some musical notes may possibly be extracted: but nothing more hideous can be conceived than the horrid sounds of their instruments, especially as they were compounded. These consisted of a *zurnau*, or pipe, about eighteen inches in length, swelled towards the extremity; *nagara*, or little kettle-drums, no larger than a common pewter plate; brass plates, which they call *zel*, or cymbals, which a fellow gingled together; a *burie*, being an ugly imitation of a trumpet; and *downie*, or large drums, of which the performers beat the heads with a little short club, having a great round knob at the end, at the same time they tickled the bottom with a long small stick. These noisy companions were followed by a sort of horse-litter, *sopha*, or *tartaravan*, in which sat the pacha’s young son, a pretty little boy; at last, the procession was closed by ten or a dozen people, seemingly officers of distinction, who were attended by another party of the mobish horsemen.

‘ In

## 208 The MONTHLY REVIEW,

‘ In short, about one hundred baggage-horses, twenty sumpter-horses, in all from seven to eight hundred, composed the cavalcade, which was, indeed, the most extraordinary sight I had ever seen. Any person might have observed a pitiful effort towards pomp and regularity, while a paucity of means and shameful confusion appeared through the whole; so that it looked like a mock pageantry, rather than a parade of state. I am pleased, however, that I saw the procession, which confirms me in the opinion, that travellers generally exaggerate in recounting what they have seen abroad, and endeavour by hyperboles to captivate the admiration of those who stay at home, in order to enhance the merit of their own peregrinations.’

As we are now in *Turkey*, a country so delicate in regard to women, we cannot part with our author, who has entertained us so well about the ladies of *Italy*, without making free with his observations on those of the *Levant*: especially as a lucky accident favoured him with an opportunity of knowing more of these fair recluses than, possibly, any *European* before him, whose account may be depended upon.

It seems then, that in *May*, 1746, part of the harem, or ladies belonging to the seraglio of the pacha of *Aleppo*, arrived in a ship from *Rhodes*, at *Cyprus*, in their passage to *Alamandretta*, and from thence to *Aleppo*, the residence of their lord. At that time the *Diamond* and *Leostoff*, two of our men of war, were cruising in those seas against the *French*, to their great consternation and prejudice. This polite people, the same in *Turkey* as elsewhere, represented to the pacha of *Cyprus*, that the ladies of his excellency at *Aleppo* were under the greatest danger of mal-treatment by the *British* ships. Delicate as the *Turks* are about the chastity of their females, their apprehensions were so raised by this insinuation, that the *Cypriot* pacha could not see into the improbability that the *English* would attempt so daring an affront to the porte, with whom we had no quarrel, and which might instantly revenge itself upon all our factories in that part of the world. Those of *Cyprus* and *Aleppo*, the former especially, would have been greatly embarrassed upon this very suspicion, had not Mr *Wakeman*, our consul at *Cyprus*, directly hit upon the following expedient. He persuaded our author, at that time upon the spot, to undertake the convoy of these ladies to their destined port. This was complied with by Mr. *Drummond*, and a message in form was sent to the pacha by the consul, intimating, that his regard to his excellency, as also to the pacha of *Aleppo* was such, and his confidence in the conduct of

of his countrymen so great, ' that a gentleman of his nation  
' who was acquainted with the captains of the men of war,  
' should embark in the vessel for *Alexandretta*; and, in case  
' it should be stopt by any *British* ship, represent to the cap-  
' tain, that the ladies and equipage belonged to the visier  
' pacha of *Aleppo*; and that his excellency of *Cyprus* was  
' pleased to desire they might be civilly treated: upon which  
' representation, he would venture to say, that no outrage or  
' affront would be offered to any subject of the Grand Signior;  
' but, on the contrary, he had reason to believe the ship  
' would be safely convoyed to her intended port.' His ex-  
cellency was extremely pleased with this compliment; and  
thus the *French* were baffled; and two noblemen of great weight  
in those parts, at once laid under obligations to the *English*.

In consequence, our author, furnished with letters, from the  
pacha and the consul, to his excellency at *Aleppo*, embarked in  
the night with his fair charge, and, after a few hours sail,  
rendered them safe at *Alexandretta*.

' During this passage,' says Mr. *Drummond*, ' several little  
' civilities passed between the *Harem Khya* and your humble  
' servant; but the poor girls were cooped up in the cabin  
' below, and no person had access to them but a black cu-  
' nuch and a little white boy, who had lost his nose, and  
' was otherwise very disagreeable to the view. The pacha  
' had insisted upon the ladies being lodged in the company's  
' house, which is worth almost all the others in *Scanderoon*.—  
' Accordingly, when we went ashore, the *Harem Khya* viewed  
' every apartment, and chose that which was most retired.  
' Through the middle of the house is a pretty broad passage,  
' like a gallery, which affords an agreeable cool walk, there  
' being a door at each end. The use of this thoroughfare  
' was demanded by the ladies; so that, as our chambers were  
' detached from it, we were obliged to give notice to the  
' black or deformed keeper, whenever we wanted to go out  
' or come in, that the women might have time to retire: yet,  
' notwithstanding this excess of care, we frequently procured  
' a sight of these pretty prisoners; for the dear, little, playful  
' creatures, were at least as curious to see us, as we were  
' eager to look upon them. They generally diverted them-  
' selves in the gallery, skipping, frisking, and dancing, like  
' so many wanton kittens: and when the black animal was  
' out of the way, the owl-faced deputy allowed our door to  
' stand a-jar; so that we sometimes enjoyed a peep; and at  
' other times they would gaze at us, tho' neither they nor we  
' pretended to take the least notice of each other. The

‘ fashion of their dishabille was inviting; one wench was very tolerable, another exquisitely beautiful: she was a christian, about eighteen years of age, and had cost the visier *Khur Achmet Pacha*, a great sum of money; all the others were of a very ordinary appearance.

‘ I own the spirit of *Quixotism* so far possessed me, that I could not help wishing it had been in my power to deliver those distressed damsels from the worst of all slavery; for they must be caged up for life: and, if they would avoid the most inhuman usage, employ their whole time and study in provoking and assisting the impotent passions of a decayed, squinting, ugly old lecher.’

Notwithstanding all this, and tho’ the ladies of *Turkey* know what treatment they are to expect, our author, in another part of his travels, tells us, that, ‘ a *Turkish* lady will pretend that she is happy in her lot, that her joys are complete, are inexpressible, and that she looks upon the freedom of our women with horror and detestation. Such at least Lady *Mary Wortley Montague* tells us were the professions of a *Turkish* lady, with whom she cultivated an acquaintance and friendship at *Constantinople*; tho’ I am so uncharitable as to believe, that her tongue was at variance with her heart: for numberless instances might be produced to prove, that these eastern ladies envy that freedom which they affect to decry; and that, were they possessed of such liberty, they would use it to the best advantage.’

As our extracts have run so much upon the subject of female beauty, and the treatment it meets with in different places, we should be inexcusable to our fair readers, whether male or female, who cannot but have learnt from our *English* translations of the antient poets, that *Cyprus*, where our author spent so much of his time, was sacred to the queen of love and beauty, did not we lay before them Mr. *Drummond*’s report of the ladies of that celebrated island, as he found them a few years ago. The consul, indeed, gives us little upon the subject, for which he apologizes by confessing, that his days of gallantry are now over, and that he has little connection with the fair sex. What he says of *Grecian* beauty in its modern state, is as follows: ‘ The *Franc*, or *European* ladies’ [such, we are to understand, as belong to the factories in *Cyprus*] ‘ dress in the *Grecian* mode, which is wantonly superb; tho’, in my opinion, not so agreeable as our own. Yet the ornaments of the head are graceful and noble; and when I have seen some pretty women of condition sitting upon a divan, this part of their dress has struck my imagination with  
‘ the

the ideas of *Helen*, *Andromache*, and other beauties of antiquity, inspiring me with a distant awe, while the rest of their attire invited me to a nearer approach.

'The *Greek* women are, by some, thought beautiful, tho' they do not please my taste: but all agree, that they inherit the libertinism of their ancestors. Money will purchase the last favour from any individual; for, notwithstanding the natural heat of their constitutions, they are shamefully mercenary; and some of the husbands so indifferent about the chastity of their wives, that it is not uncommon for a man to marry a woman, merely because he knows she is admired by some person, who, as the phrase is, will bleed freely. Yet they are very apt to run into extremes; for others keep their wives in such reserve, that the poor creatures are hardly allowed to go to church: where, in such cases, the assignations are made.'

By these extracts the public will perceive the work before us is not without its entertainment: we promise them it is not without its instruction. We must also take upon us to say, that the punctuation, so necessary to read an author with perspicuity and pleasure, is more correct than that of most pieces that go through our hands. The prints are not extraordinary.

ART. XXIV. *Philosophical Transactions, giving some account of the present undertakings, studies, and labours of the ingenious, in many considerable parts of the world. Vol. XLVIII. Part I. For the year 1753. 4to. 7s. sewed. Davis.*

SINCE the late regulations \* under which the royal society of London have determined to publish their transactions, the labours of that learned and useful body will furnish little matter for the cavils of those who seem to have wrote against it, perhaps for no other reason than because they have not the honour to belong to it. It is very easy to make many subjects, that fall under the inspection of the society, appear, to people of no great depth, as trivial and contemptible, which at the same time, consequentially, are introductive to very important discoveries in art and nature. There is no doubt, but that these gentlemen would have made themselves very merry to have seen a mathematician of great gravity looking at objects through a double pair of spectacles, among a parcel of children, whom he found engaged in such an amusement. No doubt the royal society of that day, had there been any,

\* See Review, vol. IX. p 37.

would have been severely lashed, should they have inserted his observations upon the *spectacles* among their transactions: but their assurance must have been uncommon, if their mirth had continued, after this trivial incident had produced a TELESCOPE.

We ourselves were present, some few years ago, at a meeting of the society, when a *paper model* of a cell in an honey-comb was produced, which had been sent by that great ornament to mathematical knowledge, the late Professor *M' Laurin*. Several *strangers*, introduced by some of the fellows (who are allowed to bring their friends occasionally) began to discover in their faces a mixture of mirth and contempt, at seeing an object so trivial, which had been transmitted as far as from *Scotland*. But when the professor's treatise, which accompanied the *model*, had demonstrated, that it was beyond all mathematical power to assign another figure that would compose an equal number of cells in the same given space, their tittering gave place to silent confusion and astonishment: and the GREAT CREATOR, from this little piece of *modelled paper*, received the honour due to his immense wisdom, which had infused into the little architects of the honey-comb a kind of knowledge more than human.

Should any member of this learned body produce an improvement in the construction of so common a culinary utensil, as a *pair of bellows*, how heartily would he be laughed at for his pains by these superficial critics! and the society too, had they paid attention to his communication. But should this improvement be adapted to those larger machines of the same kind, without which, many of our capital works cannot be carried on; should it be found, that it saved time, fuel, and labour, and consequently turned out a considerable annual advantage to the nation, the *philosophical bellows-maker* would no longer be an object of ridicule; intitled, as he would stand, to the *honour* and *reward* of his *ingenuity*.

But to do further justice to this *respectable body*; it is impossible, in the nature of things, that the importance of several of their communications should appear at once. The hints of one year, may the next be carried on to experiments; and those experiments gradually open either a new, or an improved field of natural knowledge. The design of the society is to incite the learned, in all parts of the world, to improve upon their labours, to correct them where necessary; in short, to make what use of them they please; so that *natural* and *mathematical* knowledge may but be promoted: and he that will take upon him to aver, that the *royal society of London* have

have not made the noblest contributions to the advancement of these most useful sciences, must have more hardiness than either modesty or learning. He must utterly have forgot that there ever existed among them, a BOYLE, a RAY, or (*ille ! o !* NEWTON ! *Quot Aristoteles !*) the greatest philosopher the world ever did, or, it is to be feared, ever will see.

We thought it necessary, once for all, thus publicly to acknowledge the respectable lights in which we look upon the *Transactions* in general: nor do we think it necessary to make any apology to our readers for doing so.

The volume of the last year's *Transactions*, now before us, contains many topics of moment; many entertaining; and all of them instructive. From a collection of this kind it is difficult to extract, so as to do credit to our own judgment in the choice: we produce the following, not as the most excellent, possibly, but as such as may suit the different tastes of our readers.

‘ *Extract of a letter from Signor Camillo Paderni, to Dr. Mead, concerning the antiquities dug up from the antient Herculanum, dated from Naples, Nov. 18, 1752. Translated from the Italian.*

‘ *Read Feb. 8, 1753.*

‘ The things of which I have the charge, are many and extraordinary, consisting of

‘ Metals; that is, bronzes, silver and gold of all kinds, of excellent workmanship.

‘ Beautiful cameo’s and intaglio’s.

‘ Glafs of all sorts.

‘ Various productions of the earth; such as, grain, beans, figs, dates, nuts, pistachio’s, almonds, rice, bread.

‘ Colours for painting.

‘ Medicines, in pills and other forms, with their marks.

‘ A phial of oil.

‘ Gold lace, perfectly well preserved, and extremely curious, on account of its being made with massy gold, spun out, without any silk, or other yarn.

‘ Soap, bran, and a variety of other things, which it were tedious here to enumerate; but there will be a relation of the whole published, which I shall immediately send to you; as I hope you have received the book of Monseigneur Bajardi, already sent, altho’ of little significance\*.

\* ‘ The words in the original are, “ *Come spero che avera ricevuto il libro de Mons. Bajardi inviatogli a benchè non serva.*”



‘ It is not a month ago, that there have been found many volumes of *papirus*, but turned to a sort of charcoal, so brittle, that, being touched, it falls readily into ashes. Nevertheless, by his majesty’s orders, I have made many trials to open them, but all to no purpose; excepting some words\*, which I have picked out entire, where there are divers bits, by which it appears in what manner the whole was written. The form of the characters, made with a very black tincture, that overcomes the darkness of the charcoal, I shall here, to oblige you, intimate in two short lines; my fidelity to the king not permitting me to send you any more.’

For this specimen, we must refer our readers to the *Translations* themselves.

‘ This is the size and shape of the characters. In this bit there are eight lines. There are other bits, with many other words; which are all preserved in order for their publication.

‘ There have been found likewise very lately three beautiful statues of marble, and one of them excellent: six heads of bronze, of which there is one that gives hopes of finding the statue it belongs to. It is a young *Hercules*, of a kind of work that has no fellow in the way of metal, having the hair finished in a surprising manner. Likewise several little figures of metal; a sistrum very neat and well preserved; and there is not a day passes, in which they do not bring to me some curiosities newly found.’

From this letter it appears, that the curiosity of the learned was not improperly raised, upon the first discovery of *Herculaneum*. Every one knows, that the *Roman* delicacy spared for no expence in adorning their villas with every thing that might contribute to the grandeur and elegance of their retirement. All these statues, paintings, books, jewels, plate, money, &c. went down at once, at the dreadful earthquake by which *Herculaneum* fell; and are safely lodged in the bowels of the earth, till time and labour shall extract them, to adorn the palaces of the present, or some future, king of *Naples*.

But, unhappily for the state of *letters*, we have the mortification to find, as above, that the *manuscripts*, the report of whose discovery had led us to hope for a large addition to the works we already have of that learned people, are reduced to a condition, of which we can make little, if any, advantage:

\* ‘ The translator suspects an inaccuracy here in the original, and that he meant “excepting some bits, which I have picked out entire, where there are several words, &c.”

May some future searches produce others, which a lucky situation may have more happily preserved!

*An account of a treatise presented to the royal society, entitled, Flora Sibirica, five historia plantarum Sibiriae, tomus secundus, extracted and translated from the Latin of Professor Gmelin, by W. Watson, F. R. S.*

This account being itself an extract, we must beg leave of the ingenious Mr. *Watson* to make use of his own words, in such parts of it as we shall produce to our readers. The whole, indeed, would enrich the *Review*, but it is too long for a monthly pamphlet of such size as ours. We shall begin at that part of the account, where Mr. *Watson* delivers himself as follows:

‘ *Réad April 12, 1753.*

‘ The great end of our knowledge in plants should be the investigation of their properties; and to this we are frequently obliged to be led, by the application of them among the people where they are produced. In perusing therefore the *Flora Sibirica*, I have selected a few observations of this kind, which I think not improper to lay before the society.

‘ The venereal disease has made no inconsiderable progress among barbarous, as well as among the more polite and civilized nations; and our author has given us two methods of treating that distemper among the inhabitants of *Sibiria*.’

As the first of these methods neither Mr. *Watson*, or his author, has any opinion of, in deference to their judgment, we omit it.

‘ The other method of cure—is a more reasonable one, and is effected by administering a cup-full or two, of the decoction of a species of iris \* every morning, detaining the patient in bed. Of this they give a greater or less dose, in proportion to its operation, which is both by vomit and stool. After having taken it a week, it ceases to have the effect of evacuating; nevertheless they continue it another week; during which time the patient is laid upon an heap of fresh burdock-leaves, and his body is also covered with these leaves, which must be renewed every day. This method is said to cure the disease radically.

\* ‘ *Iris foliis linearibus, corollis imberbibus, fructu trigono, caule tereti.* Lin. Hort. Clifford, p. 19. Flor. Sibir. Tom. I. p. 27.  
‘ *Iris pratensis angustifolia, non foetida, alior.* C. B. P. p. 32.

‘ *Russians*, *Tartars*, and other nations in these parts, eat as food, either boiled in milk, or roasted in the embers, various species of the roots of lillies. The *Tartars* collect and dry the roots of the *dens canis* \* of the botanists, and boil them either with milk or broth, and consider them as very nutritious food. This root certainly is in every respect nearly related to salep.

‘ The *Siberian* hunters, who kill various animals for their fur, are obliged to go in search of them into the most desert parts of the country, and remain there during their dreadful winters. It happens often, that, from the intenseness of the cold, the leaven which ferments their bread is spoiled, and ceases to be of use. In this case, they collect the inner bark of the larch-tree, which is very juicy and sweet, and cut it into small pieces, and digest it over the fire in warm water. They then add thereto, some rye-flour, bury the whole in the snow, and let it remain there twelve hours; in which time the fermentation begins, and the fæces which fall to the bottom make excellent leaven.

‘ Both the *Russians* and the people of *Kamtschatka*, make great use of the † *sphondylium vulgare hirsutum* of *Caspar Bauhin*, and *Tournefort*; or, what we usually call, cow-parflep. According to our author, the plant in question differs in nothing from that species very frequently met with in the meadows and pastures both of *Germany* and *England*, but in its being much larger. This difference of size the *Russian* kind constantly preserves, when planted in the botanic garden. What we generally meet with here in *England*, seldom grows higher than three feet; whereas the *Siberian* plant is double that size.’—

‘ As this plant will appear, from what follows in *Mr. Watson’s* account, too material for us to remain at a loss for its precise species, we think proper to insert part of a letter to the society from *Mr. Phillip Miller*, F. R. S: whose botanic knowledge and employ make him known to every body. This letter follows immediately, in the *Transactions*, *Mr. Watson’s* account. *Mr. Miller* very justly observes, that a plant called common in one country, may not be the same with that called common in another: hence the difference between the *sphondylium vulgare* of *Siberia*, and the *sphondylium vulgare*

\* ‘ *Erythronium*. Linnæi Hort. Cliff. p. 119. Flor. Sibiric. Tom. I. p. 39.

† *Heracleum foliolis pinnatifidis*. Lin. Hort. Cliff. p. 103. Flor. Sibir. Tom. I. p. 213. *Sphondylium*. Rivin. Tab. IV.

of Germany and England. Mr. Miller therefore concludes, ' that the plant mentioned by Professor Gmelin, is that species which Dr. Breynius mentions in his second *Prodromus*, under the title of *Spondylium maximum Transilvanicum Ricini folio*. He supports his opinion by the following facts. He brought the seeds of the latter ' from Dr. Boerhaave's garden ' in the year 1727, where it was growing by the common ' sort of *Casper Bauhin*, and in the same soil and situation was ' more than twice the height: and the same has continued ' in the growth of both these plants since, in the *Chelsea* garden; where the large sort constantly rises to a stem, at least ' a month sooner in the spring than the common sort, and ' the leaves are much larger, less divided, and not so hairy; ' so that there can be no doubt of their being distinct species.'

He proceeds to relate: ' The seeds of that species of Dr. Breynius I have received from *Siberia*, by the title of *spondylium vulgare*, and Dr. Boerhaave told me, he had received ' the seeds from *Austria*, *Hungary*, and *Petersburgh*, by the ' same name; so that it is certainly the common sort in those ' countries.'

The species therefore of this plant being adjusted, that it will grow with us determined, and, if worth cultivating, the places we are to fetch seed from fixed, we return to Mr. Watson's useful extract.

' This plant, which has never yet been applied to any ' useful purpose in these parts of the world, is of very great ' importance to the *Russians* and people of *Kamtschatka*. They ' indeed apply it to very different uses; the former distil their ' brandy \* from it; the latter dry it to eat in winter. ' As these applications of this plant are, I believe, wholly ' new to us, and unobserved by any preceding author, I shall ' lay before you a short history of them.

' About the beginning of *July* the radical leaves are arrived at their greatest size and perfection, of which only the ' footstalks are used; tho', as far as may be judged from the ' smell, the stem of that plant is equally valuable. These are ' stripped of their bark, and suspended in the sun, in little ' bundles; and as they grow dry, many of these bundles are ' tied together, and exposed again to the sun, until they have ' parted with all their humidity. They are afterwards put up in ' bags, and in a very short time are covered all over with a yellowish, mealy, saccharine exudation, of the flavour of liquorice; ' which, if it is wanted, is shaken off, and used as sugar. ' The people of *Kamtschatka* never separate this substance

\* *Spiritus ardentem*.

## 218 The MONTHLY REVIEW,

‘ from the stalks, but preserve them together, and eat them themselves, and regale their friends with them, as delicacies.

‘ The *Russians* dry them in the same manner, in order for distillation, and infuse them in proper proportions with warm water, to which they add the berries of the \* mountain dwarf-cherry, or those of a species of *vaccinium* †, to promote fermentation. When this is over, they put both the stalks, and the liquor in which they have fermented, into a still, and draw off the spirit as usual. When the distillation is over, they do not throw away the stalks, until they have pressed out their juicy liquor, which is added to fresh stalks, to promote their fermentation.

‘ From this spirit first drawn, they, by distillation, draw off somewhat less than half its quantity, which is very like to rectified spirit of wine, and much more pleasant than corn-spirit.

‘ It must be here observed, that, if either the stalks or leaves of this valuable plant are applied to the skin, they heat and ulcerate it. The people of *Kamtchatka*, however, eat the crude stalks, when stripped of their bark, in which their acrimony consists: but if, through ignorance, this bark is stripped off with their teeth, it inflames and vesicates their lips and gums, which will frequently continue a week before they are healed. In consequence of this, some have made the experiment of extracting a spirit from the stalks without stripping them of their bark; and they have found, that they have furnished an equal quantity of spirit with those which have been stripped: but it has been observed, that those who have drank of this spirit, have scarce escaped with life, and have complained violently of an oppression about the *præcordia* a long time after.

‘ From the mealy substance which exudes from the stalks of this plant, a spirit may be prepared; provided that this substance is diluted in a proper quantity of water, and made to ferment: but this is in much less quantity than from the stalks themselves. The fermented liquor likewise they use as wine, and frequently intoxicate themselves therewith. By what accident it was discovered, that this plant would, by distillation, furnish an inflammable spirit, I must refer you to the work itself.—

\* *Chamaecerasus montana fructu singulari cæruleo.* C. B. P. 451.

† *Vaccinia nigra fructu majore.* Parkins: 1455. *Vitis idæa magna quibusdam.* I. B. I. 518.

Mr. *Watson* knows, much better than we, that there is hardly any *vegetable* subject, but what will, after fermentation, yield an inflammable spirit. He can also inform us, that the matter from which an *ardent spirit* is produced from fermented vegetables, rises in proportion, both as to strength, quality, and flavour, as the plant fermented contains a rich, saccharine, and well-relished juice. We are not therefore far to seek, from what *accident* the use of this plant, in distillation, came; since, if ever the principles of fermentation and distillation came among them, they must have known, that a plant, which, in a *short time* after drying, was 'covered all over with a yellowish mealy exudation;' and which 'if shaken off, is used as sugar,' must necessarily have been fit for the purpose above mentioned.

But to return:

'When *Steller*, whom our author always mentions with great esteem, was at *Tobolski* in the year 1738, he was informed, that two years before, they were grievously afflicted there with pestilential carbuncles, which were of so contagious a nature, as to seize those who approached the person affected. The disease first began in horses and oxen, and afterwards seized the human species. A red spot first was perceptible under the armpits, or in the thigh, attended with great itching; and in a few hours grew to a very large tumour, joined with a burning heat of the part affected: these symptoms were attended with a very acute fever, entire loss of strength, violent pains in the head, and redness of the eyes. An old country practitioner, famous in those parts for his judgment, cured persons labouring under this severe disease in a short time. He used first to the carbuncle the powder of an herb \*, of which is given a complete history and figure in this work, made into a thin pultice with dregs † of beer: this pultice, gently warmed, was applied to the part affected, and the patient confined to his bed, who was at liberty to take whatever nourishment he liked, except milk, brandy, or the flesh of pikes. During this time, the patient drank plentifully of a decoction of this herb, collected during the time of its flowering; tho' the

\* *Centaurea squamis ovatis, foliis pinnatis, foliolis decurrentibus, linearibus, serratis et integris.* Flor. Sibir. Tom. II. p. 89. Tab. XLI.  
*Cyanus floridus odoratus turcicus, seu orientalis major, flore luteo.* Hort. Lugd. Bat. p. 211.

† *Fæces cerevisia*; tho' I am inclined to think yeast is intended, which is usually written *flus* [*floras*] *cerevisia*, or *fermentum* [seldom] *cerevisia*.

‘ powder, applied as above, was prepared from the leaves, before the flower-stalk was produced. The carbuncle, from this treatment, did generally break in four and twenty hours, and the symptoms greatly abate. The wound was sprinkled with *sal ammoniac*, and healed in a short time. This disease affected the cattle in different manners; some suddenly set a running with all their swiftness possible, and continued so till they dropped down dead: in others, carbuncles arose, which were dressed by the practitioner before mentioned, with the pulice just now prescribed, mixing at the same time a large quantity of the herb with their food; and by this method great numbers were cured. A plant so well recommended, and which will grow in our own country, deserves to be better known to us.’

*An account of a treatise presented to the royal society, entitled, Letters concerning electricity, in which the latest discoveries upon this subject, and the consequences which may be deduced from them, are examined; by the Abbé Nollet, member of the royal academy of sciences of Paris, fellow of the royal society of the institute of Bologna, &c. Extracted and translated from the French, by Mr. William Watson, F. R. S.*

This curious extract is the more valuable, as it was made by a gentleman who is perfectly master of the subject it treats upon. Mr. Watson began his electrical experiments so early, and has carried them on with such diligence and accuracy, as to deserve the honour of being regarded as one of the first, in time as well as merit, who introduced and carried on this astonishing branch of science to the perfection it is now arrived at.

We could wish our plan would permit us to introduce the whole of this ingenious article into the *Review*; but as that cannot be, we must rely upon the complacency of its author for leave to abridge it, and to make use of his own expressions.

— The discoveries made in the summer of the year 1752, will make it memorable in the history of electricity. These have opened a new field to philosophers, and have given them room to hope, that what they have learned before in their museums, they may apply, with more propriety than they hitherto could have done, in illustrating the nature and effects of thunder; a phenomenon hitherto almost inaccessible to their enquiries.

‘ But to make the most certain advantage of these new discoveries, we should confine ourselves to facts; and if we do draw consequences from them, they should be immediate and necessary ones; for, whenever our discoveries seem to promise to be useful and important, we are apt to hope and expect great success from them: we must therefore be careful to restrain our imagination, or we shall fall into error.

‘ These considerations have induced our author to examine, with care, what may truly be concluded from the experiments proposed by Mr. *Franklin*\* of *Philadelphia*, and since carried into execution in *France* and elsewhere, in relation to the electricity of the clouds during a storm; by weighing every circumstance, and comparing the greatness of the effects, which have been had in view, with the more than apparent insufficiency of the means, which have been employed to produce them. He thinks he sees clearly, that the considering the electrification of pointed bodies as a proof of lessening the matter of thunder, is abusing a real discovery to flatter ourselves with a vain hope.—

‘ The Abbé *Nollet*’s treatise contains nine letters; six of which are addressed to Mr. *Franklin*, one to Mademoiselle *Ardinghelli*, who, when only sixteen years old, translated Dr. *Hale*’s treatise of hæmorrhætics into *Italian*, and added thereto some very ingenious remarks; one to Mr. *Fallabert* of *Geneva*, and one to Mr. *Bose* of *Wittemburgh*.—

‘ In the first letter our author gives his correspondent Mademoiselle *Ardinghelli* an account of the discoveries in electricity in the year 1752; among which he takes particular notice of the experiment made on May 10. at *Marly-la-Ville*, in consequence of Mr. *Franklin*’s hypothesis; wherein pointed non-electrics, supported by electrics *per se*, gave manifest signs of electricity during a thunder-storm.—The experiment of *Marly-la-Ville* was soon after verified by Dr. *Le Monnier*, at *St. Germain-en-laye*, who found further, first, that the like effects were produced, whether the iron rods were pointed or not; and that it was indifferent whether their position was horizontal or not. Secondly, that thunder electrified not only iron, but also wood, living bodies, or other electrifiable substances. Thirdly, that it was not absolutely necessary to place these bodies at the tops of buildings; and that it was sufficient for them to be placed about four feet from the ground, in an open situation, and at some distance from large buildings. Fourthly, that bodies electrified in this manner, produced the like *phænomena* with those electrified

\* See *Review*, vol. IX. p. 103.



by glass after the usual manner. It was afterwards discovered, that electrifiable bodies, thus disposed in open air, were sometimes electrified under thick clouds, but without thunder, lightning, or even without rain or hail.—

Our author's first letter to Mr. *Franklin* is an introduction to the five subsequent ones.

The second letter treats of the nature of electric matter. In this its analogy with fire is considered and proved.—

The third letter to Mr. *Franklin* contains several proofs, that glass is not impermeable to the electric matter.—

The fourth letter to Mr. *Franklin* relates to several phenomena of the experiment of *Leyden*. In this letter it is examined, whether the effects of this experiment proceed from the glass phial, or from the non-electrics contained therein; and experiments are produced to prove, that the power of giving a shock in an electrified phial of water, proceeds from the water in the phial, and not from the phial itself, as Mr. *Franklin* imagines.—

The fifth letter to Mr. *Franklin* is in relation to the power of pointed non-electric bodies drawing off and throwing off electrical fire, at a much greater distance than obtuse bodies do of the same kind. Our author thinks, that Mr. *Franklin* has attributed more power to pointed bodies, than, upon experiment, he finds to be true.

The sixth letter to Mr. *Franklin* is upon the analogy of thunder with electricity. This is a fact at present so well established, as to admit of no doubt. But our author cannot agree with Mr. *Franklin* in his opinion, "That thunder is at present in the power of men, and that we are able to dissipate it at our pleasure; that an iron rod (such a one as Mr. *Franklin* has directed, and such a one as has been made use of) is sufficient to discharge of all its fire a stormy cloud against which it is directed." For his part, he confesses that he cannot believe it; first, because he sees too great a disproportion between the effect and the cause: secondly, because the principle which is given us to support this opinion, is not sufficiently established. He can hardly think, that the fulminating matter contained in a cloud capable of covering a great city, can be drawn off in a few minutes by a pointed bar, as thick as your finger. If even a number of these, placed upon the tops of eminences, were only necessary to prevent the effects of thunder, would not the vanes and crosses at the tops of our steeples have been sufficient to procure us this advantage? These buildings, how-

‘ however, in all times, have not been exempted from the mischiefs of thunder.—

‘ The eighth letter is addressed to Professor *Jallabert*, of *Geneva*; and inserts a letter from Mr. *Jallabert*, giving an account of an experiment, which Mr. *Jallabert* had some time since made at the water-works at *Geneva*.—It has near relation to the experiment which we made here, in electrifying the river *Thames* six years ago.

‘ The ninth letter is addressed to Mr. *Bose*, professor of mathematics and philosophy at *Wittenburgh*; and is in answer to one of Mr. *Bose*, in which this gentleman expresses himself surprized, that so many ages have passed, without it having been discovered that thunder electrifies bodies; since it depends upon an experiment so simple, and which it is hardly possible to fail in, when you desire to repeat it under proper circumstances.

‘ Upon this our author observes, that—to this experiment a previous knowledge is required of insulating bodies to be electrified; but where is the man who was acquainted with this fact thirty years ago? Before that period, it was not even guessed at by any one.

‘ Since Mr. *Gray* discovered, that bodies must be insulated to communicate to them a perceptible electric virtue, to what purpose could we set up iron bars under a stormy cloud? This thought could not have happened, but to those who had taken notice of the analogy between lightning and electricity, and upon whom this idea had made a strong impression. And no one could think seriously upon this analogy, but since the discovery of the experiment at *Leyden*, that is, since the year 1746.—

‘ Nevertheless it may be urged, that bodies, being really electrified, have shewn themselves in all ages\*, as histo-

\* Quotations to the purpose are here produced from *Pliny*, *Seneca*, *Cæsar*, and *Livy*. To which is added, ‘ These appearances are called by both *French* and *Spaniards* inhabiting the coast of the *Mediterranean*, St. *Helms*, or St. *Telme’s fires*; by the *Italians*, the fires of St. *Peter* and St. *Nicholas*, and are frequently taken notice of by the writers of voyages.

‘ If some late accounts from *France* are to be depended upon, we are informed, that at *Plauxet* it has been observed for time immemorial; and M. *Binon*, the curé of the place, bears his testimony of the truth, that for twenty-seven years, which he has resided there in that capacity, in great storms, accompanied with black clouds, and frequent lightnings, the three pointed extremities of the cross of the steeple of that place appear surrounded with a body of flame; and that, when this phenomenon has been seen, the storm was no longer to be dreaded, and calm weather returned soon after.

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rians, both antient and modern, have made formal mention thereof. But to this it may be replied, that it was not enough to know the fact, unless people were enough acquainted with it to take it for what it really was; that is, the electric virtue: for without that, observations of this kind could have very little weight with any person engaged in the enquiry.—

‘ We have heard all our lives of *St. Helmo’s* fire, of those which the antients call *Castor* and *Pollux*, and of the comazants of our mariners. But from what we have had related to us, and from what we have read, who could have been prevailed upon to range them with electrical *phenomena*? We have heard them represented as thin, lambent, shining lights, a kind of phosphoreal vapour: but there is a passage in the memoirs of the Count *de Forbin*, quoted by our author, wherein mention is made of *St. Helmo’s* fire, which if any one, well versed in the *phenomena* of electricity, had carefully attended to, and considered a few years ago, he might have prognosticated success to Mr. *Franklin*, when he proposed his experiment upon thunder. “ In the night (says the author of those memoirs) on a sudden it became exceedingly dark, and thundered and lightened most dreadfully. As we were threatened with the ship’s being torn to pieces, I ordered the sails to be taken in: we saw upon different parts of the ship, above thirty *St. Helmo’s* fires: among the rest, there was one upon the top of the vane of the main-mast, which was more than a foot and half in heighth. I ordered one of the sailors to take it down: when this man was on the top, he heard this fire; its noise resembled that of fired wet gunpowder: I ordered him to lower the vane, and come down; but scarce had he taken it from its place, but the fire left it, and fixed itself upon the top of the main-mast, from which it was impossible to remove it; and continued there a considerable time, until it went out by little and little,” &c.

‘ If all the authors who have taken notice of *St. Helmo’s* fire, had spoken of it as this just quoted, philosophers might have reproached themselves for its having been so long before they had a just idea thereof, and for their not having shewn the principle upon which it depended. But how few historians are there, who could have related this fact with circumstances so proper to put us in a right train, as those just mentioned? “ And here I cannot but observe, as I am convinced that the matter of thunder and that of electricity are one and the same, how vast an idea must the attending to the before-mentioned passage excite in the mind of persons

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sons accustomed to the *phenomena* of electricity? How immense a quantity of it must they conceive to have been at that time in the atmosphere surrounding the ship, and within the verge of its action, to furnish more than thirty St. *Helmo's* fires; the same, in fact, which we see at the end of our conductors in electrifying, one of which was more than a foot and half in height? At this time, and under these circumstances, the masts, yards, and every part of the ship, I consider as conductors of electricity, between the, at this time, electrified atmosphere, and the sea: and tho' being of a vegetable nature, and, if dry, even of the worst kind for this purpose, they conducted electricity much less perfectly than metal under the like circumstances would have done, I doubt not but that they were greatly instrumental in averting the danger with which the ship was threatened.

Upon these considerations, I do not scruple to recommend, as Mr. *Franklin* has done, communications of metal between the spindles and iron work at the tops of the masts of ships, and the sea; or, which will answer the same purpose, the bilge-water in the well. This can be liable to little objection, as the doing it is neither difficult nor expensive; an iron wire, of the thickness of a goose-quill, conducting electricity more readily than any piece of timber, however large; and these masts do it so much the worse, as they are of a resinous nature.

From attending to these *phenomena*, we every day see more and more the perfect analogy (to compare great things with small) between the highly electrified glass jar in the experiment at *Leyden*, and a cloud replete with the matter of thunder.—

Tho' the number and continuance of the St. *Helmo's* fires; in the passage before-mentioned, probably tended greatly to preserve the ship from the destruction with which it was then threatened, yet the cause may be too great, and come on too fast, to be lessened enough by these means to avert the mischief. Thus in the account published in the *Philosophical Transactions* \*, from Capt. *John Waddel*, his ship was almost beaten to pieces by the thunder and lightning: altho' as he expresses himself, there were sundry large comazants over head, some of which settled on the spindles on the top-mast heads, and burnt like very large torches. When this account was written, these *phenomena* were only considered as the presages or attendants of a storm, and no sort of inference proposed from them."

\* Vol. XLVI. p. 111.

‘ But to return to our author: his work closes with a series of experiments, intended to demonstrate the validity of the conclusions exhibited therein.’

It appears then, from the above, that electricity is already carried to a great length, and promises to give us great lights into meteorology and the several affections of our atmosphere; nor is it to be questioned, but that, as its principles are now so well understood, and men of learning (among which we hope Mr. *Watson* will continue to bear his part) are carrying on their enquiries, it may open to our eyes several other important secrets of nature.

*A letter from Father d'Incarville, of the Society of Jesus, at Peking, in China, to the late Cromwell Mortimer, M. D. R. S. Secr.*

The *Chinese* are a people so singular and curious, and have carried many arts and manufactures to such a height of neatness and beauty, as to make us very attentive to any kind of intelligence we can receive about them. Our pallisades and alcoves are constructed by their models, as are also many of the small bridges in the gardens of the great. Our pleasure-barges are beginning to take the *Chinese* form, and the walls of our palaces will soon be covered by the paper-hangings of that country. It must be owned, that it is something more than whim and novelty that leads us, in these articles, into the manner of that people; there is a lightness that sets them off, and renders their architecture the most pleasing to the eye of any yet introduced into our gardens.

But these ingenious and elegant people deserve our attention in many other points, and those such as may turn out to a national advantage. The manufacture of white paper is a very considerable article among us, for which we know but of one material to make use of; which must necessarily keep up the price of that commodity. The *Chinese* are acquainted with several, and yet produce a paper strong, light, and every way adapted to the purposes of writing and printing. It is equally evident, that it were folly to compare our printed linens with theirs. What superior richness of colour and sharpness in the printing do we observe in theirs! The latter of which is chiefly owing to the materials their colours are made of, which render them less liable to run into each other, and consequently make them come off from the stamp with that neatness which we observe in the outlines of every figure. These colours are, chiefly, prepared from vegetable subjects unknown to us; but such as would certainly grow in some of our colonies, wherein  
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For SEPTEMBER, 1754 227

the state of the atmosphere differs very little from that of many parts of *China*.

It is our misfortune, indeed, that the *Chinese* are as uncommunicative as they are elegant. They set an high value upon their ingenuity, and are diligent to excess, to prevent the *Europeans* from obtaining the least degree of information concerning their manufactures, or the materials they make use of in conducting them. The jesuits are the only *Europeans* permitted to travel up their country; these, by their mathematical knowledge (for none are sent upon that mission who are not well versed in this and other branches of philosophy) have found access even to the court, are caressed by the emperor, and allowed to reside in the capital of his empire. From these then must come our intelligence; and from them must we receive as well the seeds, as the knowledge, of those vegetables, which render the two above-mentioned manufactures of *China* so much superior to ours: possessed of these we may one day, possibly, become their equals.

The letter before us affords some fresh intelligence of this kind, and is curious enough to be laid in the whole before our readers.

Read June 7, 1753.

SIR,

Pekin, Nov. 15, 1751.

I should be glad to have it in my power to do more for your illustrious society, both as to my situation and condition. We are very much confined at *Peking*; we have not even the liberty of going where we please by ourselves to see things; nor can we, with prudence, believe the reports of the *Chinese*, who make nothing of deceiving us, if they can defraud us of our money. When we can do no otherwise, we endeavour to prevent our becoming their dupes, as well as we can: and yet, notwithstanding all our precautions, we cannot answer for what intelligence we have this way, so well as for what we affirm to have seen ourselves. Every year I send to our gentlemen of the academy at *Paris*, what I can discover upon such matters as I know concern them; which has given me the opportunities of sending you several curious things in natural history.

You ought to have received last year some leaves and flowers of different trees, besides a good number of seeds. The leaves and flowers of the varnish-tree, which I sent, come from the province of *Nanking*. This tree is different from that I saw in the king's garden at *Paris*. The latter is the same with what I saw at *Macau*, which was brought from *Mississipi* into *France*.

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228 THE MONTHLY REVIEW,

‘ We have not in *Europe* the tree from whose fruit the *toeng yeou* is drawn. It were to be wished they could raise it there. The *toeng yeou* is an oil, or natural varnish, drawn by expression from the fruit which I have sent you, of which they make a very great trade in *China*. It costs but very little; the pound weight being worth about seven or eight sols of our money. I heard say, that they sell it at *Paris* under the name of *China varnish*. It is excellent for preserving furniture, giving them a polish not inferior to our varnishes of *Europe*, which cost so much money. Perhaps they may make some attempts to use it in *Europe*; but they will not succeed, because they know not how to prepare it. This oil is so common in *China*, that the greatest part of the people, in tolerable circumstances, rub over their timber with it, giving it what colour they please. It not only adorns their houses, but also preserves the wood. The columns that support their houses, and those of the great room where the emperor’s throne is, are varnished with no other than this oil.

‘ The *kou chou* is a tree, of the bark of which they make the best paper in *China*. The common paper of their books which looks yellowish, is made of a particular species of *bambou*, of which they prepare the young shoots, as we prepare hemp. They whiten it by boiling it in lime-water. In this manner they prepare the *kou chou*. There is no silken paper in *China*; all the different kinds of paper here are made either of bark, hemp, or the straw of corn or rice: sometimes they blend with this last the stalks of the typha\*. The paper made of hemp or straw serves only for wrapping up goods, or to make pasteboard; and that made of the bark of the cotton-plant serves for fans, being less apt to crack than any other white paper.

‘ The white wax, produced by certain insects, is a very curious and profitable thing. I have not yet been able to see any of them. What has been told me by one of our missionaries, who has bred them himself, is not sufficient to give a proper idea of them. As to the manner of their depositing this wax, it appears to me, that there is some analogy between it, and the manner of the gum lacs being deposited by certain ants†.

‘ In

\* *Typha palustris major* of Caspar Baubin. Cat’s-tail.

† In order to explain this passage, I take the liberty of making the following remark. The lacca-tree is the *jujuba-indica* of the great Mr. Ray, which produces this gum. The letter-writer is  
‘ misfled

‘ In the emperor’s palace they very rarely use any other candles than such as are made of this wax, because it never emits any smoke. The learned therefore use them only when they compose an exercise upon their examination for degrees: for then they are confined in very small rooms, where the smoke of tallow-candles would incommode them greatly. I believe the chief consumption of this wax is owing to their coating tallow-candles with it, which I shall mention by-and-by. This wax is procured by boiling the matter rasped off the branches of the tree, the leaves of which are the proper nourishment of these insects, in a large vessel of water; the wax swims at the top, and, when cold, it is taken off in a cake.

‘ The berries of the tallow-tree are of great use in the southern provinces, where there are very few sheep. Almost all the candles sold there, are made of the oil drawn from these berries. They procure this oil in the same manner that I have mentioned concerning the wax; and as this oil is not of so good a consistence as tallow, for its cohesion, when candles are made of it, they dip them in the white wax mentioned: the external coat thus made, prevents them from guttering \*. At Peking the same is done with tallow-candles; nor do I ever remember to have seen them run down. I imagine, that our bees-wax would answer the same purposes with this white wax of China.

‘ The seeds of *yen tchi* come from a plant, which I think very particular; at least I cannot recollect any thing like it. From these seeds or berries, when very ripe, a tincture of a fine red is drawn, as may be seen in the flakes of cotton charged with this colour, sold here. They moisten them with a little warm water, and then express the colour, which is afterwards evaporated to a driness, and serves for water-colours.

‘ The *persfcaria*, of which they make indigo in and about Peking, merits attention. Indigo is also made of the *persfcaria maculata*, with which the banks of rivers and streams often abound; but it is of an inferior quality to that made

‘ misled by what *Garcias ab Horto* says about it, that certain large winged ants make this gum out of the juice sucked from this tree, and deposit it upon the *surculi*, &c. of the same: but the celebrated *Ray* and *J. Bauhin* say, it is exudated, and by the heat of the sun concreted into the form in which it is found upon the parts of this tree. There are other trees which produce this gum, as well as this, mentioned by *Hermannus*.

\* This is applicable to the green wax of *Mississipi*.



## 230 The MONTHLY REVIEW,

‘ with the other *persicaria*, the seeds of which I sent you; and  
 ‘ this even is not of equal value with that made of the *amil*,  
 ‘ such as is made in the southern provinces here, and in those  
 ‘ of *America*.

‘ The stones of apricots come from a species of tree, whose  
 ‘ fruit is not eatable. These trees are only cultivated for  
 ‘ these stones, from which an excellent oil is produced for  
 ‘ burning; and which, instead of olive-oil, we use for our fallads.

‘ The *hoai tze* are the clusters of the flower of a bastard  
 ‘ *acacia*, from whence a most beautiful yellow tincture is  
 ‘ drawn, by boiling them with a little alum. The *hoang tchi*  
 ‘ *tze* produces yet a finer tincture: but the finest yellow co-  
 ‘ lour of *China* comes from the *hoang pe pi*; and these three  
 ‘ are prepared in the same manner.

‘ A kind of stuff is made from the cods of the wild silk-  
 ‘ worm, called *kien tcheou*, excellent for wear, when made  
 ‘ for gain, but chiefly that which is made from such cods, as  
 ‘ I sent you in 1749. It is scarce and dear. There is ano-  
 ‘ ther kind of *kien tcheou*, of which they sell a large quantity  
 ‘ at *Canton*: it is made of the silk drawn from other cods,  
 ‘ some of which I send you this year. These cods are capable  
 ‘ of being wound on wheels or spindles. The first I sent are  
 ‘ only wound on spindles; but first they must be boiled in a  
 ‘ strong lye, made of the ashes of the stalks of the *Sarazin* corn,  
 ‘ till they are capable of being pulled asunder with one’s fin-  
 ‘ gers, in order to turn them inside out, and take out the  
 ‘ fragments of the chrysalis; and as this kind of stuff is  
 ‘ worked like other cloth, the weavers do the rest.

‘ The fruits of the *tong yeou*, and of the tallow-tree, which  
 ‘ you should have received last year, were fresher than those  
 ‘ I sent before.

‘ This year you will receive the cods of silk, which makes  
 ‘ the silk called *kien tcheou*, with the butterflies which come  
 ‘ from them. The other things which I sent, want no ex-  
 ‘ planation.

‘ *An answer to the questions upon the natural history of Fossils.*

‘ The empire of *China* abounds in mines of all sorts, as  
 ‘ gold, silver, copper, tin, lead, iron, &c. The provinces  
 ‘ which produce the greatest quantity, are *Yun nan*, and *See*  
 ‘ *tchouen*. The two greatest rivers of *China*, *Kiang* and *Hoang*  
 ‘ *ho*, send down quantities of gold sand. The former takes  
 ‘ its source in the province of *See tchouen*, and the latter from  
 ‘ *Coconar*: but they find mines of gold and silver in the pro-  
 ‘ vinces of *Yun nan*, *See tchouen*, *Chen si*, *Chan tong*, *Hou kouang*,  
 ‘ *Fou*

‘ *Fou kien, Kouei tcheou, Pt tche si*; but, for political reasons  
 ‘ they work but few of them. I believe the principal is, lest  
 ‘ the greediness of gain should excite popular insurrections.  
 ‘ They open them sometimes in one place, sometimes in another;  
 ‘ but upon the least appearance of a rising, they immediately shut  
 ‘ them up again. We cannot give any account  
 ‘ of what is desired, concerning the manner of working the  
 ‘ several mines. We are not in a way of informing ourselves.  
 ‘ I have endeavoured for several years to procure specimens of  
 ‘ the different mines, but could not yet obtain them. If, hereafter,  
 ‘ I can discover any thing worth while in this matter, I  
 ‘ shall not fail to communicate it. As to what regards petrifications,  
 ‘ I have only seen a few crabs, pieces of wood, and  
 ‘ some bones, which I take to be those of buffaloes. I have  
 ‘ sent into *France* specimens of all the simple drugs sold by the  
 ‘ druggists at *Peking*; among which are some bits of minerals,  
 ‘ petrified bones, &c. to which I expect an answer next year,  
 ‘ and shall be better able to chuse what to send of such things,  
 ‘ as shall be desired. This collection is one of the affairs that  
 ‘ cost me most trouble.

‘ The article that regards the deluge, makes me imagine,  
 ‘ that the list of these things comes from the celebrated Sir  
 ‘ *Hans Sloane*. I should be glad to have an opportunity of  
 ‘ doing him pleasure, and I will do it most readily. All I  
 ‘ know of it is this; the *Chinese* have but a very confused idea  
 ‘ of an universal deluge. They only conclude from things  
 ‘ seen upon the surface of the earth, that there must formerly  
 ‘ have been some terrible hurricane, and that the sea had covered  
 ‘ the face of the earth. A great *Mandarin*, who had a  
 ‘ better understanding than the *Chinese* commonly have, being  
 ‘ sent into *Ho nan*, to visit several places, observed, upon the  
 ‘ top of a very high mountain, a kind of basin, the circumference  
 ‘ of which, formed by the mountain, was filled with  
 ‘ different figures of fishes, shells, and marine plants, impressed  
 ‘ upon stones: he said to another *Mandarin*, who accompanied him,  
 ‘ “Certainly the sea must have been here;”  
 ‘ “these fishes, shells, and plants, are found only in the sea.”  
 ‘ *F. Gaubil* says, the *Chinese* books pretend, that such impressions  
 ‘ are found upon the highest mountains of *Tibet*,  
 ‘ and *See tchuen*. I had an opportunity myself to go into the  
 ‘ mountains about *Peking*, and even went up to the highest;  
 ‘ but saw nothing of this kind, and was informed upon the spot,  
 ‘ that they never found any thing like them.

‘ The greatest part of the cinnabar of *China* comes from  
 ‘ the province of *Yun nan*: and it is said, there is some also

in *Kiang si*, *Hou kouang*, and *Koui tchaou*. *Kang hi*, the great-grandfather of the present emperor, ordered a general search to be made through the whole empire for antimony, but found none in any of the mines.

I have the honour to be, with much respect and esteem,

SIR, Your most humble and obedient servant,

*D'Incarville.*

[*The remainder of our account of this volume of Transactions to be given in our next.*]

ART. XXV. *Sixteen Sermons on the following subjects:—A call to repentance.—A warning to young people.—Of faith without works.—How christians live by faith.—How we are saved by grace.—The condemnation of men is their love of darkness.—Christians must forsake all that they have.—Esau, or the cunning hunters.—Of the sin of covetousness.—The christian's pattern, or the necessity of meekness and humility.—Of the care of the soul.—The benefit of an early exercise.—Of eating and drinking the flesh and blood of Christ.—The practical knowledge of God.—The practical consideration of God's providence.—The character of those who are scoffers at religion; their folly and danger.* By William Sutton, M. A. rector of St. Michael Carhaies, in Cornwall. 8vo. 5s. Hitch.

THO' there is nothing striking or animated in these sermons, yet they are very plain, useful, and sensible discourses, and written in the spirit of candour and moderation. The author appears to be a hearty friend to freedom of enquiry, and an enemy to every species of ecclesiastical tyranny. He takes occasion more than once to declare his sentiments in regard to creeds and creed-makers, with such a becoming freedom and boldness of spirit, as must recommend him to the esteem and favourable regard of every friend to liberty. Of this we shall give a short specimen or two, and then take our leave of him.

In his preface, wherein he makes some observations on a book, entitled, *The new whole duty of man*, we find the following honest declaration. 'It is certain,' says he, 'that ecclesiastical, or antichristian tyranny, which, under the specious name of orthodoxy, has done more mischief than all the mischievous things in the world, could not have been set up, and supported as it is, unless some shackles had been put upon the truth.'

In another place, speaking of those who tell us, that there are some things which we must believe, or assent to the truth of, tho' our reason and understanding cannot fathom them, because they are revealed by God, who cannot lie, and whose knowledge is infallible, he delivers his sentiments in the following manner:

'Such

‘ Such things as these,’ says he, ‘ may be contained in scripture, as far as I know ; but how they can be revealed I know not, neither did St. *Paul*, as I shall shew by-and-by. For, if we lay aside our reason, we are immediately in the state of brutes, altogether incapable of any revelation at all. And, if God himself should vouchsafe to speak to us face to face, as he did to *Moses*, he must apply to our understanding and reason, or impart to us some other faculties, which, as yet, he has not done ; or else we shall have nothing to believe but his veracity in general, which no christian ever dares to deny. When the forementioned apostle came from *Paradise*, he did not attempt to reveal what he had there heard, because he knew it was not to be done. It was something *not possible to be uttered*, or made known by any words, to our present understanding. If he had thought fit, he might have given us a system of theological school-terms, unintelligible, tho’ not unspeakable, which might have served the purpose of some *Polemical* divines, or synodical creed-makers, and put us upon disputing, and cursing, and railing at one another, and cutting one another’s throats ; which has always been, and ever will be, the natural product of unintelligible creeds.

‘ But St. *Paul* was of a better mind ; he knew that his business was to instruct us in things necessary, and therefore easy to be understood ; and not puzzle and divide us, and give occasion for those things which he himself reckons amongst the works of the flesh. And if all his pretended successors had had as much wisdom and charity, and as little worldly ambition, the christian world might have escaped all that wrath, strife, persecutions, and antichristian cruelties, which it has laboured under, and which has been the bane of our holy profession : but to speak of these things at large, is more fit for a volume than a preface.’

This may serve as a specimen of our author’s way of thinking, and of that honest and candid spirit he seems to be possessed of.

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MONTHLY CATALOGUE for September, 1754.

POETRY.

I. **T**HE *Prospect*, a poem. Containing, 1. The scene of a country life at the dawn of day. 2. The workmen busy in the field at harvest. 3. Partridge-shooting. 4. Fox-hunting. 5. The necessity of the different seasons of the year. 6. Some serious reflections on the mysteries of the creation. To which is added, a letter of the author’s, addressed to Miss S—, of D—, in W—shire. By George Roberts, gent. Folio, 1s. Cooper,

Mr,

## 234 The MONTHLY REVIEW,

Mr. *Roberts* is so remarkably excellent in *high heroics*, that we cannot resist the temptation of pilfering a few lines from his performance, for the entertainment of our readers. They are taken from his description of a fox-chace. The traditional cunning of this animal, in the dernier resort, is thus delicately expressed,

— Finding all his vulpine arts to fail,  
His stinking piss he scatter'd on his tail ;  
And as the leading hounds, with dreadful cries,  
Came near his breech, he switch'd it in their eyes :  
But that indeed ne'er signify'd a rush,  
*Thunder* ne'er valu'd any *fox's* brush ;  
Bold he advanc'd, and seiz'd him by the throat,  
And to a period soon old *Reynard* brought.

II. *The Canniniad ; or, Betty's soliloquy in Newgate, on the night destined for her departure to her American settlement.* A song, to the tune of, *A lass that was laden with care.* With a curious frontispiece. Folio, 6d. C. Sympson.

Had this song been sung and sold about the streets, at ballad price, it had probably met with a reception equal to its deserts ; for doubtless more contemptible ballads are greedily bought up by the *young men* and *maidens* of this metropolis ; who are not inferior in literature and taste to their brethren and sisters in the country.

III. *Reſte vivendi ratio, seu moralis philoſophiæ compendium ; latino carmine reddidit* Nathaniel Ball *ſcholæ Chelmsfordienſis archidiaconus.* 12mo. 2s. Buckland.

This *Latin* version of the œconomy of human life is not inelegant in itself, nor unjust to the original, as well as a general recollection serves us to remember it. It is printed from a neat type, on excellent paper, and was no improper amusement for a gentleman entrusted with the erudition of youth.

The following lines, from the section on charity, include a pathetic and obvious reflection, justly expressed ;

Corpora dum languent ſordo demiffa grabato  
Pauperis infirmi, gemitus dum tollita cerbos ;  
Dum vitam infaſtam ſqualenti carcere plorant  
Tot miſeri, dum poſcit opem te cana ſenectus ;  
Nonne putas hoc grande nefas et morte piandum  
Luxuriare novis ſemper, dapibusque ſuperbis,  
Feſtea corda gerens miſerorum intacta querelis ?

His cautions to a mature and attracting virgin, and to a bachelor in the choice of a wife, may be conſidered as two beautiful and ſelect paſſages.

Cum teneræ vernas jucundo flore juventæ ;  
Cum te turba virum ſpectans miratur, et ipſe

Quid vellent oculi tecum natura susurrat ;  
Heu ! cave, ne nimium verbis confide dolosis :  
Sit bene munitum pectus, nec credula blandis  
Auscultes dictis ; nam fallax lingua veneni.

Si tempus vario cultu, gemmisque superbis  
Consumit, si se nimis admiratur, et optat  
Laudibus extolli ; si vox tonat atque cachinnat :  
Si pes sub tectis nescit remanere paternis,  
Sique virtum in vultus patrans jactat ocellos :  
Emiteat licet ore suo ceu Phœbus Olympo,  
Illecebris averte oculos, vestigia vita,  
Nec lascivus amor mentem ipse ludat inani.

MISCELLANEOUS.

IV. *The ragged uproar ; or, the Oxford roratory*: a new dramatic satire ; in many scenes and one very long act. In which is introduced the a-la-mode system of fortune-telling, originally planned by *Jean Plotwell*, and continued by several truly eminent hands, well versed in the art of designing. The whole concluding with an important scene of witches, gypsies, and fortune-tellers ; a long jumbling dance of politicians ; and an epilogue spoken by *Mary Squires, &c.* flying on broomsticks. 4to. 1s. *G. Pote.*

From the title-page, as above, the reader will be apt to conclude, that this dramatic satire, as it is styled by its author, relates to the disputes at *Oxford*, on occasion of the treasonable verses said to have been found there : but, from a *painful* perusal of the pamphlet throughout, we have discovered nothing of that sort. Doubtless the writer has *some* meaning in this mystical satire, but he has industriously buried it too deep for our penetration.

*N.B.* The name of *Pote*, subjoined as the publisher, is fictitious ; and we are assured our worthy friend Mr. *J. Pote* of *Eaton*, bookseller, has no hand in this *plot* upon the understandings and pockets of the public.

V. *An alarm to the right hon. the Lord Mayor*, for an open declaration of war with the devil. 8vo. 6d. *Cooke.*

A pious remonstrance and exhortation to the magistrates of the city of *London*, to exert themselves in order to check the progress of ‘ those most egregious sins of profane cursing, & swearing, and whoredom,’ in this metropolis. The author seems particularly desirous, that the sword of justice should be drawn against one particular *house of whoredom* in the city, ‘ notoriously,’ says he, ‘ known to be such, tho’ cloaked under the specious pretence of doing business, viz. the WORKING MILLINER’S, within full view of the MANSION of JUSTICE ;—a house that has been more destructive of virtue ‘ and

## 236 The MONTHLY REVIEW,

‘ and innocence, than the most notorious in *Drury-lane* or  
 ‘ *Covent-garden*; she having for many years resided in the  
 ‘ heart of this city unmolested; by which means *she lieth in*  
 ‘ *wait as for a prey, and increaseth the transgressors among*  
 ‘ *men.* Prov.

VI. *A brief account of the Kings and Queens*, whose statues (now repaired and decorated in a most splendid manner) are placed in the *Royal Exchange* of *London*; with the reasons why some of their statues are not set up; that such persons as have not leisure or opportunity to read the general histories at large, may be acquainted with the succession and principal events that happened in the reigns of these illustrious personages. In a continued series from *Edward I.* to our present sovereign; so clearly connected, as that a person of an indifferent memory may relate the whole after perusal. By *John Halliday*, M. A. teacher of the languages and mathematics, in *Ayliffe-street, Goodman's-fields.* 8vo. 6d. Griffiths.

VII. *The Angler's Magazine; or, necessary and delightful Store-house*; wherein every thing proper to be known relating to his art, is digested in such a method, as to assist his knowledge and practice upon bare inspection. Being the completest manual ever published upon the subject; largely treating of all things relating to fish and fishing, and whereby the angler may acquire his experience without the help of a master. By a Lover of that healthful and innocent diversion. 8vo. 6d. Owen.

VIII. *A Call upon the Victuallers in town and country.* 8vo. 1s. Sold by *Woodfall* and the rest of the booksellers.

It seems probable, from the low stile and sentiments of the writer, that this pamphlet is the work of some discontented alehouse-keeper. The author complains of many grievances, which he thinks are as unreasonably as they are peculiarly thrown upon his fraternity: among which the arbitrary behaviour of the justices of the peace, in partially refusing or granting licences; and the quartering of soldiers, are the most considerable.

IX. *A Collection of the Sufferings of the people called Quakers*, from 1650, to 1689. By *J. Bessé.* Folio, 2 vol. 1l. 2s. *Hinde.*

X. *An Abridgment of the Statutes of Ireland*, from the first session of parliament in the third year of the reign of King *Edward II.* to the end of the twenty-fifth year of the reign of his present majesty King *George II.* and of all the *English* and *British* statutes which extend to and bind *Ireland.* With tables of the statutes in their chronological order, directing to the titles under which they are abridged, and of the statutes taken from any *English* statutes, and of those since *Poining's* law which bind *Ireland*, and of the statutes to be given in charge or read in

in churches. And also an alphabetical table of the principal matters referring to the titles and paragraphs in the abridgement, and to the respective statutes, together with the new rules. By *Edward Bullingbroke*, doctor of laws, and advocate in the ecclesiastical courts; and *Jonathan Belcher*, esq; barrister at law. Published with the approbation of the right honourable the lord high chancellor, and the right honourable and honourable the judges of *Ireland*, in one large volume. 4to. 1l. 8s. *Knapton*.

XI. *Genuine and impartial Memoirs of Elizabeth Canning*. Containing a complete history of that unfortunate girl, from her birth to the present time, and particularly every remarkable occurrence from the day of her absence, *January 1, 1753*, to the day of her receiving sentence, *May 30, 1754*. In which is included the whole tenor of the evidence given against and for her on her late extraordinary trial. With some observations on the behaviour of the court, and the conduct of the jury. Also free and candid remarks on Sir *Crisp Gascoigne's* Enquiry. 12mo. 3s. bound. *Woodfall, Bouquet, &c.*

This is the long expected history, for which the public were so often desired to wait, by advertisements in the news-papers. It is compiled with seeming accuracy and candour, and delivered in the form of letters to a friend. The air of moderation which the writer assumes, and the agreeable and familiar manner in which he has thrown together the particulars of a worn-out story, render his history, upon the whole, a more entertaining performance than we might have expected, after having been so often disappointed and disgusted by the catch-penny things that appeared before it.

XII. *Mirza and Fatima*. An *Indian* tale. Translated from the *French*. 12mo. 3s. *Osborne*.

To excuse a man to himself for reading over the *Arabian Nights* and *Turkish Tales*, it is to be considered, that the absurdities of the *Indian mythology* crowded into those performances, are made instrumental to lead us into the genius, manners, and morals of that people. The characters are *Indian*, and think, speak, and act as such. The *Turkish Spy* is much more valuable, for being wrote by an *European*, than if it had been the work of a native of *Turky*: we are surprised to see the *Asiatic* kept up to the utmost degree of exactness. The tale before us is called *Indian*, but the manners, sentiments, and stile are exactly those of an *European novelist*. Plenty of enchantments, metamorphoses, &c. there are, no doubt, if that will make it *Indian*; but it is excellent to hear one of our *Indian enamourato's* giving this description of his mistress.

‘ She



‘ She was not barely beautiful ; but had diffused all over her person that sweet charm of the *je ne ſcai quoi*, ſo much more powerful than even beauty itſelf. It was ſaid that *Aglæ*, at her birth, had been bathed in the fountain of the Graces, and certainly were the Graces to be pictured, ſhe might have furniſhed the model.’ Another young gentleman of *India* chuſes to delineate his miſtreſs thus : ‘ Her features were not regular, but ſo well adapted for pleaſing, or rather for affecting the heart, that it was not eaſy to ſee her with impunity. To picture her, however, in one word to you, her countenance was the expreſſion of ſentiment, and all the reſt of her perſon ſeemed formed for the joy of the ſenſes : ſhe had the fineſt hands in the world, arms faſhioned by love, and that critical point of plumpneſs, which excludes neither the eaſy genteel air, nor the graces.’ All this is very pretty to be ſure ! but the deuce a bit does it carry any thing *oriental* about it. We have been looking for the moral of this performance, and can find nothing like it till the very laſt line but three ; where, indeed, the *ſairy of adverſity*, upon diſenchanted the lovers that give title to this fable, leaves her hero to chew upon this maxim, *Never ſuffer proſperity to harden your heart ; and never forget me.*

In ſhort, we cannot but agree with part of the latter of our author’s mottoes, wherein he allows what he has ſcraped together to be *nugæ* ; but muſt leave it to him to make appear how far they——*Seria ducunt*

*In bona.*——

XIII. *A new System of Horſemanſhip*, from the French of Monſ. Bourgelat. By Richard Berenger, eſq; 4to. 10s. 6d. *Vaillant.*

This treatiſe derives its exiſtence from that great work on the ſame ſubject, written by the celebrated *William Cavendiſh*, duke of *Newcaſtle* \* ; a work which, notwithſtanding its acknowledged merit in many reſpects, has been juſtly cenſured for the author’s want of method and exactneſs. To remedy theſe imperfections was the deſign of the preſent ſyſtem, publiſhed by the judicious and experienced Monſ. *Bourgelat* ; whoſe work is extracted from the rules of that great maſter. The method and conciſeneſs with which the ingenious *Frenchman* hath digeſted the whole, have reduced his copy within a much ſmaller compaſs than the *Engliſh* original ; ‘ but,’ ſays the tranſlator in his preface, ‘ it is a ſmall, well-polished gem. To ſpeak the truth,’ adds the prefacer, ‘ he has made the ſubject ſo much his own, by the refinement of his remarks, the juſtneſs of his reaſoning, and the light he has diffuſed through it, that it muſt have the merit of an original ; at leaſt the

\* During his exile, in the time of *Cromwell*’s uſurpation.

reader will be divided to whom he shall render most thanks, whether to him who has given the food, or to him who has prepared and set it before us with so much elegance and order. This is at least the author's praise.—The translator has endeavoured to do him as much justice as he has done his great original; sensible of the danger of so difficult an enterprize, but prompted to it in hopes of making his merit more known. He translated the work, that the treasures it contains may be gathered by those, who are so unfortunate as to want this assistance to obtain them. He has been as faithful to his author as the languages will allow, judging that to be the surest way of doing him justice. In some places, however, he has used (as all translators should) a discretionary power. Every art has technical terms, or words of its own. These he has preserved in the translation, the *English* affording none adequate to them. He has given no notes or comments, imagining the original can, and hoping the translation will, want none: of this, however, his readers will be the best judges.

The points of horsemanship discussed in this work are, 1. Of the horseman's seat. 2. Of the hand, and its effects. 3. Of disobedience in horses, and the means to correct it. 4. Of the trot. 5. Of the stop. 6. Of teaching a horse to go backwards. 7. Of the uniting, or putting a horse together. 8. Of the pillars. 9. Of aids and corrections. 10. Of the passage. 11. Of working with the head and croupe to the wall. 12. Of changes of the hand, large and narrow, and of voltes and demi-voltes. 13. Of the aids of the body. 14. Of the gallop. 15. Of passades. 16. Of pesades. 17. Of the mezzair. 18. Of curvets. 19. Of croupades and balotades. 20. Of caprioles. 21. Of the step and leap.

XIV. *The history of the several oppositions which have been made in England, from the restoration of King Charles II. both against the court and the ministerial influence. Representing the many noble attempts made by British patriots for the establishment of British liberty. By Sir Myles Stanhope. 12mo. 3s. Baldwin.*

This historical collection is formed upon an imperfect plan, and executed in a very desultory and superficial manner. The gentleman named in the title-page, we apprehend, had never any existence, except in the imagination of the compiler; who, while he condemns some parties with indecent asperity, and attacks certain royal characters, truly illustrious and venerable, with insult and virulence, betrays his own partial attachments to a political faction. But what other behaviour could be expected from one who seems not a little addicted to the exploded

dreams

dreams of astrology; for he intimates in his preface, that some favourable aspect of the planets, disposes the Britons to the love of liberty.

XV. *A book of Medals, Coins, and Great Seals*, drawn, engraved, and printed in quarto, on royal paper, from the curious works of *Thomas Simons*, esq; engraver of the mint to the commonwealth of *England*, the lord protector *Oliver Cromwell*, &c. contained in forty engraved copper-plates; with some explanations of the sculptures, by the editor, *Mr. George Vertue*. Sold at his house, in *Brownlow-street*, near *Long-acre*, Price 1l. 1s. stitched.

XVI. *A Vindication of a Sermon, entitled, Inoculation an indefensible practice* \*. In which *Dr. Kirkpatrick's* arguments in favour of the operation, together with his and a certain letter-writer's † objections to the sermon, are distinctly considered and replied to; and the practice demonstrated, in the amplest manner, highly culpable in a moral, extremely absurd in a physical view. By *Theodore Delafaye*, A. M. 8vo. 2s. 6d. Ballard.

As we did not greatly particularize the sermon, the publication before us is intended to vindicate, or the objections that were made to it, we cannot, with any propriety, pretend to enlarge on this performance; which appears, to us, calculated rather to divert than inform an intelligent reader. *Mr. Delafaye's* way of reasoning gives us occasion to recollect the subtilties of the old schoolmen, whose arguments were intended to perplex, when they could not convince. He admits the success of inoculation, but insists that 'this success is wholly owing to the absence of certain circumstances, to which the natural disease is unnaturally subjected, and not to any single effect of inoculation can produce.' The circumstances here hinted at, are principally such as arise from the depravity of mankind, their debaucheries, and irregularities. If our author's persuasions should prevail to make men faultless, medicine in general would, in all probability, be little necessary; but as long as intemperance produces or aggravates diseases, so long will people be solicitous to prevent or mitigate the mortal effects of those maladies; and while the adventitious small-pox shall be found fatal to such numbers, the success of the artificial communication of it will undoubtedly recommend the practice:

\* See Review; vol. IX, p. 237.

† Ibid. p. 474.

N. B. The remainder of the Catalogue, with the Single Sermons, in our next.

# THE MONTHLY REVIEW,

For OCTOBER, 1754.

ART. XXVI. *Memoirs of the Reign of Queen Elizabeth, from the year 1581, till her death. In which the secret intrigues of her court, and the conduct of her favourite, Robert earl of Essex, both at home and abroad, are particularly illustrated. From the original papers of Anthony Bacon, esq; and other manuscripts never before published. By Thomas Birch, D.D. rector of the united parishes of St. Margaret Pattens, and St. Gabriel Fenchurch, and secretary of the royal society.* 4to. 2 vols. 1l. 5s. Millar.

**D**R. Birch's own account of this undertaking is as follows: speaking of *Camden's* valuable annals of this great princeſs, written under the patronage of the lord high treasurer *Burghley*, our author observes, that 'copious as the annals of *Queen Elizabeth* are, in the matter, and elaborate in the stile and composition; yet the defects of the work are too obvious. For, besides the partiality scarce avoidable in an history written and published so near the time of which it treats, especially under a king so jealous and so much interested in the reputation of a mother as *James I.* we have frequent occasion to regret the want of the writer's usual industry and accuracy in the use of the materials within his power, and to excuse him for such errors and defects as later discoveries would have enabled him to avoid. Of this kind are the original letters and papers of state published in the *Cabala*, the *Complete Embassador* of Sir *Dudley Digges*, the *Fœdera* of Mr. *Rymer*, Mr. *Strype's* several works, Sir *Ralph*  
Vol. XI. R Win-

‘ *Winwood’s Memorials*, Dr. *Forbes’s Full View*, Dr. *Haynes’s Cecil papers*, and Mr. *Collins’s letters of the Sidney family*.’

Our compiler adds, that these various collections, tho’ composed of materials unequal in their importance to history, will, nevertheless, as they relate to the most interesting events, and different periods of this active reign, enable an attentive writer to throw a stronger light on many parts of it; to open exactly the true springs of its political conduct; and, above all, to illustrate more particularly the real characters and sentiments of the great persons who adorned the scene of action at that time. ‘ However,’ says he, ‘ it is not to be expected that a new general history of Queen *Elizabeth* should soon make its appearance. To relate over again the same series of transactions, diversified only in the method or stile, and with the addition of a few particular incidents, would be no very agreeable undertaking to the historian, and certainly of little use to the reader. And therefore the most direct and eligible manner of giving the public the full instruction, which may result from these authentic memorials, seems to be, to select from them the most important passages, such as relate to events omitted, or controverted, or falsely or obscurely described, or to characters of the greatest eminence; in short, all such facts as, in the stile of the writers of memoirs, pass under the name of anecdotes; in which class may be ranged many particularities which, tho’ too minute for a regular history, are yet more universally entertaining, and more descriptive, both of manners and times, than those of a more public and solemn nature.

‘ This,’ continues the doctor, ‘ I have attempted to do, in a former work, with regard to the last years of that queen, from the papers of Sir *Thomas Edmondes* \* : and the approbation with which the design has been honoured, by many good judges, encourages me to illustrate a larger portion of her reign, upon the same foundation of the original papers of the principal actors in public business at that time. The greatest part of these, the use of which I owe to the generosity of *Thomas* lord archbishop of *Canterbury*, are reposed in his grace’s library at *Lambeth*, for which they were purchased, at the expence of his predecessor, Archbishop *Tenison*, by Dr. *White Kennet*, then dean, and afterwards bishop of *Peterborough*, who has cited some few of them in his *Memorial to protestants on the fifth of November*. They consist of sixteen volumes in folio, bound up with

\* Of which work the reader will find an account in the second volume of our *Review*, p. 179.

‘ great

‘ great confusion, arising from the want of a due attention to  
‘ the difference of old and new stile, and the double com-  
‘ mencement of the year.’

Before Dr. *Birch* enters upon the application of these papers to the history of the time, he premises a short view of the state of *Europe* in general, as well as a more particular one of the court of *England*, in the year 1581; at which period, as the title-page above intimates, the memoirs he has drawn from them commence: and throughout the whole of this valuable collection, he has shewn himself (as in his former labours of this kind) a judicious, faithful, and accurate compiler. The history of the great, but unhappy, earl of *Essex*, as comprehended in these memoirs, has afforded us peculiar entertainment and satisfaction.

ART. XXVII. *Philosophical Transactions continued from p. 323. and concluded.*

*An account of the alterations which the islands of Sylley have undergone, since the time of the antients, who mention them, as to their number, extent, and position. In a letter to the rev. Thomas Birch, D. D. Secr. R. S. by the rev. Mr. William Borlase \*, A. M. F. R. S.*

**S**trabo and Pliny both assure us, that the *Phœnicians* discovered these islands, which were afterwards called by the *Greeks* *Cassiterides*, and which *Gambden* has sufficiently proved to be our *Sylley* islands. Strabo tells us, that the *Phœnicians* first brought tin from the *Cassiterides*, which they sold to the *Greeks*, but kept the trade to themselves, and concealed the place from whence they brought it. Pliny says, that *Mediocritus* was the first who brought lead from the *Cassiterides*. Bochart observes, that Pliny is mistaken in the name, it not being *Mediocritus*, but *Melichartus*, who is the *Phœnician* *Hercules* of *Sanchoniatho*, to whom the *Phœnicians* ascribed their first western discoveries. But notwithstanding the care of the *Phœnicians* to conceal these islands, the *Greeks* at last discovered them, and traded to the same place; as did also afterwards the *Romans*.

As these islands were so famous to the antients, it is natural to suppose, that the inhabitants should entertain a conscious esteem of their own antiquity, and of their being mentioned in history before the other parts of *Britain* were at all known. It is also reasonable to think, that some of these islands should

\* Author of the *Antiquities of Cornwall*. See Review for June last.

contain old towns and castles, and even inscriptions and works of grandeur. But Mr. *Borlase* tells us, there is nothing of this kind; that the inhabitants are all new-comers; that there is not an old habitation worth notice; nor the least remains of *Phœnician*, *Grecian*, or *Roman* art, either in town, castle, temple, or sepulchre.

‘All the antiquities here to be seen,’ says this learned writer, ‘are of the rudest *Druid* times; and if borrowed in any measure from those eastern traders before mentioned (superstition being very catching and infectious) were borrowed from their most antient and simple rites.

‘We are not to think, however, but that *Sylley* was really inhabited, and as frequently resorted to, antiently, as the old historians relate. All the islands (several of which are now without cattle or inhabitant) by the mains of hedges, walls, foundations of many contiguous houses, and a great number of sepulchral barrows, shew, that they have been fully cultivated and inhabited.

‘That they were inhabited by *Britons*, is past all doubt, not only from their neighbourhood to *England*, but from the *Druid* monuments; several rude stone pillars; circles of stones erect; kist-væens without number; rock basins; tolméns; all monuments common in *Cornwall* and *Wales*, and equal evidences of the antiquity, religion, and original of the old inhabitants. They have also *British* names for their little islands, tenements, and creeks.

‘How came these antient inhabitants then (it may be asked) to vanish, so as that the present have no pretensions to any affinity or connection of any kind with them, either in blood, language, or customs? How came they to disappear, and leave so few traces of trade, plenty, or arts, and no posterity, that we can learn, behind them? This is what the curious would be solicitous to know; and two causes of this fact occurred to me while I was at *Sylley*, which may perhaps satisfy their enquiries: the manifest encroachments of the sea, and as manifest a subsidence of some parts of the land.’

With regard to the former, *viz.* the encroachment of the sea, Mr. *Borlase* observes; that within these last thirty years, it is evident that the sea has made considerable encroachments on the low lands in that part of the world; whence it is reasonable to conclude, that what we see happen every day, also happened in former times. That many of these islands, now distinct from each other, were formerly united, the author thinks is very plain from the flats that stretch from one island to another. What adds considerable weight to this conjecture

is,

is, that upon the shifting of the sands, walls and ruins are frequently discovered on these flats.

*Strabo* tells us, that the isles *Cassiterides* were ten in number, lying close to one another, and all, except one, were inhabited. 'But see,' says *Mr. Birlase*, 'how the sea has multiplied these islands; there are now reckoned one hundred and forty; into so many fragments are they divided, and yet there are but six inhabited.'

The isle of *Sylley*, from whence the little cluster of these *Cyclades* takes its name, is, at present, only an high rock, of about a furlong over, whose cliffs hardly any thing but birds can mount, and whose barrenness could never suffer any thing but sea-birds to inhabit it. This evidently shews, that great alterations have happened in the number and extent of these islands; for can it be supposed, that all these islands should derive their name from such a small and useless spot as this is at present? It is therefore reasonable to conclude that this barren cliff was a rocky promontory of the principal island of these *Cyclades*.

But this gradual encroachment of the sea, *Mr. Birlase* observes, was not the only misfortune which attended these islands, nor is it sufficient to account for the ruins, &c. which are now often seen at a great depth under water. From one of the islands the author traced the ruins of stone fences till they were hid in the sand; which sand, at high water, has from ten to twelve feet water on it. 'Now we cannot suppose,' says he, 'that the foundation of these hedges' (so they call the stone fences in *Cornwall*, which are not built with masonry and cement) 'was laid as low as high water mark' (for who would build fences upon so dangerous a level?) 'and if, at a medium, we suppose them to have been laid only six feet above the full tide, I am persuaded it will not be thought an unreasonable calculation. Here then we have the foundations, which were six feet above high water mark, now ten feet under, which together make a difference as to the level of sixteen feet. To account for this, the slow advances and depredations of the sea will by no means suffice; we must either allow, that the lands inclosed by these hedges have sunk so much lower than they were before; or else we must allow, that, since these lands were inclosed, the whole ocean has been raised sixteen feet perpendicular; which last will appear, I believe, to the judicious, much the harder, and less tenable supposition of the two.'

This subsidence, the author observes, must have been followed by a sudden inundation; and this inundation is likely



not only to have destroyed a great part of the inhabitants, but to have terrified others who survived, and had wherewithal to support themselves elsewhere, into a total desertion of their shattered islands. By this means that considerable people, who were the aborigines, and carried on the tin-trade with the *Phœnicians*, *Greeks* and *Romans*, were greatly reduced. The few poor remains of this desolation, by their necessary attention to food and rayment, must soon have lost sight of their antient prosperity; and the faint remembrance of what the islands had been before, expired of itself in an age or two, through the indigence of the inhabitants.

We have already observed, that the trade for tin to these islands was greedily coveted by the *Phœnicians* and *Greeks*; but at present the author informs us, that there are not any vestiges of those antient works; nor are these islands any longer fertile in tin. It may therefore very reasonably be asked, what is become of these mines? And how shall this question be answered, but by confessing that the land in which these mines were, is now sunk and buried under the sea?

*A letter from the rev. Mr. George Costard, fellow of Wadham-college, Oxford, to Dr. Bevis, concerning the year of the eclipse foretold by Thales.*

There are two papers on this curious subject, one from the above mentioned author, and the other from the rev. Dr. Stukeley; but they both agree, that it happened in the 603d year before Christ.

*Thales*, who calculated and foretold this eclipse, was born of *Phœnician* parents, and was the first who brought the science of astronomy into *Greece*, about three hundred years after the pretended *Chiron* of the *Argonauts*. It is evident, that tho' he was the first in *Greece* who knew the method of calculating eclipses, he learned his art; for a whole life is not sufficient to observe the motions of the sun and moon, so as to be able to calculate an eclipse.

Dr. Stukeley in his paper concerning this eclipse, has inserted the following short account of the war between the *Lydians* and *Medes*, which was happily terminated by this eclipse of the sun.

' The great king of *Babylon*, *Nebuchadnezzar*, was now busy in executing the vengeance which God had made him the instrument of, upon the nation of the *Jews*, for their incorrigible wickedness and folly. Their king *Jehoiachin*, was carried away captive to *Babylon*, and kept in prison thirty-seven years together, till he died,

' At

‘ At this time there was a sharp war between the *Medes* and *Lydians*, of which *Herodotus* gives us an account. *Halyattes*, father of the famous *Cræsus*, was now king of the *Lydians*.

‘ After the *Medes* had conquered all the upper or northern part of *Asia*, from the old possessors, the *Scythians*, they again extended their borders to the river *Halys* in lesser *Asia*, the boundary between *Cappadocia* and *Armenia*, or between the *Lydians* and *Medes*. It was not long before there happened a war between these nations, which continued for five years together, with various success.

‘ In the sixth year they engaged each other, with the utmost of their strength, intending to make that battle decisive of the quarrel that was between them: but in the midst of the engagement, whilst the fortune of the day seemed to hang in equal balance, there happened a total eclipse of the sun, which overspread both armies with a horrible darkness; insomuch that being affrighted at such a critical judgment of heaven (as they thought it) both sides put up their swords; and they agreed to refer the controversy between them to two arbitrators. *Halyattes*, king of *Lydia*, chose *Siennesis*, king of *Cilicia*; *Cyaxares*, the *Median* monarch, chose *Nebuchadnezzar*, now busy in leading the *Jews* into captivity.

‘ *Nebuchadnezzar* is by *Herodotus* called *Libynetus*. It seems to me, that the letter *N*, in the beginning of the word, has, in the antient copies of *Herodotus* been turned into *Λ*; and then the words, in two different dialects, are not very different.

‘ These great arbitrators compromised the matter between the contending parties, by making a match between the two royal families; and so restored peace and friendship. *Astyages*, the son of *Cyaxares*, king of *Media*, married *Ariana*, daughter of *Halyattes*, king of *Lydia*, of whom, a year after was born *Cyaxares*, whom the prophet *Daniel* calls *Darius* the *Mede*. And in the last mentioned year, king *Cyaxares* gave his daughter *Mandane* in marriage to *Cambyses*, king of *Persia*; of whom, the next year, was born the great *Cyrus*, the founder of the *Persian* monarchy, whom the prophet *Isaiah* foretold by name, that he should restore the polity of the *Jews*, the city of *Jerusalem*, and the Temple, and return the sacred vessels of gold and silver, which *Nebuchadnezzar* had carried away, and put into his heathen temple at *Babylon*.

‘ Thus ended this famous quarrel between the *Medes* and *Lydians*, through the timely event of a total solar eclipse, made still the more eminent, that it was calculated and foretold

to the *Ionians* by *Thales* of *Miletus*, at that time in the 37<sup>th</sup> year of his age.

This eclipse is the first that is so circumstantially recorded. But it is surprising how the learned have erred in determining the year in which this memorable affair happened. *Pliny* tells us, it was the fourth year of the XLVIII Olympiad; whereas it was the fourth year of the XLIII. Indeed it is not impossible but the numeral letter V may have crept into the original. According to *Clemens Alexandrinus* it happened about the fiftieth Olympiad, which is farther from the truth than *Pliny's* account. Archbishop *Usher* makes it two years too late, and Dr. *Prideaux* five. Sir *Isaac Newton* gives us the true month and day, but has followed *Ricciolus* in placing it in the 585<sup>th</sup> year.

Mr. *Coffard* observes, that in calculating several antient eclipses, he cannot make them succeed to his mind, without making an allowance for the moon's acceleration; but as this allowance is not a consequence of any part of the theory of the moon, it follows, that something is wanting to render it complete. The quantity Mr. *Coffard* thinks necessary to be allowed, is about one minute in fifty-four years.

Besides the above articles, from which we have given extracts, this volume contains the following papers.

1. An account of an extraordinary stream of wind, which shot through part of the parishes of *Termonungun* and *Urney*, in the county of *Tyrone*, Oct. 11, 1752. By *William Henry*, D. D. rector of the parish of *Urney*: communicated by the right hon. Lord *Cadogan*. F. R. S.

2. An account of a book, entitled *P. D. Pauli Frisii Mediolanensis, &c. Disquisitio mathematica in causam physicam figuræ & magnitudinis Telluris nostræ*; printed at *Milan* in 1752, inscribed to Count *de Sylva*, by *James Short*, F. R. S.

3. An account of the case of *Anne Elizabeth Queriot*, of *Paris*, whose bones were distorted and softened; by *Ambrose Hoëy*, M. D. of the faculty at *Paris*.

4. An account of a *Roman* altar, with an inscription upon it, found in *April* last at *York*, and communicated to the society of antiquaries, by Mr. *Francis Drake*, F. R. S. As also a brief explication of the inscription by *John Ward*, L. L. D. Professor of rhetoric in *Gresham-college*, and V. P. R. S.

5. An account of Mr. *Appleby's* process to make sea-water fresh; with some experiments therewith. Communicated to the royal society by *William Waisson*, F. R. S.

6. A translation and explanation of some articles in a book, entitled *Theorie de la figure de la terre*; by *Monf. Clairaut*, of the royal academy of sciences at *Paris*, and F. R. S.

7. An

7. An account of a storm of thunder and lightning, near *Ludgvan*, in *Cornwall*, in a letter from the rev. Mr. *William Borlase*, M.A. F.R.S. to the rev. Dr. *Lyttleton*, dean of *Exeter*.

8. A second letter of the rev. *William Henry*, D.D. to the right hon. the Lord *Cadogan*, F. R. S. concerning the copper-springs in the county of *Wicklow*, in *Ireland*.

9. The construction of the logarithmic lines on the *Gunter's scale*; by Mr. *John Robertson*, F. R. S.

10. A letter from Mr. *John Dolland*, to Mr. *James Short*, F. R. S. concerning an improvement of refracting telescopes.

11. An extract from the thermometrical observations made by *Monf. Demidoff*, at *Selikamsky*, on the borders of *Siberia*, lat. 59. in the year 1751, by a thermometer adapted to *Monf. De l'Isle's scale*, which, in this extract, are reduced likewise to those of *Fahrenheit* and *Monf. Reaumur*; by the right hon. *George earl of Macclesfield*. Pr. R. S.

12. A comparison of different thermometrical observations in *Siberia*; by Mr. *William Watson*, F. R. S.

13. A catalogue of the fifty plants from *Chelsea garden*, presented to the royal society by the worshipful company of apothecaries for the year 1752, pursuant to the direction of Sir *Hans Sloane*, bart. *Med. Reg. & Soc. Reg. nuper præsides*; by *John Wilmer*, M. D. *Societat. Pharmaceut. Lond. Soc. Hort. Chesh. præsides & præsides. Botanic.*

14. Observations on a remarkable coraline, in a letter from Mr. *John Ellis* to the rev. *Thomas Birch*, D. D. Sec. R. S.

15. An account of some uncommon fossil bodies, by Mr. *Henry Baker*, F. R. S.

16. An abstract of a discourse, entitled *The history of the emperor Tetricus, explained and illustrated by medals*; written in French by Mr. *Claude Gros de Bone* keeper of the medals in the French king's cabinet, &c. and sent by him to Dr. *Mead*, to be communicated to this society. By *John Ward*, L.L.D. Rhet. Prof. *Gresh.* and V. P. R. S.

17. A letter from the rev. Mr. *George Costard* to Dr. *Bevis*, concerning an eclipse mentioned by *Xenophon*.

18. A description of a new method of opening the cornea, in order to extract the crystalline humour; by Mr. *Samuel Sharp*, surgeon to *Guy's hospital*, and F. R. S.

19. Experiments by *Francis Hume*, M. D. on fish and flesh preserved in lime-water; communicated by *John Clephane*, M. D. F. R. S.

20. A letter from Mr. *James Short*, F. R. S. to the right hon. the earl of *Macclesfield*, president, concerning a paper of the

## 250 The MONTHLY REVIEW,

the late *Servington Savary*, esq; relating to his invention of a new micrometer.

21. A description of a contrivance for measuring small angles, by Mr. *John Dolland*; communicated by Mr. *James Short*, F. R. S.

22. A letter to Sir *Peter Thompson* knt. F. R. S. concerning experiments on the copper-springs in *Wicklow*, in *Ireland*, and observations thereon by *John Bond*, M. D.

23. A letter from Dr. *Bevis* to Mr. *James Short*, F. R. S. concerning Mr. *Gasaigne's* invention of the micrometer.

24. Observations on the transit of *Mercury* over the sun, May 6, 1753; by Mr. *J. Short*, F. R. S.

25. The number of people in the city of *Bristol*, calculated from the burials for ten years successive, and also from the number of houses; by *John Browning*, esq; communicated by *H. Baker*, F. R. S.

26. A further account of the giant's causeway in the county of *Antrim*, in *Ireland*; by the rev. *Richard Pococke*, L. L. D. archdeacon of *Dublin*, and F. R. S.

27. A letter upon the same subject from the rev. *Richard Pococke*, archdeacon of *Dublin*, to *Thomas Birch*, D. D. Sec. R. S.

28. A view of the relation between the celebrated Dr. *Halley's* tables, and the notions of Mr. *de Buffon*, for establishing a rule for the probable duration of the life of man; by Mr. *William Kerseboom*, of the *Hague*. Translated from the French by *J. Parsoni*, M. D. F. R. S.

29. A letter from Mr. *T. Meinel* to the rev. *James Bradley*, D. D. F. R. S. With a discourse concerning the cause of the different refrangibility of the rays of light.

30. The case of the operation for the *empyema*, successfully performed by Mr. *Joseph Warner*, F. R. S. and surgeon to *Guy's* hospital.

31. Extract of a letter from Mr. *James Dodson*, to Mr. *William Mountaine*, F. R. S.

32. A letter from *John Lining*, M. D. of *Charles-town*, *South Carolina*, to the rev. *Thomas Birch*, D. D. Sec. R. S. concerning the quantity of rain fallen there from *January* 1738, to *December* 1752.

33. A letter from Mr. *Emanuel Mendez da Costa*, F. R. S. to *Thomas Birch*, D. D. Sec. R. S. concerning the fossil found at *Dudley*, in *Staffordshire*, and described in *Philosophical Transactions*, numb. 496.

34. Letters relating to a theorem of Mr. *Euler*, of the royal academy of sciences at *Berlin*, and F. R. S. for correct-  
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ing the aberrations in the object-glasses of refracting telescopes.

35. A remarkable case of fragility, flexibility, and dissolution of the bones; communicated by *John Pringle*, M. D. F. R. S.

36. Astronomical observations, made in *Surrey-street, London*, by *J. Bevis*, M. D. and *J. Short*, A. M. F. R. S.

37. A letter from Mr. *John Ellis*, to Mr. *Peter Collinson*, F. R. S. concerning a cluster-polype, found in the sea, near the coast of *Greenland*.

38. Extracts from two letters from *Father Gaubil*, of the society of *Jesús*, at *Peking*, in *China*. Translated from the *French*.

39. A letter from Mr. *William Shervington*, to *Benjamin Franklin*, esq; of *Philadelphia*, concerning the transit of *Mercury* over the sun on the 6th of *May*, 1753, as observed in the island of *Antigua*: communicated by Mr. *Peter Collinson*, F. R. S.

40. An account of the barometer, and the state of the weather at *Dublin*, from the 7th of *March*, 1752, to the 28th of *February* 1753, by *James Simon*, esq; F. R. S. and secretary of the incorporated society at *Dublin*; communicated by Mr. *Henry Baker*, F. R. S.

41. A second account of the new method of opening the cornea, for taking away the cataract; by Mr. *Samuel Sharp*, surgeon to *Guy's hospital*, and F. R. S.

42. An attempt to explain an antient *Roman* inscription, cut upon a stone lately found at *Bath*. By *John Ward*, L.L.D. Rhet. Prof. *Gresh.* and V. P. R. S.

43. A letter to the right hon. the earl of *Macclesfield*, president of the royal society, from Mr. *Benjamin Wilson*, F. R. S. concerning some electrical experiments made at *Paris*.

44. Electrical experiments, with an attempt to account for their several *phænomena*; together with some observations on thunder-clouds, by *John Canton*, M. A. and F. R. S.

45. Extract of a letter from Professor *Bosc*, of *Wittemberg*, to the right hon. *George* earl of *Macclesfield*, Pr. R. S. with observations thereupon Mr. by *William Watson*, F. R. S.

46. An account of a memoir read at the royal academy of sciences at *Paris*, by M. *de Barros*, a *Portuguese* gentleman, concerning certain *phænomena* observed by him at *Paris*, in the last transit of *Mercury* over the sun; by *J. Short*, A. M. F. R. S.

47. An explication of an obscure passage in *Albert Girard's* commentary on *Simon Stevin's* works; by Mr. *Symson*, professor

fessor of mathematics at the university of *Glasgow*: communicated by the right hon. *Philip earl Stanhope*.

48. Observations upon the electricity of the air, made at the *Chateau de Muintenon*, during the months of *June, July, and October, 1753*; being part of a letter from the *Abbé Monzeus*, F. R. S. to the rev. *Stephen Hales*, D. D. F. R. S. Translated from the *French* by *James Parsons*, M. D. F. R. S.

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ART. XXVIII. *The Athanasian Creed re-examined, upon principles of sober reason and scripture, and upon a new plan of enquiry: in several letters to a doubting friend, published on occasion of some late debates, in order to give full and final satisfaction upon the subject. By a Clergyman of the Church of England, desirous to promote truth and peace, and to rectify any error upon fair conviction.* 8vo. 2s. 6d. G. Woodfall.

THE propriety and usefulness of the observations which are contained in this ingenious and accurate performance, and the candor and modesty with which they are proposed, cannot but yield satisfaction to every disinterested and impartial reader.

In the introduction our author justly remarks, that some eminent writers upon these subjects, while they seem to assert the general scheme of principles advanced in this creed, as it is commonly received, do yet profess to follow the moderate opinion of those critical expositors, who apprehend that the author of the creed doth not lay the *stress* upon every *little nicety* of explication, but upon the main doctrine. To persons of these sentiments, he observes, that God hath not given any authority to men, to *tamper* with what he hath revealed; or to offer any *little nicety of explication*, in points not by himself explained, tho' they should afterwards say (which nevertheless the author of this creed hath not done) that they do not lay any stress upon such nicety. He thinks, that they ought to leave things of this kind, as God hath left them; revealed in general; but not particularly explained; especially as they themselves are ready, *in effect*, to confess, that they are inexplicable: for they acknowledge the doctrine, in some parts of it at least, *incomprehensible*.

Our author likewise takes occasion, from the concessions of some, who in general approve of this theological system, to censure a zealous attachment to those explications which they allow not to have yet *attained* any happy success; but, as they  
are

are persuaded, have done much harm: having not only exposed this doctrine to obloquy and contempt, but also occasioned hot disputes, open contests, and bitter animosities. And tho' it be admitted, that these explications be ever so convincing and satisfactory to learned men, yet the illiterate, who are the far greater part of mankind, and do most need the plainest instructions, can never receive any benefit from them: for these explications being full of nice distinctions, and dressed up in logical, metaphysical, and scholastic terms, unlearned men, who are perfect strangers to such hard notions, can never understand them. And since Dr. *Waterland* himself confesses, that all are not capable of seeing through every nicety in this creed, may we not reasonably ask, is it then necessary that all should rehearse it, and declare their approbation (as they actually do by that rehearsal) of every such nicety.

But our author hath adopted, and with great modesty and decency pleaded for a more rational and generous scheme. He studiously declines those magisterial airs which some advocates for the niceties of explication have assumed; and who, instead of acting the part of unbiassed enquirers, and candid instructors, have appeared in the imperious characters of overbearing dictators and decisive judges. According to his apprehension, formed upon what he hath learned from the scriptures, taken in their most plain and general terms, the salvation of men's souls doth not depend upon the *doctrine of the Trinity*, as particularized by some creeds, but upon the one great point of embracing the gospel, and living conformably to its rules. Among many evidences of his regard to pure and genuine christianity, for which he every where approves himself a very judicious and consistent advocate, we may observe, that he would confine our views in this debate to the sacred scriptures, as the supreme directory, and the alone authentic standard of our faith. The sacred oracles he considers as the only sure rule by which we are to regulate our judgments in all points peculiar to revelation; and as furnishing all the necessary means for conducting us safely to heaven: while human explanatory symbols, in every article wherein they essentially differ from the dictates of this perfect and infallible instructor, ought to be rejected as deviations from divine unalterable truth, and erroneous and delusive guides.

It is also with our author matter of frequent and just complaint, that the predeterminations of fathers, councils, churches, and systems, often place a wrong bias on our judgments, and throw almost insuperable difficulties in our way; by which too many are unhappily diverted from giving a proper attention



to the declarations of the gospel, in relation to a point which can only be clearly settled, and finally determined, to general satisfaction, by those declarations.

Our author's performance is divided into four letters. The first letter contains some useful observations upon those principles and duties, to which the scriptures ascribe a real importance, as absolutely necessary to salvation. Repentance, faith and obedience, or holiness, he considers as the essential conditions of acceptance with God. Sincerely to embrace the gospel, and to order our conversation according to its rules, is, he thinks, appointed as the sure foundation of hope towards God. 'This alone,' says he, 'appears to me to be necessary to salvation, and I believe it to be all that God intended. The word of God no where tells me, you must believe an unity in trinity, and a trinity in unity, and all after a particular mode and manner of explication (as shall be expressed and set forth in some future creeds) or you cannot be saved. But what faith it? BELIEVE on the Lord Jesus Christ, and thou shalt be saved \*. REPENT ye and believe the GOSPEL †. Except ye repent ye shall all PERISH ‡. Without HOLINESS no man shall see thee Lord §. And to add no more declarations of this kind here, Christ is become the author of eternal SALVATION to all that OBEY him §. These few declarations, in my humble opinion, contain the sum and substance of the gospel; and being interpreted according to a reasonable latitude, do sufficiently set forth the whole end and design of it; which comes in short to this: "Jesus Christ, the blessed son of God, came into the world to save sinners. This he does by calling them to repentance and amendment of life; assuring them of pardon from God his father, on such their return, and their hearty embracing the offers which he makes them; taking him for their saviour, and the only mediator between God and men, for whom Christ died, to make reconciliation between both, and to procure an eternal inheritance to all that are sanctified through faith in his name."—This, I think, fully expresses the general design of the gospel-revelation, or the plain and comprehensive meaning of that great counsel of God for the salvation of men, which St. Paul declared to the world, when he testified both to the Jews and also to the Greeks, repentance towards God, and faith towards our lord Jesus Christ. Acts xx. 21.'

\* Acts xvi. 31. † Mark i. 15. ‡ Luke xiii. 3, 5. § Heb. xii. 14. § Heb. v. 9.

Our author proceeds to set before the reader, the most remarkable assertions of the creed, and places in opposite columns such passages of scripture as evidently contradict and subvert those assertions. He then takes notice, that great stress hath been laid by some upon these words of our Lord, *he that believeth not shall be damned*, as if they referred immediately to the doctrine of the Trinity, and were a just foundation for condemning those who do not assent to it as delivered in the modern forms; and by a series of judicious criticisms upon various texts of scripture, relative to this declaration of Christ, he attempts, and we apprehend with convictive evidence, to settle the precise meaning of it. He points out the meanness of the attempt to bring down the great design of the gospel, to abet the narrow purposes of creeds; as the gospel is of a most benevolent nature, while some creeds are only the badges of a party. In the remaining part of this letter he clearly represents, that the positions of this creed place the salvation of men upon a different foundation from the sacred scriptures; and by enumerating various particulars, he shews upon what great points the scripture lays the main stress, in contradiction to those nicer articles which this creed sets forth as the tests of orthodoxy, and the criterions of damnation.

In the second letter, which the author designs as a supplement to the first, he endeavours to give a just and full explanation of the assertion of the evangelist St. *John*, towards the conclusion of his gospel, *John* xiii. 31. *These things are written, that ye may believe that JESUS IS THE CHRIST, THE SON OF GOD, and that believing ye might have LIFE* through his name. These words, in our author's opinion, rest our salvation wholly upon our believing this one point, *that Jesus is the Christ, the son of God*. And he concludes, that those who believe this in its true sense, shall obtain everlasting life through his name. He urges several pertinent observations, to illustrate the meaning of this scripture assertion; and having introduced and justified the sentiments of the judicious Mr. *Locke*, upon this argument, he proceeds to exhibit an ample representation of the critical remarks and reasonings of the most learned and accurate professor *Limborch* on this point, in his commentary upon the acts of the apostles, and on the epistles to the *Romans*, and to the *Hebrews*; which he highly applauds and recommends as containing the most solid and useful observations upon the scriptures.

In the third letter our author compares this creed with the scripture in another view; regarding chiefly its diction and manner of instruction, which are so very different from those  
which

## 256 The MONTHLY REVIEW,

which we find in scripture. He intimates, that the comparing of these two together, will perhaps as much lessen our esteem for the one, as it will increase it for the other. In this comparison it is very obvious, that the advantage is entirely on the side of scripture, as to plainness, simplicity, and useful instruction; while he freely censures the impropriety of making abstruse points the subject of our solemn addresses to heaven; which, as bishop *Taylor* speaks in another case, is no better than 'deriving our *opinions* into our *devotions*; making school points become our *religion*; making God (so far as we can) 'a party in, and entitling him to, our impertinent WRANGLINGS.'

The design of the fourth and last letter, is to persuade all christians, in their enquiries after truth, upon religious subjects, to lay aside all other teachers besides the writers of the holy scriptures; and that they would not take the sentiments or schemes of elder or later writers, whether schoolmen or fathers, or divines of any party, for a perfect test of truth and of orthodoxy, where the sacred scriptures alone would lead them into the greatest truth, and the highest orthodoxy. We refer our readers to the author upon this head, as he endeavours by quotations from some celebrated writers, to establish and illustrate the assertions he hath advanced. We hope for a candid indulgence in some additional hints in reference to the subject of this article.

The intelligent reader will easily discern, that whatever characters of distinction and equality are asserted, that the three persons are but one individual numerical person, in the same sense in which they are declared to be ONE God; whilst they are really and certainly three distinct Gods, in the same sense in which they are asserted to be three distinct persons. From scripture it is evident, that the titles of ONE GOD, ONLY TRUE GOD, are personal characters; appropriated and peculiar only to God the father: or the proper and unalienable prerogatives of him alone. And from reason it is clear, that all qualities or predication which are properly personal, are individual and incommunicable. Now whatever fond esteem any may be disposed to entertain for the *Athanasian* creed, yet it must be allowed, that in point of antiquity and dignity, it can claim no just competition with the *Nicens*; which truly placeth the appropriate exclusive character of ONE GOD in the father alone. And bishop *Pearson* hath observed, that the creed called the *apostles*, in the churches of the east, before the council of *Nice*, had the first article of it thus expressed; I believe in ONE GOD, the father almighty. *Exposition, &c.* art. I. p. 23.

Dr. Wallis, notwithstanding his ardent zeal for the doctrine it is supposed to assert, was so averse to a rigid construction of the damnatory sentences, that he generously owned, that they were enough to make the creed too formidable to be approved of. *Letters on the Trinity*, lett. III. page 21.

The sentiments of the two great reformers upon unscriptural phrases, relating to this subject, may be not unacceptable to some persons. *Luther*, in his *Postil*. *Major. Dominic.* says, "The word TRINITY sounds oddly, and is a human invention. "It were better to call Almighty God, GOD, than trinity." The expressions of *Calvin*, in *Admonit. I. ad Polonos*, are equally remarkable for their freedom and plainness. "I like not this prayer, *O holy, blessed, and glorious TRINITY*; it savours of barbarity;—the word TRINITY is barbarous, insipid, profane; a human invention, grounded on no testimony of God's word; the POPISH GOD, unknown to the prophets and apostles."

ART. XXIX. *Sermons on various subjects, with a prefatory discourse on mistakes concerning religion, enthusiasm, experiences, &c.* By Thomas Hartley, A. M. rector of Winwick, in Northamptonshire. Printed for the author. 8vo. 5s. Manby, Whiston, &c.

THO' there are many traces of a good heart, and of a pious temper and disposition of mind, to be met with in the sermons now before us, yet the author's manner, and the general turn of sentiment that appears in them, will not, we apprehend, be very agreeable to the generality of readers. Such indeed as are fond of seeing human reason debased and vilified, who are pleased with declamations on the corruption and depravity of human nature, in consequence of the fall, and with the notions of divine impulses, the wonderful and inexplicable influences of the spirit, &c. will, no doubt, find great satisfaction in the perusal of them: but those who look upon reason to be the first and best of God's gifts to men, and are desirous of building their religion on a rational foundation, will find less to admire in them. The following extracts will, we hope, be thought sufficient, as a specimen of the whole.

'We call the scriptures the word of God,' says Mr. Hartley, *serm. 8th*, 'inasmuch as they testify of him who is the living word of God that abideth for ever, and as they were

' spoken and written by holy men of old, as they were moved  
 ' by the Holy Ghost; if then we receive their testimony, and  
 ' the truth which they are appointed to convey, in demon-  
 ' stration of that same power and inspiration by which they  
 ' were given, they become really profitable for our instruc-  
 ' tion in godliness; otherwise, whether they be preached or  
 ' read, they are only sounds and syllables, we hear the voice  
 ' of man but not the voice of God, we read language and  
 ' propositions, and annex our own ideas to them, but attain  
 ' not to divine truth; for this lieth not in the conjectures,  
 ' apprehensions, or invented meanings which man's wisdom  
 ' teacheth, but is of far more noble extraction, even the  
 ' breath of the power of God, and a pure influence that flow-  
 ' eth from the glory of the almighty, the brightness of the  
 ' everlasting light, the undefiled mirror of the majesty of  
 ' God, which entering into holy souls, maketh them the friends  
 ' of God and prophets. This inspiration of the Almighty  
 ' giving understanding, is the only true interpreter of spiri-  
 ' tual things, the living rule, the infallible guide: *the words*  
 ' *which I speak unto you, says our Lord, they are spirit, and*  
 ' *they are life.*—

' We know you well,' says he in sermon 9th, ' ye sons of  
 ' reason, in your full strength, and have weighed every argu-  
 ' ment and plea you have to offer for your infidelity in the  
 ' balance of the sanctuary, and found them wanting: give  
 ' us, you say, a religion which we can comprehend, and  
 ' doctrines which will quadrate with our reason, and we will  
 ' believe them; but as to these unintelligible mysteries, we  
 ' cannot away with them: but herein you err, not knowing  
 ' your own weakness, in that you set up a sufficiency as of  
 ' yourselves, whereby to judge and determine concerning the  
 ' deep things of God; but as soon may you hope to mete out  
 ' the heavens with a span, or to gather the wind in your fist,  
 ' for these things knoweth no man of himself, but God re-  
 ' vealeth them to us by his spirit. Reason can indeed specu-  
 ' late upon the works of God in the creation, and frame ar-  
 ' guments and conclusions from such ideal knowledge; but  
 ' the things of the spirit of God, the natural man, even of  
 ' the greatest and most approved abilities, as such, cannot re-  
 ' ceive them, nay, counteth them foolishness, for there is an  
 ' infinite disproportion betwixt his faculties and these objects,  
 ' and therefore an utter impossibility to discern supernatural  
 ' things, but by a supernatural light: consequently, all reli-  
 ' gion that hath no deeper foundation than in the reasonings of  
 ' the earthly understanding, must be attended with doubts  
 ' and

\* and dissatisfaction, as wanting evidence and influence sufficient for the mind to rest on with any tolerable comfort: \* all that men build hereon is no better than a *Babel* of opinions and conjectures, and all their zeal and knowledge in \* religion, but walking in the light of their own fire, and in \* the sparks that they have kindled.'—

In sermon tenth we find the following passage, with which we shall close this article. 'To the divine prohibition given \* to *Adam*, concerning the tree of the knowledge of good and \* evil, was annexed the denunciation of the fatal consequence of disobedience.—*In the day that thou eatest thereof thou shalt \* surely die.* But *Adam* and *Eve* did eat thereof, and in that \* day they did surely die; for they not only became mortal or \* subject to a bodily death, but they actually suffered a spiritual death, by the loss of that holy, heavenly life and nature, \* in which consisted the happiness and perfection of their state. \* *In the image of God created he man*, as a creatural representation of the glorious and ever-blessed deity: but man divided his will from God, cast his imagination and desire \* into a state of self-dependance, and, led by a fatal curiosity, \* became miserably wise, through a distinct knowledge of the \* good he had lost, and a sad experience of that evil into which \* he had plunged himself. Nor was it only in a dreadful \* separation from God, that the human nature stood in the \* hour of its apostacy, but the wicked seducing spirit also entered into it, and infected it with the poison of his own \* hellish nature, and so it became enmity against God. From \* the time of this woeful covenant, entered into by our first \* parents with sin and death; from this unnatural agreement \* with hell and hostility against heaven, we date the origin of \* *Satan's* access to the souls of men, and lament, among other \* dismal effects of the fall, the many deplorable instances of \* persons possessed of devils, instead of being temples of the \* Holy Ghost, an habitation of God through the spirit.'

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ART. xxx. *Two Dissertations: the first on the supposed suicide of Samson; wherein the part he bore in his own death is vindicated from the imputation of self-murder; and the nature and heinousness of that crime are fully set forth. The second on Jephtha's vow; wherein is proved, that his vow was fulfilled and his daughter not sacrificed.* 8vo. 2s. Innys.

IN the first of these dissertations the author, who appears to be a plain well-meaning person, considers the two following questions, viz. 1st. Whether suicide is lawful or unlawful?

## 260 The MONTHLY REVIEW,

ful? 3dly. Whether the accession *Samson* had unto his own death, (we use the writer's own words) is to be condemned or vindicated.

Suicide, he tells us, is of two different kinds: the first he defines thus, *A suicide wilfully, intentionally acted, by a person having the exercise of reason, with a desire and design to be rid of life.* This he affirms to be not only criminal, but *a most heinous and atrocious guiltiness.* The second is, according to his definition, *when the self-slayer, having the exercise of reason, wilfully and intentionally adventures upon an action, attended with an extremity of danger, and out of the way of his lawful business and duty, by which his life perisheth, altho' he has neither a desire nor design to be rid of life.* This too he affirms to be highly criminal, tho' far from being of the heinous nature of the abovementioned consummate and most atrocious sin of suicide.

He goes on to point out the proofs of the *flagitious sinfulness* of the first kind of suicide, and then examines what has been pleaded in defence of it; telling us, as he goes along, that the many instances of it are, in a great measure, owing to the writings of deists, who have taken upon them to justify it. With regard to *Samson*, he considers him as acting in the last scene of his life by a divine impulse; and endeavours to shew, at the same time, that he may be vindicated from all *criminal suicide*, even without having recourse to a *divine motion*.

He introduces the second dissertation with telling us, that the deists endeavour to shew, that the offering of human sacrifices is countenanced by the holy scriptures, from the command given to *Abraham* to offer his son *Isaac*, and the case of *Jephtha's* vow. The first of these he promises to clear sufficiently in another dissertation: as to *Jephtha's* vow, he gives us the sentiments of *Jewish* and christian writers concerning it; sets down the words of the text, and shews the different ways in which interpreters expound it. The *Hebrew* particle *vau*, we are told, which in our bibles is translated *and*, in the last clause of verse 31st *Judg.* 11. ought, according to some learned rabbies, to be translated *or*; and upon this point our author thinks the dispute turns: hear what he says.

‘ Having stated the question in controversy in this manner, as it ariseth from the two different ways of translating the *Hebrew* particle *vau*, there are two things very remarkable, which the reader is desired to observe with a special attention.

‘ First, that even the patrons of the *harsh sentiment*, who think *Jephtha* did vow, so as to bind himself to sacrifice his daughter, and that he actually did so; yet neither do nor can deny, that the particle *vau* doth signify *or*, as well as *and*,  
‘ tho’

‘ tho’ not so frequently: for every *Hebrew* lexicon allows this. And they also own, that in many *texts* it is necessary to translate it so.—This, I say, is agreed on all sides, and consequently, that sometimes the *vau* is *disjunctive*, i. e. separateth what goes before, from what doth follow: and not *conjunctive*, i. e. doth not join them together.

‘ The second thing very remarkable is, that even they who are against correcting our translation from *and* into *or*, and dispute warmly against it, even to the pleading logically in the terms of *genus* and *species*, yet when they come to answer this question, what if the subject coming forth to meet *Jephtha*, had been a dog, or swine, an horse, or an ass, or camel, none of which could be a lawful sacrifice? Then they are constrained to distinguish, to disjoin and separate; and to own such subjects could not be sacrificed: and that in this case, the *vow* must be so qualified, as either not to be at all binding, or to imply thus, if it is a subject proper to be offered.

‘ I leave every impartial reader here to judge, if the concessions which those of the *harsh sentiment* are constrained to make, according to the *two remarks* I have made, do not really amount to the giving up or yielding the *whole question* to the *merciful side*. Because, by their own confession, in the *first remark*, they are constrained to allow, that sometimes the *particle vau* not only may, but must be translated *or*, i. e. when the circumstances make it necessary. Again, by the *second remark*, they are also constrained to own, that *Jephtha’s vow* to make a burnt-offering of *whatsoever* did come forth of his house to meet him; must necessarily be so qualified as to imply, if it is a subject proper to be offered; or otherwise it could not be binding: and therefore, that at least in this case it was *disjunctive*, so as to separate the subjects proper to be offered, from those that were not proper, but unlawful, to be offered.’

This our author seems to think sufficient for deciding the question, but as it has been rendered intricate by the *artful and laborious pleading* of *learned men*, in order to clear it up, he thinks it necessary to consider every thing of weight that has been urged upon it. Such of our readers, however, as are desirous of knowing what he advances further, must have recourse to the dissertation itself.



ART. XXXI. *A View of Lord Bolingbroke's Philosophy. In four letters to a friend. Letter first and second. 8vo. 2s. Knapton.*

THO' this ingenious letter-writer has thought proper to conceal his name, yet the manner of writing, the smart and animated turn that appears in his letters, are such clear indications from what pen they flow, that very few, if any, of his readers can be supposed to be at any loss upon this head. As far as he has considered Lord *Bolingbroke's* philosophy, he has given a clear view of it, and placed his lordship's inconsistencies and contradictions, which indeed are many and glaring, in a full and strong light.

The first letter is employed in giving us a specimen of his lordship's temper. Our author observes, that his lordship, in the manner of other conquerors, has erected his first philosophy, as he calls it, on a general desolation; and that his meditations on divine matters are so extensive, that there is scarce any one, who has written in defence of virtue or religion, but will find himself either insulted in his person, or misrepresented in his opinions, for no other reason but that of being in his lordship's way.

'But sure,' says he, 'when a man of his polite manners had condescended to enter into learned altercation, the world might at least expect a model for the *courtly management of controversy*: which, once for all, should have either reformed, or should for ever discredit the grosser polemics of the schools. So that tho' the DIVINE would expect no great matter from these *oracles of reason*, yet he would readily accept his amends in the *manner* of so elegant a pen. And perhaps you will think divines had been no losers by this equivalent: you, who have observed, that, in their commerce with the world, the chief difficulty lies in the forms: indeed, they have been generally thought wanting in them; whether their pride prompts them to appeal to the authority of reason, or their prudence teaches them to submit to the wisdom of their betters. And the management of their controversies in the schools, and the prosecutions of their interests in courts, have, on different accounts, been equally obnoxious to the censure of their adversaries. I would willingly avoid both these extremes: for I would, if possible, preserve and support that love and reverence to an useful body, which the noble writer, relying not on his own politics, but on other men's, has, in his *fourth essay*, devoted to destruction. He, indeed, may call for aid on the *secular arm*;

‘ *arm* ; he has the old reason for so doing ; but, I dare say, the  
‘ *clergy* never will. Things are now come to that pass, that  
‘ the state seems to be in more need of their support, than  
‘ they of the state’s. For, tho’ the cavils of licentious men  
‘ always end in the confirmation of truth and virtue, yet they  
‘ generally set out in loosening the hold which religion has  
‘ on the PEOPLE. And when that is gone, what other engine  
‘ the magistrate will invent, to keep the multitude in order,  
‘ they whose principal concern it is, would do well to con-  
‘ sider.

‘ As I said then, I had taken it for granted, that our noble  
‘ adversary, for an adversary he has condescended to be, and  
‘ a warm conflict it is likely to prove, would be principally  
‘ anxious to teach us in his writings, what was his wont in  
‘ conversation, that studied politeness, which is so well fitted  
‘ to keep inferiors at a distance : and that when he had declared  
‘ mortal war against every thing the world hath hitherto called  
‘ RELIGION ; and against that order (call them as you will,  
‘ PRIESTS or MINISTERS) which all states had thought pro-  
‘ per to establish for the support of it, we should see his at-  
‘ tack carried on by the fairest, as well as strongest, reason-  
‘ ing ; the gentlest, as well as the firmest, address ; and the  
‘ politest, as well as the keenest, raillery.

‘ But how was I disappointed to find this conservator of  
‘ states, this legislator in philosophy and religion, utterly un-  
‘ able to raise his head above the rank contagion of the  
‘ schools ; to see polemics go their usual train ; and this sun of  
‘ our new system, whirled along the turbid vortex of contro-  
‘ versy, like any of the most *ignoble* of the earthly bodies ! But  
‘ his POET, or rather his *prophet*, (who so magnificently an-  
‘ nounced to us the glad tidings of all these good things,)  
‘ had prepared us for it. He had contemplated this strange  
‘ phenomenon : not, indeed, without surprize. It is, says he,

— mighty odd :

A fit of vapours clouds this DEMY-GOD.

‘ To be plain, I met with nothing in these big volumes, but  
‘ the rankness of SOUTH, without his force ; and the malig-  
‘ nity of MARVEL, without his wit. You shall not believe  
‘ me on my own word : the evidence lies before us. Give  
‘ me leave then to present you with a SPECIMEN, under his  
‘ own hand, of his candour, his temper, and infinite polite-  
‘ ness. And tho’ one can but ill judge of the *harvest* by a  
‘ sample of the field-flowers, yet we may form a pretty good  
‘ guess of the soil.

‘ Nor is this intemperance of language, of which I propose to give you a taste, the mere escape of fancy or humour, which it would be charity to overlook; it is a sort of *formula dicendi*, without which, all his lordship’s authentic acts of legislation, would be invalid: it is the very SPIRIT of his *new religion*, without which, the whole would be indeed but a *dead letter*.—Without any further preface then, let the shew begin: only premising, that as his lordship had a FIRST PHILOSOPHY to erect, he had an immense-deal of rubbish to remove; the rubbish of every great name, and of every sacred order: all of which stood directly in his way.’

Our author, in the remaining part of his first letter, presents his readers with a large collection of Lord *Bolingbroke*’s flowers of speech, and makes short occasional reflections upon them. In the second letter he undertakes to explain his system: the manner in which he introduces it is as follows. ‘ It has been observed,’ says he, ‘ that rare and extraordinary blessings, whether civil or religious, seldom come till hope grows desperate, and long expectation be quite wearied out. Then it is the superior genius bestirs himself, the crisis approaches, a *coup d’ éclat* is struck, and the admiring world is taken in by surprize.

‘ The case before us is an illustrious instance. Never was mankind in so deplorable a way as when his lordship arrived; from what other system is not yet discovered: tho’ his tuneful friend was very positive he belonged not to this: inso-much, that when the last comet appeared, and came pretty near the earth, he used to tell his acquaintance, he should not be surpris’d if in the event it proved, that it was sent only to convey his lordship home again; just as a stage-coach stops at your door to take up a passenger. Be this as it will: bad indeed was our condition when his lordship arrived.—What shall I say, *to be a light to those who sat in darkness*? No, this is the work of meaner missionaries; but, to RESTORE MANKIND TO THEIR SENSES.

‘ For his lordship, in his account of the general DELIRIUM, which had seized the clergy, had given us but a *specimen* of the human condition: the MADNESS was indeed UNIVERSAL. Inso-much that (as he well expresses it) ALL THE BEDLAMs OF THE WORLD were not sufficient for these things; and, to confess the truth, when was it that the visions of an *over-heated and disordered imagination*, such as, belief in the *moral attributes of God, the immortality of the soul, a particular providence, and a future state*, did not infect all times and places?’

After

After this introduction, our ingenious letter-writer goes on to give us a view of his lordship's system; which, it is said, rises on these four principles: first, that we have no adequate ideas of the moral attributes of God, his goodness and his justice, as we have of his natural, to wit, his power and his wisdom; secondly, that a future state is a fable; thirdly, that the *Jewish* and the christian revelations are false; and fourthly, that revelation itself is impossible. He makes a few remarks on his lordship's management under each of these heads, and gives a succinct but clear view of the topics urged in support of his system. In his remarks on the first head, he draws a very just and striking picture of his lordship's manner of writing. After observing, that in order to erase at once the moral attributes of God out of the intellectual system, he had no farther trouble than to decorate Dr. *Clarke* with variety of abusive names, he proceeds as follows.

'As to the argument, our great man's respect for that is so profound and so distant, that I defy any one unacquainted with metaphysical reasonings, even to guess what kind of things they are, for which the famous minister of St. *James's* is so severely handled. For while the *divine* suffers, the *reasoner*, as we say, always escapes. Now, indeed, you see him seized upon, and ready, as you would think, to be cut up alive, and immolated to the *first philosophy*; when a *fit of railing* shakes his lordship; and the storm falls upon the whole body of *modern schoolmen*: and so the doctor escapes for that time. He is again laid hold on, and every thing ready for execution; when a *fit of learning* comes upon his lordship, and *Pythagoras, Plato, Socrates*, and the whole band of *antient metaphysicians*, pass in review, and each receives a lash as he passes; and so the doctor escapes for the second time. After this his lordship, as is fitting, takes his ease; more intent upon triumph than bloodshed; and in the midst of much self-applause for these exploits his *ESSAYS* end, and the *subtle* doctor remains unhurt.'

As the main pillar of his lordship's system is this extravagant paradox, *that we have no adequate ideas of God's moral attributes, his goodness and justice, as we have of his natural, his wisdom and power*, our letter-writer bestows a particular consideration on what is urged in support of it. He observes, that if we set the moral attributes aside, we can neither form any judgment of the *end* of man, nor of the *nature* of God's moral government; that all our knowledge will be confined to our present state and condition; that it is by these attributes alone, we learn, that man was made for happiness; and that

that God's dispensation to us here is but part of our moral system. The fate of all religion therefore being included in the question of God's moral attributes, our author thinks it of importance to prove, against his lordship, that men may acquire adequate ideas of them in the same way, that his lordship hath shewn us, we acquire the knowledge of his natural attributes, *viz.* by the contemplation of his works.

In order to prevent all ambiguity in the terms, and equivocation in the use of them, he explains what true philosophy means by God's works, whether physical or moral. He understands by them, that constitution of things which God hath established and directed, tending to a plain and evident end: without regard to those impediments or obstructions in its course, which the author of nature hath permitted to arise from any part of the material or intellectual creation. In order to decide the question concerning God's attributes, we are to consider, he observes, the constitution of things, as it is in itself, simply: this constitution, he tells us, is, properly speaking, God's work; the disorders in it, occasioned by the abuse of man's free-will, is not his work, but man's. This he premises to obviate one continued sophism that runs through all his lordship's reasonings against the moral attributes: where the course and operation of the moral constitution, as it appears under the disturbances occasioned by man's free-will, is perpetually put for the constitution itself.

'It is not,' says he, '*the constitution of the world, nor the state of mankind in it, but the CONSTITUTION OF THE MORAL SYSTEM; or the state of virtue and vice, as they naturally operate to produce happiness and misery, by which God's moral attributes are to be tried and ascertained.* But this, which is a steady and uniform view, he would have us turn away from; to contemplate that obscure, disturbed, and shifting scene, the actual state of vice and virtue, of misery and happiness, amongst men. That is, he would have us conclude concerning God's nature, not from his VOLUNTARY CONSTITUTION of things, but from the breaches into that constitution by the abuse of man's free-will: which yet, when he is arguing *for an equal providence*, he again and again confesses ought not to be charged upon God; and declaims violently against the folly of those, who impute the effects of that abuse to him. While here, in his various attempts to blot out *the idea of God's moral attributes*, he is full of the disorders of the moral system as part of God's design.'

Hav-

Having thus far cleared his way, our author proceeds to shew, from God's works, that we have as precise ideas of his goodness and justice, as of his power and wisdom. One of his arguments for the reality and full evidence of the *moral attributes*, is taken from Lord Bolingbroke himself, and concludes on his own principles. His lordship observes, that it is sufficient to establish our moral obligations, that we consider them relatively to our own system. From thence, he tells us, they arise; and since they arise from thence, it must be the will of that Being who made the system, that we should observe and practise them.

'Let me ask then,' says our author, 'how it is that we collect this WILL from the objects which his lordship allows us to contemplate, namely, his works in *this system*? He will say, from certain *qualities* in these objects.—What are those qualities? He will reply, the *fitnesses* of means to ends.—Who was the author of these fitnesses? He hath told us, the *God of nature*.—It was God's *will* then we should use the *means* in order to obtain the *ends*. Now, in the *moral system*, the means are virtuous practice, the end happiness. Virtue therefore must needs be pleasing to him; and vice, as its contrary, displeasing. Well, but then, as to this *like* and *dislike*; it must be either capricious, or it must be regulated on the nature of things. *Wisdom*, which his lordship condescends to give his maker, will not allow us to suppose it capricious. It is regulated therefore on the nature of things. But if the nature of things be, as his lordship holds it is, the constitution of God, and *dependent on his will*, then he who is pleased with virtue, and displeased with vice, must needs be himself *good and just*.'

It would lead us beyond the bounds we must assign to this article, to give our readers a distinct view of what our ingenious letter-writer advances farther on this subject; we shall close it therefore with the conclusion of the second letter, which is as follows:

'And now, what I proposed for the subject of this second letter is pretty well exhausted. My *first* was employed in giving you a specimen of his *temper*. This undertakes to explain his *system*; and I reserve the next for a display of his marvellous *talents*; tho' it be true, I have somewhat anticipated the subject. For you cannot but have conceived already a very uncommon idea of his abilities, on seeing him use TINDAL's ARGUMENTS *against revelation*, and *for the perfection of natural religion*, along with his OWN PRINCIPLES of *no moral attributes*, and *no future state*. The first  
' of

‘ of which principles makes one entire absurdity of all he borrows from *Tindal* against *revelation*; and the *second* takes away the very pretence to *PERFECTION* in *natural religion*.

‘ His lordship’s friend *Swift*, has some where or other observed, that no subject in all nature but *RELIGION*, could have advanced *Toland* and *Asgill* into the class of reputable authors. Another of his friends seems to think, that no subject but *RELIGION* could have sunk his lordship so far below it; if ever *Lord Bolingbroke* trifles (says *Pope*) it will be when he writes on *divinity*.

‘ But this is the strange fate of authors, whether with wit, or without, when they chuse to write on certain subjects. For it is with authors as with men: who can guess which vessel was made for honour, and which for dishonour? When sometimes one and the same is made for both. Even this choice vessel of the *first philosophy*, his lordship’s sacred pages, may be put to very different uses, according to the different tempers in which they may find his few friends and the public; like the *China Jordan* in the *DUNCIAD*, which one hero pissed into, and another carried home for his head-piece.’

ART. XXXII. *The Life of Pope Sixtus V. In which is included the state of England, France, Spain, Italy, the Swiss Cantons, Germany, Poland, Russia, Sweden, and the Low Countries, at that time. With an account of St. Peter’s, the conclave, and manner of chusing a Pope; the Vatican library, the many grand obelisks, aqueducts, bridges, hospitals, palaces, streets, towns; and other noble edifices, begun and finished by him. The whole interspersed with several curious incidents and anecdotes, not to be met with in any other author. Translated from the Italian of Gregorio Leti, with a preface, prolegomena, notes and appendix, by Ellis Farnsworth, M. A. some time of Jesus College, in Cambridge, and chaplain to several of his majesty’s ships during the late war. Folio, 16s. in sheets. Bathurst.*

**M**R. Farnsworth, in his preface, informs us of many difficulties and discouragements that he met with in the execution of this performance, and speaks with no little contempt of his original. ‘*Leti*,’ he tells us, ‘was an Italian of a considerable family, born at *Milan* in the year 1630. After he had travelled through *Savoy* and *France*, he came into *England*, where he was well received by King *Charles II.* and

‘ and had a promise of being made his historiographer ; but  
 ‘ meeting with some disappointment, he went to *Amsterdam*,  
 ‘ and was chosen historian for that city.—When he wrote  
 ‘ this history, he seems to have been far advanced in years, or  
 ‘ at least in the decline of life, and got into his talkative age.’  
 —His ‘ facts are related in an old woman-like manner, full  
 ‘ of tautology and repetition : he often forgets himself, and  
 ‘ tells the same story over and over again, with little variation,  
 ‘ in the compass of a few pages, without any regard to con-  
 ‘ nection, easiness of transition, or that *lucidus ordo*, which is  
 ‘ necessary not only to make a history entertaining, or even  
 ‘ intelligible and consistent with the accounts of other na-  
 ‘ tions.’

These and other defects in the original are proposed to be  
 rectified in the translation, which the translator admits to be  
 ‘ very far from a literal one.’ he acquaints us, that he is ‘ in-  
 ‘ debted to *Leti* for the marrow and substance of the history,  
 ‘ but that he has in a great measure taken the relation of  
 ‘ facts out of his hands, tho’ with a strict regard to the truth  
 ‘ of the whole, and every particular circumstance.

As to the history itself, it appears calculated rather to excite  
 admiration, than to communicate instruction ; and the trans-  
 actions it relates oftener surprize than please us. An uncom-  
 mon fortitude, an almost unexampled resolution, a profound  
 dissimulation, and unlimited ambition, are the principal cha-  
 racteristics of this pontiff, who, nevertheless, was possessed of  
 virtues that in a great measure compensate for his faults ; for he  
 was remarkably assiduous in the observance of his ecclesiastical  
 duties, inflexible in the administration of justice, and in general  
 beneficent, grateful, and temperate : but as a further know-  
 ledge of so complicated a character, will not, we conceive, be  
 displeasing to any of our readers, we shall endeavour to make  
 them better acquainted with so extraordinary a personage.

He was born the 13th of *December* 1521, in the province of  
*La Marca d’Ancona*, at a village called *Le Grotte* in the sig-  
 niory of *Montalto* ; his father’s name was *Francis Peretti*, who,  
 for his faithful service to a country gentleman in that neigh-  
 bourhood, with whom he lived as a gardener, was rewarded  
 with his master’s favourite servant-maid for a wife : these  
 were the parents of that pontiff, who, from the instant of his  
 accession to the papacy, even till the hour of his death, made  
 himself obeyed and feared, not only by his own subjects, but  
 by all who had any concern with him. Our Pope was their  
 eldest, and named *Felix* ; besides whom they had two children,  
 a daughter called *Camilla*, and another son named *Antonio*.

Tho’



Tho' he very early discovered a fitness and inclination for learning, the poverty of his parents prevented their indulging it; wherefore, at about nine years of age, his father hired him to an inhabitant of the same town, to look after his sheep: but his master being on some occasion disobliged, removed him to a less honourable employ, and gave him the care of his hogs.

Providence, however, soon released him from this disagreeable occupation: he had ever manifested a particular respect for all ecclesiastics, and one day, in the beginning of *February* 1531, 'as Father *Michael Angelo Selleri*, a *Franciscan* friar, 'was going to preach during the *Lent* season at *Ascoli*, a 'considerable town in that province, he lost his way near *Le Grotte*, and coming to four lane ends, could not tell which 'to take, but was looking round for some body to direct him; 'when little *Felix*, who was attending his hogs just by, saw 'Father *Michael* in distress, he ran to salute him, making 'him at the same time a tender of his service: the friar cheerfully accepted it, and asked him the road to *Ascoli*; *I'll soon shew you the way thither*, said he, and immediately began to run before him: as they went along, the answers he gave to 'Father *Michael's* questions were so smart and pertinent, and 'accompanied with so much good humour, that every time 'the child turned his face to listen more attentively to what 'was said, he was charmed with him, and could not conceive 'whence a child that had no higher employment than looking after hogs, should have such a share of sense and good-manners.

'When Father *Michael* had got into his road again, he 'thanked *Felix* for the trouble he had given him, and would 'have dismissed him with an alms; but he kept running forwards, without seeming to take any notice of what he said, 'which obliged the friar to ask him in a jocular manner, 'whether he designed to go with him quite into the town? 'Yes, says *Felix*, *not only to Ascoli, but to the end of the world, with a great deal of pleasure*, and upon this took occasion to 'tell him, that the poor circumstances of his parents would not 'allow them to send him to school, as he desired; that he earnestly 'wished somebody belonging to a convent would take him as a 'waiting-boy, and he would serve him to the utmost of his power, 'provided he would teach him to read.

'To try the boy a little farther, he asked him if he would 'take upon him the habit of the order? *Felix*, who was in 'very good earnest, answered, that he would; and tho' the 'other set forth to him, in a long detail, and very frightful

‘colours, all the mortifications and austerities he would be obliged to undergo in that course of life, he boldly replied, *‘He would suffer the pains of purgatory itself, if he would make him a scholar: the priest, surprized at his courage and resolution, thought there must be something extraordinary in such a call, and resolved to take him along with him.’* This he accordingly did, and presented him to the fraternity he was going to; at the same time acquainting them by what accident he had picked him up, and with what extraordinary zeal he had followed him thither: upon which the warden of the convent sent for him, and asked him several questions, his answers to which were no less pleasing and amazing to the warden than they had been to Father *Michael*; inasmuch, that with the unanimous approbation of the community, he was received among them, and invested with the habit of a lay-brother, and was placed under ‘the sacristan, to assist in sweeping the church, lighting the candles, and such little offices, who, in return for his services, was to teach him the responses, and rudiments of grammar.’

Such was *Felix*’s introduction to greatness. By a ready comprehension, strong memory, and unwearied application he made so surprising a progress in learning, that on the 25th of *September, 1534*, he was thought fit to receive the cowl, and enter upon his noviciate; and on the first of *November, 1535*, was admitted to make his profession, being no more than fourteen years old: when, contrary to the usual practice of the religious, he refused to change his baptismal name, and desired he might be called *Brother Felix*. He pursued his studies with so much assiduity, that in the year 1539 he was accounted equal to the best disputants. Having been admitted to deacon’s orders, he preached his first sermon on the day of the annunciation, before an uncommonly numerous congregation, in which were many prelates; one of the most eminent of whom was so well pleased with his discourse, that he sent for him after dinner, and entering into a long conversation upon the subject of his sermon, said to him at his going away, ‘If I was Pope, you should soon be a cardinal.’

In *June 1545*, he was ordained priest, and assumed the name of Father *Montalto*; in the same year he took his bachelor’s degree, and in about two years after was created doctor, and was pitched upon to keep a *divinity act* before the whole chapter of the order, that was soon to be assembled at *Assise*: at this time he so effectually recommended himself to Cardinal *di Carpi*, and cultivated so close an intimacy with

*Bossius,*

## 272 THE MONTHLY REVIEW,

*Bossius*, his secretary, that they were both of them ever after his steady friends.

Frequent were the occasions he had for their interposition on his behalf, for the impetuosity of his temper, and his impatience of contradiction, had already subjected him to several inconveniences, and in the subsequent part of his life involved him in many more difficulties. While all *Italy* was delighted with his eloquence, he was perpetually embroiled in quarrels with his monastic brethren: however, he had the good fortune to form two new friendships at *Rome*, which were afterwards of signal service to him; one with the *Colonna* family, who thereby became his protectors; the other with Father *Ghislieri*, by whose recommendation he was appointed inquisitor-general at *Venice*, by *Paul IV.* soon after his accession to the papacy in 1555. But the severity with which he executed his office, was so offensive to a people jealous of their liberties, as the *Venetians* were, that he was obliged to be indebted, for his preservation, to a precipitate flight from that city.

After his retreat from *Venice*, we find him acting in many public affairs at *Rome*, and as often engaged in disputes with the conventuals of his order; till he was appointed to attend, as chaplain and consultor of the inquisition, Cardinal *Buon Compagnon*, afterwards *Gregory XIII.* who was then *Legate de Latere* to *Spain*. Here *Montalto* had great honours paid him; he was offered to be made one of the royal chaplains, with a table and an apartment in the palace, also a stipend of one hundred pistoles a year, if he would stay there; but having centered his views at *Rome*, he declined accepting these favours, and only asked the honour of bearing the title of his majesty's chaplain wherever he went.

While things were thus circumstanced at *Madrid*, news was brought of the death of *Pius IV.* and the elevation of Cardinal *Alexandrino* to the holy see, with the title of *Pius V.* *Montalto* was greatly transported at this news, the new pontiff having ever been his steady friend and patron, viz. the above-mentioned Father *Ghislieri*, who had been promoted to the purple by *Paul IV.* predecessor to the deceased pope.

*Montalto's* joy at the promotion of his friend was not ill-founded, nor were his expectations disappointed; for the new pope, even in the first week of his pontificate, appointed him general of his order, an office that he executed with his accustomed severity. In 1568 he was made bishop of *St. Agatha*, and on the 17th of *May* 1570, was honoured with a red hat and a pension. During this reign he had likewise the chief direction of the papal councils, and particularly was

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employed to draw up the bull of excommunication against our Queen *Elizabeth*.

Being now in possession of the *purple*, he began to aspire to the *papacy*. With this view 'he became humble, patient, and affable, so artfully concealing the natural impetuosity of his temper, that one would have sworn this gentleness and moderation was born with him. There was such a change in his dress, his air, his words, and all his actions, that his nearest friends and acquaintance said, *He was not the same man*. A greater alteration, or a more absolute victory over his passions, was never seen in any one; nor is there an instance, perhaps, in the whole current of history, of a person supporting a fictitious character in so uniform and consistent a manner, or so artfully disguising his foibles and imperfections for such a number of years.' To which may be added, that while he endeavoured to court the friendship of the ambassadors of every foreign power, he very carefully avoided attaching himself to the particular interest of any one, nor would he accept of favours that might be presumed to lay him under peculiar obligations.

He was not less singular in his conduct to his relations, to whom he had heretofore expressed himself with the utmost tenderness; but as soon as he was invested with his new dignity, he behaved very differently, 'knowing that disinterestedness in that point, was one of the keys to the papacy; so that when his brother *Anthony* came to see him at *Rome*, he lodged him in an inn, and sent him back again the next day, with only a present of sixty crowns, strictly charging him to return immediately to the care of his family, and tell them; *that his spiritual cares increased upon him, and he was now dead to his relations and the world; but as he found old age and infirmities began to approach, he might, perhaps, in a while, send for one of his nephews to wait on him.*

Upon the death of *Pius V.* which happened in *March 1572*, he entered the conclave with the rest of the cardinals; but, appearing to give himself no trouble about the election, he kept altogether in his apartment, without ever stirring from it, except to his devotions. He affected a total ignorance of the intrigues of the several factions, and if he was asked to engage in any party, he would reply with seeming indifference, 'that for his part, he was of no manner of consequence; that as he had never been in the conclave before, he was afraid of making some false step, and should leave the affair to be conducted wholly by people of greater knowledge and experience.' If any one asked his opinion, who

## 274 The MONTHLY REVIEW,

he thought the fittest person to succeed as Pope? he would answer, 'they were all so worthy men, and so thoroughly well qualified to govern the church, that, upon his conscience, he could not tell; but wished he had as many voices as there were cardinals, that he might vote for every one of them.' Nevertheless, this behaviour did not prevent the more discerning from suspecting his affection for the papacy, and Cardinal *Farnese* one day, when he was talking in this strain, plainly said to him, 'Other people may swallow this, Sir, but it won't go down with me.'

The election being determined the 13th of *May*, 1572, in favour of Cardinal *Buon Compagnon*, who assumed the name of *Gregory XIII.* *Montalto* did not neglect assuring him, 'that he had never wished for any thing so much in his life, and that he should always remember his goodness, and the favours he received from him in *Spain*.' However, the new Pope not only shewed very little regard to his compliment, but during his pontificate treated him with the utmost contempt, and deprived him of the pension which had been granted to him by *Pius V.* Nor was he held in greater esteem by the generality of the cardinals, who considered him as a *poor, old, doating* fellow, incapable of doing either good or harm, and who, by way of ridicule, they were used frequently to stile 'the ass of *La Marca*.'

*Montalto's* own conduct contributed much towards this despicable opinion that many had conceived of him; for, after the indifferent reception his first address to *Gregory* met with, he bought a small house near *St. Maria Maggiore*, where he lived in a very obscure manner, with a slender attendance, suitable to the modesty and humility he professed. When he went to any consistory or congregation, which was but very seldom, his behaviour was always meek and submissive; and so far was he from resenting the indignities offered him, that he appeared even thankful for them: his patience and clemency was in nothing more conspicuous, than in his never complaining of, or prosecuting, the murderers of a nephew he had lately sent for to *Rome*, and whom he tenderly loved. He extended his complaisance to every body, but more particularly to those among the *religious*, who had formerly used him worst; these he would treat with such tenderness, that many of them, after having taken leave of him, were wont to say, 'certainly Cardinal *Montalto* is one of the best of christians, that can so easily forget we were once his inveterate enemies.'

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He seldom interfered in, or was present at, any public transactions; the chief part of his time was employed in works of piety and devotion, and his benevolence to the indigent was so remarkable, that when a terrible famine prevailed at *Rome*, the poor said openly of him, 'that Cardinal *Montalto*, who lived upon charity himself, gave with one hand what he received with the other; whilst the rest of the cardinals, who wallowed in abundance, contented themselves with shewing them the way to the hospital.'

However, notwithstanding this affected indifference to what passed in the world, he was never without able spies, who informed him from time to time of every the most minute particular; and having established an universal character of great sanctity, as he was before esteemed a very learned divine, he had now an opportunity of making even religion subservient to his designs. To this purpose he attended two hours after morning, and as long after evening service, to hear confessions; the resort to him was very numerous, of all ages, ranks, and sexes, from whom he had the address to draw, not only their own private sins, but every thing that passed among their acquaintance, with whatever else they knew of public concerns.—Such, are the advantages, such the conveniences of auricular confession!

He had assumed great appearance of imbecillity and all the infirmities of old age, for some years before the death of *Gregory XIII.* in *May* 1585; when it was not without much seeming reluctance, that *Montalto* accompanied the rest of the cardinals into the conclave, where he maintained the same uniformity of behaviour in which he had so long persisted. 'He kept himself close shut up in his chamber, and was no more thought or spoke of, than if he had not been there. He very seldom stirred out, and when he went to mass, or any of the scrutinies, appeared so little concerned, that one would have thought he had no manner of interest in any thing that happened within those walls;' and without promising any thing, he flattered every body.

This method of proceeding was judiciously calculated to serve his ambition. He was early apprised that there would be great contests or divisions in the conclave, and he knew it was no uncommon case, that when the chiefs of the respective parties met with a strenuous opposition to the person they were desirous of electing, they would all willingly concur in the choice of some very old and infirm cardinal, whose life would last only long enough to prepare themselves with more strength against another vacancy.

These views directed his conduct, nor was he mistaken in his expectations of success. Three cardinals, who were the heads of potent factions, finding themselves unable to secure the election to the particular persons they respectively favoured, all concurred to choose *Montalto*. As it was not yet necessary for him to discover himself, when they came to acquaint him with their intention, 'he fell into such a violent fit of coughing, that they thought he would have expired upon the spot.' When he recovered himself, he told them, "that his reign would be but of a few days; that besides the continual difficulty with which he drew his breath, he had not strength enough to support such a weight; and that his small experience in affairs, made him altogether unfit for a charge of so important a nature, without he could depend on the assistance of others:"—Nor would he be prevailed on to accept it on any other terms than that, "they should all three promise not to abandon him, but take the greatest part of the weight off his shoulders, as he was neither able, nor could in conscience pretend, to take the whole of it upon himself." The cardinals giving a ready assent to his proposal, he added, "If you are resolved to make me Pope, it will only be placing yourselves on the throne; we must share the pontificate; for my part, I shall be content with the bare title; let them call me Pope, and you are heartily welcome to the power and authority."

The bait was swallowed, and in confidence of engrossing the administration, they exerted their joint interests to effectually, that *Montalto* was elected \*. Having thus compassed his favourite point, he immediately threw off the mask he had worn for near fourteen years, with an amazing steadiness and uniformity. As soon as ever he found a sufficient number of votes to secure his election, 'he threw the staff with which he used to support himself into the middle of the chapel, and appeared taller, by almost a foot, than he had done for several years, hawking and spitting with as much strength as a man of thirty years old:' being asked according to custom, 'Whether he would please to accept of the papacy,' he replied somewhat sharply, 'It is trifling and impertinent to ask whether I will accept, what I have already accepted;—however, to satisfy any scruple that may arise, I tell you, that I accept it with great pleasure, and would accept another, if I could

\* The particulars of this election, which are very circumstantially related, make not the least entertaining part of this performance, but are too long for our insertion.

‘ get it; for I find myself strong enough, by the divine assistance, to manage two papacies.’

Nor was the change in his manners less remarkable than in his person; he immediately divested himself of the humility he had so long professed, and laying aside his accustomed civility and complaisance, he treated every body with reserve and haughtiness, but more particularly those who had been most instrumental to his exaltation. These were more especially astonished at the sudden alteration; but as dissimulation could be of no further service to him, the new Pope very soon convinced them that he did not intend to divide his power with any of them; for when one of the cardinals who had very earnestly interested himself in *Montalto's* preferment, reminded him of his former professions that he should want their assistance, his answer was, ‘ Very true, I believe I might say so, and I thought so at that time; but now I perceive myself strong enough, by God's assistance, to govern without any other help. If I told you a story, you must e'en make the best of it. I shall give my confessor a power to absolve me from that sin. You made me Pope for your own interests, and I accepted that honour to do the church a service.’

The deluded cardinals were not less vexed at their disappointment, than at their being made dupes to the dissimulation of *Montalto*; who from hence must be distinguished by the name of *Sixtus V.* They were sincerely sorry for their determination, and frequently expressed their discontent and resentment in mutual upbraidings of each other; which coming to the ears of our newly exalted Pope, ‘ he sent for them, and sharply said, *We are informed, that you repent of your choice—we would have you to know, that we do not think ourselves in the least obliged to you for the papacy, but to Divine Providence alone, and our own prudent conduct.*’

The lenity of *Gregory's* government had introduced a general licentiousness among all ranks of people; which, tho' somewhat restrained from appearing publicly while he lived, broke out into open violence the very day after his death. Riots, rapes, robberies, and murders, were, during the vacancy of the see, daily committed in every part of the ecclesiastical state: the banditti, not content with plundering all the neighbouring country and villages, entered into the towns and cities, where they lived in the greatest security, in a continued scene of rapine and debauchery; and being frequently made subservient to the pleasures or resentment of the rich, they were assisted and supported by the governors and magistrates, who ought to have suppressed them. The religious were not less



less abandoned than the laity; nor was even the city of *Rome* free from these flagrant outrages.

The reformation of abuses, both in church and state, was the first and principal care of *Sixtus*: this he very early signified; for when in his passage from the conclave immediately after his election, ‘the people cried out, *Long live the Pope*,’ and added, according to custom, *Plenty, holy Father, plenty*’ and justice, he replied, *Pray to God for plenty, and I’ll give you justice.*’ To this purpose he was so impatient to exercise the sovereignty, that he ordered the crown to be brought directly; nor was it without the utmost difficulty that he was prevailed on to defer his coronation a few days: nothing but an assurance that his authority was as full and extensive before as after that ceremony, could have procured his consent to the delaying it.

The first days of his pontificate were employed in receiving the congratulations of the *Roman* nobility, and in giving audience to foreign ministers; and tho’ he received them with seeming cheerfulness and complaisance, yet he soon dismissed them, desiring to be excused, ‘for he had something else to do than to attend to compliments.’

It having been customary with many preceding Popes to order the prison-doors to be set open, for the release of prisoners, on the day of their coronation, many of the banditti and other delinquents were wont to surrender themselves after the Pope was chosen; several offenders judging of *Montalto’s* disposition by his humane behaviour while he was a cardinal, came voluntarily to the prisons, not making the least doubt of a pardon: but they were fatally disappointed; for when the governor of *Rome* and the keeper of *St. Angelo’s* castle, waited on his holiness, to know his intention upon this matter, *Sixtus* replied, in an angry manner, ‘You certainly either do not know your proper distance, or are very impertinent. What have you to do with pardons and acts of grace, and releasing of prisoners? Don’t you think it sufficient, that our predecessor has suffered the judges to lie idle and unemployed these thirteen years? Would you have us likewise stain our pontificate with the same neglect of justice? We have too long seen with inexpressible concern, the prodigious degree of wickedness that reigns in the ecclesiastical state, to think of granting any pardon. God forbid we should entertain such a design. So far from releasing any prisoners, it is our express command, that they be more closely confined. Let them be brought to a speedy trial, and punished as they deserve, that the prisons may be emptied, and room made for others;’

others ; and that the world may see, that Divine Providence has called us to the chair of *St. Peter* to reward the good and to chastize the wicked ; *that we bear not the sword in vain, but are the minister of God, and a revenger to execute wrath upon them that do evil.* It is our pleasure, therefore, that four of the most notorious of them be tried to-morrow, and publicly executed at different places, two by the ax, and two by the halter, at the very time of our coronation ; which will likewise take off most of those disorderly people, that always occasion so much tumult and disturbance at that ceremony.

As a proof that he was in earnest in the orders that he gave, he sent word about two hours after, by a master of the ceremonies, to the governor and keeper of the castle, 'that it behoved them to look well to their prisoners ; for if any escaped, they themselves should be punished in their stead ; that he expected to hear of at least four of them being condemned the next day, and to have a particular account of all the rest as soon as possible ; that they ought now, by their diligence, to make amends for the shameful neglect of their duty in the late reign, out of complaisance, as he supposed, to the childish and ill-timed mercy of his predecessor.'

Many of the cardinals, ambassadors, and nobles, having either relations, friends, or dependents, that had fled for the commission of some crime, or had associated with the banditti, they had advised them to surrender, upon assurance of their being pardoned ; but when the Pope's order came to be promulgated, such of the cardinals, &c. as interested themselves in the preservation of those offenders, went immediately to his holiness, and demanded an audience of him, in the name of the whole college ; when being admitted, they represented the indecency of so sanguinary a proceeding, especially on so solemn a day, which had always been devoted to mirth and rejoicing, and used every argument to prevail on him to retract his resolution : but so far were their endeavours from succeeding, that the Pope plainly told them, ' he was above measure surprized at the insolence of their representations ; for that when Jesus Christ committed the government of his church to *St. Peter*, he could not any where find that he had appointed the apostles to be his tutors and pædagogues ; and that if they thought to be so to him, who was called by Divine Providence to preside over the faithful (as he hoped) for their good, they would find themselves egregiously mistaken.' — To which he afterwards added, ' that he was determined, not only to punish the criminals themselves with the utmost

‘ severity, but to make a strict enquiry after all their encourage-  
 ‘ rers, and treat them in the same manner :’ and in a few  
 days afterwards he acquainted them, ‘ that it would be in vain  
 ‘ to solicit him for any man’s pardon.’

In order to hinder all contests between foreign ministers,  
 and other persons of superior rank, concerning precedency, as  
 well as to prevent tumults and disorders among the lower sort  
 of people, both which had been usual at former coronations,  
*Sixtus* published some well-judged orders to be observed on  
 that day; and to shew that he was resolved to be obeyed, he  
 directed the governor to provide twelve executioners, of dif-  
 ferent nations, whom ‘ he commanded to parade round the  
 ‘ city the day before, and the very morning of the coronation;  
 ‘ and once a week afterwards, two by two, with each of  
 ‘ them an ax in one hand and an halter in the other.—A  
 ‘ baker happening to throw a stone, which hit one of them  
 ‘ upon the head as they walked their rounds that day, *Sixtus*  
 ‘ ordered him to be severely whipped on the spot, and sent  
 ‘ to the galleys, but the latter part of his sentence was after-  
 ‘ wards remitted.’—In consequence of these regulations, tho’  
 the spectators were as numerous as had been known, and the  
 procession the most splendid that had ever been seen, every  
 thing was conducted with decency and order: no disturbance  
 of any kind was attempted, not an abusive word heard, nor  
 a blow given.

In conformity to the resolution he had taken of putting an  
 early stop to the prevailing profligacy of the people, his first  
 attention was directed to the punishment of offenders; in  
 which he conducted himself with an unexampled severity, with-  
 out the least respect to persons. The following instance may  
 serve as a specimen of our pontiff’s disposition with respect to  
 this particular.

‘ As the Pope was going one day to his devotions, there  
 ‘ was, according to custom, so great a croud to see him, that  
 ‘ nobody could pass, which obliged the *Swiss* guards, that al-  
 ‘ ways attend upon his holiness, when he stirs out, to make  
 ‘ way with their halberds. There was unluckily among the  
 ‘ croud, a *Spanish* gentleman, lately arrived at *Rome*, with  
 ‘ his uncle, who was a learned and eminent divine. This  
 ‘ unfortunate person being one of the foremost, was pushed  
 ‘ back a little roughly by one of the guard, with the staff of  
 ‘ his halberd, which he thought so great an affront, that he  
 ‘ vowed revenge. The poor *Swiss*, going one day soon after  
 ‘ to mass at *St. Peter’s*, had quite forgot the affair, when the  
 ‘ *Spaniard*, who just came in, perceiving him upon his knees  
 ‘ be-

! before the altar, thought it a proper opportunity to gratify  
 ‘ his resentment; and taking up a pilgrim’s staff that reared  
 ‘ against one of the pillars, gave him so violent a stroke upon  
 ‘ the head, that he immediately dropped down dead, without  
 ‘ speaking a word. The murderer endeavoured to make his  
 ‘ escape, by flying to the *Spanish* ambassador’s house, who had  
 ‘ a friendship for him, upon his uncle’s account; but was  
 ‘ stopped by two other *Swiss*, that were witnesses of the fact.

‘ When *Sixtus* heard of it, he was extremely enraged, and  
 ‘ said, “ We thought our character had been too well known  
 ‘ for any one to presume to commit so flagrant an action;  
 ‘ but if it is not, we will soon make it.” ‘ And immediately sent  
 ‘ for the governor of the city, who, having been informed of  
 ‘ the transaction, was already come on foot to enquire into it,  
 ‘ to shew his zeal and diligence in the execution of his office.  
 ‘ As soon as he appeared, the Pope accosted him in this man-  
 ‘ ner: “ Well, Sir, what do you think of a murder committed  
 ‘ in the house of God, and almost before our face? It is  
 ‘ your business to see that strict justice be done directly, and  
 ‘ a proper punishment inflicted upon the offender, for so dar-  
 ‘ ing an insult on our authority.”—‘ The governor answered,  
 ‘ He had given orders, as he came into the palace, to have  
 ‘ informations taken, and a process to be commenced against  
 ‘ him speedily.”—“ A process,” said *Sixtus*, “ what occasion  
 ‘ is there for a process in such a case as this?” ‘ The go-  
 ‘ vernor happening to say, “ that he thought it had been ne-  
 ‘ cessary to observe the usual forms of the law, as the cri-  
 ‘ minal was nephew to a person of consideration, and under  
 ‘ the protection of his catholic majesty’s ambassador,” ‘ the  
 ‘ Pope answered in a very furious manner, “ Do not talk to  
 ‘ us of forms and ceremonies; it is our pleasure that he shall  
 ‘ be hanged before we sit down to dinner, and we intend to  
 ‘ dine early to-day, being somewhat hungry.”

‘ As soon as the governor knew his holiness’s pleasure, he  
 ‘ immediately gave directions to hasten the execution; and as  
 ‘ he went out, the Pope ordered him to have the gallows erect-  
 ‘ ed where he himself could see him hanged out of his window.  
 ‘ The governor took this as an order for instant execution, and  
 ‘ directed the gallows to be set up in the piazza of *St. Peter*,  
 ‘ over against his apartment, whilst he was trying him. His  
 ‘ trial, indeed, was not a very long one, as there was not above  
 ‘ four hours and a half betwixt the fact and the execution; du-  
 ‘ ring which time, the Pope did nothing but fume and stamp  
 ‘ about the room, looking out every minute, to see whether  
 ‘ they were bringing him to be hanged.

‘ The

‘ The ambassador of *Spain*, and four cardinals of that nation, waited upon his holiness, not to ask his life, for they knew that was to no purpose; but to desire “ his punishment might be changed into beheading, as he was a gentleman, out of regard to the honour of his family, and that of the whole nation.”

‘ But the Pope said sternly to the ambassador, who was most earnest in it, “ A crime of such a nature must be punished by a halter; and we should dishonour ourselves and you too, if we granted what you ask; nevertheless, we shall shew you some favour, and take care that the reputation of his family does not suffer, by the honour we shall do him in being a witness of his execution.” And, indeed, he never stirred from the window, till he saw him quite dead; and then turning round to those in the room with him, said, “ Let them serve up dinner, we shall eat heartily now, for this piece of justice has served for a whet to our appetite.”

‘ Whilst dinner was coming up, he entertained the company with a discourse concerning the necessity of doing prompt justice in such cases, and seemed much pleased at his morning’s work; repeating with great satisfaction, that passage in the *Psalms*, *I shall soon destroy all the ungodly that are in the land, that I may root out all the wicked doers from the city of the Lord*. After dinner was over, he said grace himself, and rising from the table, added “ thanks be to God, we have eat very heartily to-day.”

Among the many instances of our pontiff’s rigour and inflexibility this performance furnishes us with, the following is not the least remarkable.—*Cartelli*, treasurer and canon of *St. Maria Maggiore*, who had been formerly major domo to Cardinal *Carpi*, (*Montalto*’s great patron, and who had done him many signal services) had a nephew, ‘ against whom a process had been commenced, for running away with and ravishing a young woman; tho’ he afterwards found means to appease her father, by marrying her. But as it was necessary to go through some formalities of the law, to put an end to the matter, and stop any further proceedings, his uncle advised him to surrender before the coronation, not in the least doubting but there would be a general act of grace; or, if there was not, he imagined he could easily obtain his pardon upon the merit of his former intimacy with *Sixtus*. But when he was informed, that the Pope not only designed not to release any prisoners, but to proceed against them with the utmost rigour, he went to him to intercede for his nephew, and said, “ he humbly hoped his holiness would for-  
“ give

“ give him, as it was an extravagance of youth ; which he  
 “ thought he had made attonement for by marrying the  
 “ injured person, and sufficiently shewn his repentance by a  
 “ voluntary surrender of himself, entirely depending on his  
 “ clemency ;” to which *Sixtus* answered, “ That he was  
 “ much obliged to him for his friendship, whilst he was in a  
 “ lower station of life, and should not forget it now he was  
 “ Pope : but that if he had a mind to intercede for his ne-  
 “ phew, he would do well to pray to God for his soul ; for it  
 “ was in vain to ask him to spare his life, as he was deter-  
 “ mined to do strict justice, without respect of persons.” In  
 “ pursuance of this resolution, he ordered him to be hanged  
 “ soon after, before the house where the fact was committed ;  
 “ tho’ the judges, who had revised the process, examined fresh  
 “ witnesses, and took the depositions of the young woman and  
 “ her father, who said, that whatsoever had been done, was  
 “ by their own consent. But *Sixtus*, either suspecting, or being  
 “ informed of the contrary, ordered the judges to appear be-  
 “ fore him with the minutes of the first process, where the  
 “ fact was fully proved by the strongest evidence. At which  
 “ he was so enraged, that he commanded the two judges to  
 “ draw lots in his presence, sentencing one of them to be pub-  
 “ licly whipped in a court of justice, whilst it was sitting, and  
 “ the other to be banished the city for ever.

“ After the execution of his nephew, the Pope sent for *Car-*  
*telli*, and told him, “ that as his nephew deserved punish-  
 “ ment for his crimes, so he thought there was a recompence  
 “ due to him for his former friendship and good offices ;”  
 “ and immediately appointed him bishop of *Amantea*, in the  
 “ kingdom of *Naples*, giving his canonry to another nephew.”

In the place of such judges as were inclined to lenity, he  
 substituted others of a more austere disposition, and appointed  
 commissaries to examine not only their conduct, but also that  
 of other governors and judges for many years past ; promising  
 rewards to those who could convict them of corruption, or  
 of having denied justice to any one at the instance or request of  
 men in power.—“ An advocate of *Orvieto*, who was privy to  
 “ a piece of injustice which the governor of that town had  
 “ been guilty of, for the sake of a sum of money, and would  
 “ not inform against him, because he was his particular friend,  
 “ and had been out of office five years, was not only excom-  
 “ municated, but sent to prison, and put in irons, where he  
 “ lay for a long time, and was not released till he had paid a  
 “ considerable fine.

‘ All the nobility and persons of the highest quality were strictly forbid, on pain of displeasure, to ask the judges any thing in behalf of their nearest friends or dependants;’ at the same time the judges were to be fined in case they listened to any sollicitation,—‘ He further commanded every body, on pain of death, not to terrify witnesses by threats, or tempt them by hopes or promises.—He ordered the syndics and mayors of every town and signiory, as well those that were actually in office, as those who had been for the last ten years, to send him a list of all the vagrants, common debauchees, loose and disorderly in their districts, threatening them with the *strapado* and imprisonment, if they omitted or concealed any one.’—In consequence of which ordinance, the syndic of *Albano*, leaving his nephew, who was an incorrigible libertine, out of the list, underwent the *strapado* in the public market-place, tho’ the *Spanish* ambassador interceded strongly for him.’

He particularly directed the legates and governors of the ecclesiastical state, to be expeditious in carrying on all criminal processes, declaring, ‘ he had rather have the gibbets and gallies full, than the prisons.’ He also intended to have shortened all other proceedings in law.

It had been usual, and was pleasing to the people, as often as his holiness passed by, to cry out, *Long live the Pope*; but *Sixtus* having a mind to go often unexpectedly to the tribunals of justice, convents, and other public places, forbade this custom in regard to himself, and punished two persons, who were ignorant of this edict, with imprisonment, for crying out, *Long live Pope Sixtus*.

Adultery he punished with death, nor was he less severe to those who voluntarily permitted a prostitution of their wives: a custom at that time very common in *Rome*.—*Charles Tasca*, a gentleman of *Salerno*, had married one of his mistresses to his steward, and continued, with the connivance of the husband, to carry on his accustomed commerce with the wife: upon the publication of this edict, he was advised to forbear it; but considering himself as no subject of the Pope’s, he thought himself not bound to an observance of his laws. The governor being informed of the affair, and finding him really a foreigner, was greatly at a loss how to proceed. The dread he stood in of *Sixtus* induced him to report the whole matter to his holiness, who was not a little displeased that he should make any scruple of punishing them, and with a severe reprimand told him, ‘ It was his pleasure, that *Tasca*, the husband, and wife, should all be hanged; that he was surprized to find

‘ find him so ignorant of his duty, as not to know, that all foreigners were bound, according to the law of nations, to a local allegiance, that is, to observe the laws of the country they reside in; and that he would not suffer either foreigners, or other persons, to trample upon his authority, or violate his edicts.’ In pursuance of this sentence, the husband and wife were hanged, but *Tasca* obtained the favour of being only sent to the galleys: three servants, who were acquainted with the affair, and had not discovered it, were severely whipped.

The female sex, especially the younger part, attracted, in a very particular manner, the attention of *Sixtus*: not only the debauching any of them, whether by force or artifice, but even the attempting it, or offering the least offence against modesty, was very severely punished.—A young man having been refused a widow-lady’s daughter, whom he had asked in marriage, stopped her one day in the street, as she was going to church, and, lifting up her veil, gave her a kiss. The old lady thinking her daughter’s honour sullied by this affront, complained to the Pope, who immediately directed a process to be commenced against him. In the mean while, by the interposition of the *Colonna* family, it was agreed to terminate their difference by a match between the young people; matters being thus compromised, they sent to acquaint his holiness of it; but just as they were sat down to their wedding-dinner, with all their friends and relations, in came the provost-marshal, with his archers, and laying hold of the bridegroom, carried him away to prison, by the Pope’s order.

In order to know the reason of this procedure, the parents of the new-married couple applied to the governor, who referred them to the Pope: the next day they waited on his holiness, to entreat the enlargement of their son, acquainting him, ‘ that he had made full recompence for the affront he had offered to the young woman, by marrying her; and that all sides were very well contented.’ The Pope told them, ‘ he was very glad to hear they were all content; but it was necessary justice should likewise be satisfied: and then addressing himself to the governor, said, Pray, Sir, what is your opinion of this match? Are you likewise content?’ The governor, who had been before-hand instructed what he was to answer, said, That a sufficient satisfaction was by no means made to justice, which had been most grievously insulted, by the contempt that the young man had shewn to the sovereign authority, in daring to offer violence to a modest woman in the open street; and that he demanded satisfac-



'tion. If that be the case, said *Sixtus*, as every body else is satisfied, it is but reasonable you should be so too; upon which he immediately dismissed them, sending the bridegroom back to prison, with orders to condemn him to the galleys for five years. This sentence was soon after carried into execution, notwithstanding all the solicitations of the *Colonna* family, who were favourites of *Sixtus*: his punishment affected his wife to so great a degree, that she lived but a few days after it.

This is not the only instance wherein our pontiff's rigour may, not unjustly, be deemed to have made near approaches to cruelty. It has already been observed in what manner *Sixtus* rendered the communications he received in *confessions* useful to his exaltation: no sooner was he in possession of the pontificate, than several of his former penitents became early examples of his justice, for crimes they had themselves acknowledged under that presumed seal of secrecy; and not content with the discoveries he had himself made by this means, he obliged the oldest confessors, and such as were most followed, to acquaint him with any thing extraordinary that had or should be imparted to them; whereby many poor wretches were brought to punishment, for offences, the memory of which they imagined totally obliterated.

For the more effectual prevention, as well of private assassinations, as public quarrels, he forbid all persons on pain of death, to draw a sword, or to carry arms specified in the edict; nor would he be prevailed on to spare any who transgressed this order: even to threaten another with an intended injury, was sufficient to entitle the menacer to a whipping and the galleys; especially if the nature of their profession furnished the means of carrying their threats into execution.—The punishment of a barber, who in a quarrel had lifted up his fist at another man in a threatening manner, and said, 'if ever you come under my hands, I'll do your business for you,' was somewhat singular. All the barbers in *Rome* were obliged to appear (on a penalty of being fined one hundred crowns, and banished the city) on a certain day, and at a particular place for that purpose appointed; when being placed in two rows, the offender was whipped three times through them, and was also ordered to the galleys for three years; but the latter part of the sentence was afterwards remitted.

The *banditti*, who were very numerous when *Sixtus* was advanced to the papacy, were rendered still more so by the junction of many loose and disorderly people, who, conscious of their demerits, and terrified at the severities they daily saw practised,

tified, had fled from justice. Their insolence increased with their numbers, insomuch, that no one could live in the ecclesiastical state with safety to his person or fortune, nor could strangers travel without imminent danger of being robbed or murdered. The public security more especially required the extirpation of these plunderers, which by the prudence, vigilance, and resolution of our Pope, was so effectually performed, that 'in less than six months they were all either taken, or disappeared, and such a terror struck into the people, that every one being afraid any little particular quarrel might make him pass for a disturber of the peace, *made haste to agree with his adversary*; differences that had passed many years were composed in a moment; and people that had long been the bitterest enemies, now lived in friendship and amity.'

Among other of our Pope's regulations, we cannot pass by, unobserved, one that perhaps would not be displeasing to many persons, even in the present age.—He obliged the nobility of Rome, and the country round it, to an exact payment of their debts. A gentleman (who had for a considerable time stood indebted to a draper in a large sum of money, and, instead of discharging it, upon application to him for that purpose, was wont to say to his creditor, 'That gentlemen never paid their debts, but when they pleased,') was sent for by his holiness, together with the draper; when *Sixtus* not only compelled him to pay the money down immediately, but sent him to prison, and ordered a process against him, for having neglected doing it before. 'He at the same time commanded all the merchants and tradesmen to bring him in a list of their debts, with the names of the people that owed them, which he paid off, and took upon himself. This gave such an alarm, that many who were indebted to the merchants, went to pay them that very night, begging of them, for God's sake, to cross their names out of their books, and give them such receipts as might shew as if they had been paid long ago, lest the Pope should come to know it.'—*Sixtus* having got information, that 'a merchant had concealed, or not delivered in, a debt due to him from a gentleman of considerable fortune, he sent for his books, and finding it true, he in vain endeavoured to clear himself, by saying, *he was paid, and had forgot to take it out of his book*; for the Pope, declaring he had been guilty of disobeying his orders, delivered him into the hands of justice to be punished.'

[To be concluded in our next.]

N. B. We leave our readers to their own remarks on the *Style* of this writer.

ART. XXXIII. *Ecclesiastical Characteristics: or, the arcana of church policy. Being an humble attempt to open up the mystery of moderation. Wherein is shewn, a plain and easy way of attaining to the character of a moderate man, as at present in repute in the church of Scotland.* 8vo. 9d. Printed at Glasgow, and sold by Dilly, in London.

THE perusal of this little piece has given us no small entertainment, being written with a good deal of pleasantry and humour. What the author aims at, is to expose the principles and conduct of a set of men in the church of Scotland, who call themselves the moderate party. This he does by laying down, in their proper order and connection, the several maxims upon which they appear to him to conduct themselves, and by illustrating these maxims from reason and experience. The reader, however, is not to imagine, that our author points his humour and ridicule against real, genuine moderation; this would have been too hard a task for him, and the attempt must have appeared ridiculous. He only intends, as far as appears to us, to expose what is at present called moderation in the church of Scotland, and which, if his account of it be just, is something very different from real moderation.

He dedicates his work to the departed ghost, or surviving spirit, of the late reverend Mr. —, minister in —. As there is something humorous in this dedication, and as it may divert our readers, we shall here insert it: it is as follows,

‘ Worthy Sir,

‘ During a great part of the time I spent in composing the following treatise, I was fully resolved to have sent it abroad by itself, and not to have dedicated it to any person in the world: and indeed, in a confined sense of the word *WORLD*, you see I have still kept my resolution. The reason of this my intended purpose was, that I find the right honourable the earl of *Shaftsbury*, in an advertisement or ticket, prefixed to his works, hath expressed a contempt and disdain of all dedications, prefaces, or other discourses, by way of fore-runners to a book. This he seems to think a mean and cowardly way in an author, of creeping into the world, and begging the reception which he dares not claim.

‘ Being satisfied, therefore, of the justness of this observation, and being also somewhat confident (as his lordship seems to have been) of the intrinsic worth of my performance,

formance, I intended to have come forth in this masterly manner.

But, upon more mature deliberation, I discovered that the only objections against dedications were, the self-diffidence just now mentioned, and the suspicion of flattery for selfish ends, which is so contrary to disinterested benevolence; so that if I could frame a dedication, which should be quite beyond the imputation of any of these two purposes, I should then wholly escape his lordship's censure. This aim, I think, I have fallen nothing short of, when I have dedicated this book to you, most illustrious SHADE! as my most malignant enemies cannot but grant, that I could have no expectation of your encouraging me, either by buying my book, recommending it to others, or giving it away to the poor, nay, or even so much as voting for my transportation to a better benefice in assembly or commission.

It startled me a little, that this conduct might perhaps, by evil-disposed persons, be represented as an approach to popery, and resembling their worshipping of saints; but, I hope this can scarcely be imputed to me in the present case, since you never were deemed a saint while you lived, nor ever thirsted after that title.

Another more material objection occurred to me, that a dedication to a dead man is either almost, or altogether unprecedented. But I am not much concerned, tho' this method of proceeding should be thought bold and new, because this is the character which the incomparable Mr. — gives of his own essays upon the principles of morality and natural religion. Besides, I am not altogether destitute of authority, for the memorable Dean *Swift* has used the freedom to dedicate his tale of a tub to Prince *Posterity*: I have also seen a satirical poem, called *Jure Divino*, dedicated with great solemnity to Prince (or rather, I believe, to King) *Raison*. If therefore one of these authors might dedicate a book to a faculty of the human mind, and the other to an abstract idea, I hope it is no great presumption in me to dedicate mine to you, tho' in *statu mortuorum*; especially as there is not a living man who hath so good a claim to the compliment of a treatise upon my subject.

But a more gravelling difficulty than any of these kept me some time in suspense, viz. How to get the book presented to you, as I did not find in myself any inclination to desert this life, in order to transport it. After much trouble, I was at length relieved, by reflecting, that Mr. *Pope* has assured us, that the ghosts of departed ladies always haunt the

‘ places in which they delighted while they were alive ; and  
 ‘ therefore, from analogy, it is to be supposed, that the  
 ‘ same thing holds with regard to departed ministers. If this  
 ‘ is the case, I look upon it as certain, that your chief resi-  
 ‘ dence is in the assembly-house at *Edinburgh*, where you have  
 ‘ in your life-time both given and received so much pleasure.  
 ‘ For tho’ I will not limit you, in your unembodied state, from  
 ‘ making circuits through the country, and visiting synods or  
 ‘ presbyteries, particularly in the *M—se* and *G—y*, where  
 ‘ there are so many men after your own heart ; yet, I dare say,  
 ‘ you will not be absent from the assembly, or any of the  
 ‘ quarterly meetings of the commission, which hath so often  
 ‘ saved the church from impending dangers.

‘ It is therefore my purpose to go to *Edinburgh* in *May* next,  
 ‘ when the assembly meets, of which I am a member, and  
 ‘ there to lay before you my performance, hoping it will prove  
 ‘ most delicious and savoury to all your senses ; to the names  
 ‘ of which, and the manner of their present operation, I am  
 ‘ wholly a stranger.

‘ It is probable you have not been accustomed these two  
 ‘ or three years by-past, to hear your own praises celebrated ;  
 ‘ and therefore I shall no farther launch out into them than to  
 ‘ say, that there is not one branch of the character recom-  
 ‘ mended in the following pages, in which you were not  
 ‘ eminent, and that there never was one stone by you left  
 ‘ unturned for promoting the good cause.—That you may still  
 ‘ sit upon the throne, and, by your powerful, tho’ invisible,  
 ‘ influence, make the interest of moderation prevail, is the ar-  
 ‘ dent wish, and the pious prayer of, Sir, &c.’

That our readers may have some idea of the principles and  
 conduct of those whom our author characterises so strongly,  
 we shall here present them with the maxims of moderation.

Max. 1. All ecclesiastical persons, of whatever rank, whe-  
 ther principles of colleges, professors of divinity, ministers,  
 or even probationers, that are suspected of heresy, are to be  
 esteemed men of great genius, vast learning, and uncommon  
 worth, and are, by all means, to be supported and protected.

Max. 2. When any man is charged with loose practices, or  
 tendencies to immorality, he is to be screened and protected,  
 as much as possible, especially if the faults laid to his charge  
 be, as they are incomparably well termed in a sermon, preach-  
 ed by a hopeful youth, that made some noise lately, *good-hu-  
 moured vices*.

Max. 3. It is a necessary part of the character of a mode-  
 rate man, never to speak of the confession of faith, but with a  
 sneer ;

freer; to give fly hints that he does not thoroughly believe it; and to make the word *orthodoxy* a term of contempt and reproach.

Max. 4. A good preacher must not only have all the above and subsequent principles of moderation in him, as the source of every thing that is good, but must, over and above, have the following special marks and signs of a talent for preaching: 1. His subjects must be confined to *social duties*. 2. He must recommend them only from *rational considerations*, viz. the beauty and comely proportions of *virtue*, and its advantages in the present life, without any regard to a future state of more extended self-interest. 3. His authorities must be drawn from *beatified writers*, none, or as few as possible from *scripture*. 4. He must be very *unacceptable* to the *common people*.

Max. 5. A minister must endeavour to acquire as great a degree of politeness in his carriage and behaviour, and to catch as much of the air and manner of a fine gentleman, as possibly he can.

Max. 6. It is not only unnecessary for a moderate man to have much learning, but he ought to be filled with a contempt of all kinds of learning but one, which is to understand *Leibnitz's* scheme well: the chief parts of which are so beautifully painted, and so harmoniously sung by Lord *Shaftsbury*, and which has been so well licked into form and method by the late immortal Mr. *H——n*.

In the illustration of this maxim, our author gives a short catalogue of the most necessary and useful books for making a truly learned and moderate man. They are *Leibnitz's Theodicee* and his letters, *Shaftsbury's* characteristics, *Collini's* enquiry into human liberty, all Mr. *H——n's* pieces, Christianity as old as the creation, *D——n's* best scheme, and *H——'s* moral essays. He is likewise at the pains to extract the sum and substance of these books, and to present it to his readers under a name, which, he says, is not without a meaning, tho' not intelligible to all, viz. THE ATHENIAN CREED. This creed is as follows.—‘I believe in the beauty and comely proportion of Dame *Nature*, and in Almighty *Fate*, her only parent and guardian, for it hath been most graciously obliged (blessed be its name) to make us all very good.

‘I believe that the universe is a huge machine, wound up from everlasting by necessity, and consisting of an infinite number of *links* and *chains*, each in a progressive motion towards the zenith of perfection, and meridian of glory; that I myself am a little glorious piece of clock-work, a wheel within a wheel, or rather a pendulum in this grand machine, swinging hither

and thither by the different impulses of fate and destiny; that my soul (if I have any) is an imperceptible bundle of exceeding minute corpuscles, much smaller than the finest holland sand; and that certain persons, in a very eminent station, are nothing else but a huge collection of necessary agents, who can do nothing at all.

‘I believe that there is no ill in the universe, nor any such thing as virtue absolutely considered; that those things vulgarly called *sins*, are only errors in the judgment, and foils to set off the beauty of nature, or patches to adorn her face; that the whole race of intelligent beings, even the devils themselves (if there be any) shall finally be happy; so that *Judas Iscariot* is by this time a glorified saint, and it is good for him that he hath been born.

‘In fine, I believe in the divinity of L. S——, the saintship of *Marcus Antoninus*, the perspicuity and sublimity of A——, and the perpetual duration of Mr. H——’s works, notwithstanding their present tendency to oblivion. *Amen.*’

Max. 7. A moderate man must endeavour, as much as he handsomely can, to put off any appearance of devotion, and avoid all unnecessary exercises of religious worship, whether public or private.

Max. 8. In church settlements, which are the principal causes that come before ministers for judgment, the only thing to be regarded is, who the patron and the great and noble heretors are for; the inclinations of the common people are to be utterly despised.

Max. 9. While a settlement is carrying on, the candidate against whom there is a strong opposition from the people, must be looked upon, and every where declared to be, a person of great worth, and remarkable abilities: provided always that if ever the same person, after he is settled, be at pains, and succeed, in gaining the people’s affection, he shall then fall as much below the ordinary standard in his character, as before he was raised above it.

Max. 10. Whenever we have got a settlement decided over the belly of perhaps the whole people in the parish, by a majority in the general assembly, the victory should be improved, by appointing some of the orthodox opposers of the settlement to execute it, especially those of them that pretend to have a scruple of conscience at having an active hand in any such settlement.

Max. 11. The character which moderate men give their adversaries, of the orthodox party, must always be that of *knaves or fools*; and, as occasion serves, the same person (if  
at

it will pass) may be represented as a *knave* at one time, and as a *fool* at another.

Max. 12. As to the world in general, a moderate man is to have great charity for atheists and deists in principle, and for persons that are loose and vicious in their practice; but not at all for those who have a high profession of religion, and a great pretension to strictness in their walk and conversation.

Max. 13. All moderate men are joined together in the strictest bond of union, and do never fail to support and defend one another to the utmost, *be the cause they are engaged in what it will.*

Such is the system our author lays down for the education and accomplishment of a *moderate clergyman*: it will enable our readers to form a tolerable judgment of his own principles, as well as of the principles of those whom he endeavours to characterize.

We must not quit this pamphlet without taking notice of the *real moderation* of the price it is sold at, (a proof the author is no enemy to the *practice* of this virtue) for it contains about double the quantity that might be expected, according to the current proportion.—In *some* productions, indeed, their extraordinary *bulk* would be no great recommendation to readers of taste; who may, perhaps, think the scanty limits of our catch-penny pieces, the only good thing they can boast: but the work we are speaking of is not of this sort; the farewell it has left with us, like that of a glass of well-relished wine, only makes us hope that the ingenious author will not stop his hand, but *put about the bottle*, that we may soon have the pleasure of tasting him again.

N. B. We are informed, that two editions of these *Characteristics* were sold in *Scotland*, before the present, which is the *third*, was advertised in the *London* papers; by which, about a month ago, we received our first intelligence of the publication.

- ART. XXXIV. *Institutes of Natural Law. Being the substance of a course of lectures on Grotius de jure belli et pacis, read in St. John's college, Cambridge, by T. Rutherford, D. D.*  
 • F. R. S. archdeacon of Essex, and chaplain to her royal highness the princess dowager of Wales. Volume the first. 8vo. 5s. Innys, &c.

IN a work of this nature, wherein so great a variety of subjects is treated of, with numerous divisions and subdivisions under each, our readers will not expect from us a regular



abstract. We must content ourselves therefore with laying before them a short view of what is contained in it.

The learned author's design is to trace out the rules which mankind are obliged to observe from their nature and constitution, considered as individuals. He divides his work into twenty chapters, in the first of which he treats of law in general. "A law, according to his definition of it, is *a rule to which men are obliged to make their moral actions conformable*. He does not think it necessary to enter at large into the question concerning the cause of obligation, about which moralists differ so widely, while they are agreed about the law to which we are obliged; disputing about the reason of duty, whilst they concur in establishing the same rules of it. Without entering minutely into the dispute, however, he endeavours to shew briefly, for what reason we are obliged to the duties of piety towards God, of justice and benevolence in respect of mankind, of chastity and temperance in respect of ourselves. What he advances on the subject is as follows:

' It is, I suppose, an undoubted truth, that all men are desirous of happiness; and I shall farther take it for granted, that when any practice appears to be so connected with our happiness, that we cannot obtain the one without following the other, we are then as strongly obliged to that practice as we can be. Whatever rules therefore are, by our own nature, and the constitution of things, made necessary for us to observe, in order to be happy, these rules are the law of our nature. Now man, as an individual, unconnected with the creatures of his own species, not joined with them in a common interest, having no other provision or convenience but what his own labour could produce, having no prudence but his own to contrive for himself, and having no strength but his own to defend him, would be able to obtain such a degree of happiness as his nature prompts him to desire, and much more unable to obtain such a degree as his nature is capable of. It is therefore the law of his nature, that he should live in society with others of his own species: by which I do not mean, that he should merely live in company with them, as many brute creatures are observed to herd together; but that he should join with them in a common interest, that he should bind himself to them in such a manner, as to labour with them for a general good. For without such a connection of interests, he cannot make use of a joint or common wisdom, to contrive for his own good, nor of a joint or common strength to secure himself in the possession of it. So that altho' his own particular happiness

‘ be the end which the first principles of his nature teach  
 ‘ him to pursue; yet reason, which is likewise a principle of  
 ‘ his nature, informs him, that he cannot effectually obtain  
 ‘ this end without endeavouring to advance the common good  
 ‘ of mankind; but must either be contented to enjoy his own  
 ‘ happiness, as a part of the general happiness, or not enjoy  
 ‘ it at all.

‘ When he discovers farther, that there is a God, who  
 ‘ made and governs the world, to whose power he owes his  
 ‘ being, and to whose goodness he owes all the happiness that  
 ‘ he either does or can enjoy; and when he learns besides,  
 ‘ either by the use of his reason, or by express declarations  
 ‘ from the maker and governor of all things, that he is not to  
 ‘ cease to exist when he passes out of this present life; but  
 ‘ that his being will be continued to him in another; the same  
 ‘ desire of happiness which obliged him to pursue a general  
 ‘ good, and to keep his interests, by this means, united to  
 ‘ the common interests of his species, will oblige him to ob-  
 ‘ serve all these rules in his moral conduct, which he finds to  
 ‘ be necessary, in order to secure the favour of his maker, and  
 ‘ his own welfare in the life after this. He will plainly under-  
 ‘ stand, that the most effectual way to secure the latter point,  
 ‘ is to secure the former; that he is most likely to obtain his  
 ‘ future happiness, by putting himself under the protection of  
 ‘ that almighty being, who is the disposer of all things. Nor  
 ‘ can he have any hope of engaging the protection of God,  
 ‘ but by endeavouring to please him, or by obeying his will,  
 ‘ as far as he can discover what his will is. But since, from  
 ‘ a view of what is before him, it appears, that God has  
 ‘ made his nature and constitution such as requires him, if he  
 ‘ would be happy here, to work for a general good, or for the  
 ‘ common interest of his species; the most reasonable conclu-  
 ‘ sion is, that God, who made his nature and constitution  
 ‘ what it is, expects him thus to work; and that, by thus  
 ‘ endeavouring to do the work which God expects him to do,  
 ‘ he takes the most effectual method of securing whatever hap-  
 ‘ piness can be hoped for hereafter.

‘ But besides the general desire of happiness, he finds within  
 ‘ himself certain appetites, which lead him to some particular  
 ‘ sort of pleasure, and that a part of his happiness, whilst he  
 ‘ is here, consists in the gratification of these appetites. But  
 ‘ then he finds likewise, that if he indulges himself to excess  
 ‘ in such pleasures, the excess is attended with pain and dis-  
 ‘ ease; and that if he gives himself up to those pleasures, he  
 ‘ becomes either useless or hurtful to his species. From either

' of these discoveries he may collect, that he cannot be as  
 ' happy as he naturally desires to be, or that he cannot obtain  
 ' his greatest good, unless he takes care to restrain his appe-  
 ' tites within proper bounds. For since pain and diseases,  
 ' which attend the too free indulgence of them, arise from  
 ' his nature and constitution, excesses of this sort are contrary  
 ' to his nature and constitution, and consequently are con-  
 ' trary to the will of that being, who made his nature and  
 ' constitution what they are. And since the same excesses in-  
 ' terfere with the common good of his species, by making him  
 ' either useless or hurtful, they are upon this account likewise  
 ' contrary to his nature and constitution, which he finds to  
 ' be such, that he cannot obtain his own particular happiness,  
 ' without endeavouring to promote the common happiness of  
 ' his species.

' Upon the whole, mankind are naturally desirous of mak-  
 ' ing themselves as happy as they can, and whatever rules are  
 ' by their nature and constitution made necessary for them to  
 ' observe, in order to obtain this greatest good, are the law  
 ' of their nature. And these rules have been shewn to con-  
 ' sist, first, in piety and reverence towards God, who is the  
 ' maker and disposer of all things; secondly, in justice and be-  
 ' nevolence towards one another; or in working for a com-  
 ' mon interest, by taking care to do no harm, and by endea-  
 ' vouring to do good; and thirdly, in restraining their appe-  
 ' tites by chastity and temperance, so as neither to hurt them-  
 ' selves nor others by the improper indulgence of them.

' In tracing out the obligations arising from the law of na-  
 ' ture, to observe these duties, I have taken the expectation  
 ' of a life after this into the account; without considering  
 ' whether we come to the knowledge of such a life by the use  
 ' of our reason, or by some express revelation, which God has  
 ' made to us. Nor do I think it necessary to enter here into  
 ' any debate upon this head, because by whatever means we  
 ' are informed of this fact, that there will be a future life,  
 ' such a life is equally a part of our nature, and of the con-  
 ' stitution of things; and all the consequences relating to our  
 ' practice, which can be deduced from it, are equally the  
 ' laws of our nature. It may perhaps be urged, that the law  
 ' of nature is a law, which reason discovers to us, and that  
 ' upon this account revelation cannot fairly be made the foun-  
 ' dation of it. But whoever is disposed to make such an ob-  
 ' jection as this, should consider in what sense reason is said to  
 ' discover the law of nature: it does not discover all the facts  
 ' from whence it deduces this law. Many of them are learned

' by

by our own experience, and many more depend upon the experience of other men, and are conveyed to us by their testimony. Whoever would be truly and fully informed of the nature and constitution of the human species, must make use of these means; and after he is thus informed of the facts, his reason traces out from thence, the rules which such a nature and constitution obliges mankind to observe. The use of reason, in tracing out these rules, will, as far as I can see, be precisely the same, whether he is informed of the facts relating to the nature and constitution of man, by his own experience and the testimony of other men, or whether he joins to these helps the much surer testimony of God.

After treating briefly, in the second chapter, of rights and obligation, the doctor proceeds, in the third, to treat of property. He endeavours, first, to shew, by what reasons mankind were led to introduce such an exclusive right as we call property; and then enquires, in what manner it could be introduced consistently with justice. After this he considers what Mr. Locke has advanced upon the subject, and labours to make it appear, that he has mistaken the exercise of a common right, for the exclusive right of property.

In the fourth chapter, our author shews in what respects property may be limited, and in the fifth informs us, what things still remain in common: and they are such, it is said, as either from their own nature never could be appropriated, or tho' in their own nature they might be appropriated, yet, in fact, never have been. He considers the rights, which belong to all mankind in common, in respect to things of each sort.

Derivative acquisitions, by the act of man, are treated of in the sixth chapter, and derivative acquisitions by the act of the law, in the seventh; after which the doctor shews, in the eighth, what prescription is, and on what founded. Prescription, we are told, is a right to a thing acquired by long, honest, and uninterrupted possession; tho' before such possession, some other person, and not the possessor, was the owner of it: and this right in the possessor is said to be founded upon the presumed dereliction of the proprietor. As to the length of time which gives an equitable claim by prescription, the doctor is of opinion, that possession for time immemorial, if the meaning of the word is rightly explained, is the most equitable time of possession for acquiring a prescriptive right. By time immemorial he here understands so long a time, that tho' a former owner may be able to make out some sort of title, yet he cannot, either by the memory of any person now living, or by

by any record of past facts, make out a clear and undoubted title to the thing in question. Possession for such a length of time as this, he thinks, may fairly determine the thing to belong to the present possessor.

In the ninth chapter he considers the obligations arising from property, and in the tenth, the rights which a man has in his own person, with the several restraints under which those rights are laid by the law of nature. The eleventh chapter treats of parental authority, and the twelfth of promises. In the thirteenth chapter the doctor considers the nature of contracts at full length, and with a good deal of accuracy and judgment; in the fourteenth he treats of oaths, and in the fifteenth of marriage. He defines marriage thus,—*A contract between a man and a woman, in which, by their mutual consent, each acquires a right in the person of the other, for the purposes of their mutual happiness, and of the production and education of children.* After this definition of marriage, he proceeds to consider what determination this notion of it will lead us to, in some of the principal questions relating to it. As to polygamy, he shews it to be inconsistent with the law of nature, as being inconsistent with the right which each party gives to the other by the contract of marriage. And in regard to divorce, he endeavours to make it appear, that the ends of marriage cannot be effectually obtained, unless the contract be perpetual.

In considering marriages between relations, he distinguishes between kindred in the direct line, as parents and their children; and kindred in the collateral line, as brothers and sisters, uncles, and their nieces, or aunts, and their nephews. There is a plain reason in nature, he says, why marriages between persons related by consanguinity in the direct line, should be void from the beginning, since all acts are void, if the validity of them would set aside the obligation of a law of nature; but he acknowledges that it will be more difficult to find a natural reason, why persons, who are related to one another by affinity, or by consanguinity in the collateral line, should be under an incapacity of contracting a valid marriage.

‘But tho’ we may be at a loss,’ says he, ‘to find out a natural reason, which renders the marriages of persons related in the collateral line unlawful; yet it seems to be very certain, that such marriages are unlawful to all mankind. These incestuous marriages are particularly mentioned as a part of the guilt of the *Canaanites*, and as one reason, amongst others, why God was pleased to cast them out of their land, and to give it to the children of *Israel*. There is not the least reason for imagining, that God had ever given any positive

“*positive law* about this, or any other matter, to the *Canaanites* in particular, exclusive of the rest of mankind. But if he had not done this, and yet the *Canaanites* were obliged to observe such a law, and were represented as sinners for not observing it, the plain consequence is, that this law must have been universal, so as to have obliged all mankind. But because it was an universal law before the coming of Christ, and yet was no part of the law of nature, it must have been a positive law, given either to *Adam* or to *Noah*. Now from the necessity that *Adam*’s children were under to marry with one another, we cannot well imagine any such law to have been given to him by the same god who laid them under this necessity, by making no provision for them to marry with any one else. We must therefore conclude, that some positive law, forbidding incestuous marriages, was given to *Noah*, and in him to all his descendants.’

In the remaining chapters the doctor treats of the right of defence, of reparation for damages done, of punishment, of war, and of slavery; but advances little that can be supposed new to those who are conversant with such subjects.

ART. XXXV. *A new course of Chemistry: in which the theory and practice of that art are delivered in a familiar and intelligible manner: The furnaces, vessels, and instruments are described, and the preparations of the several medicines are laid down, according to the most easy and certain processes. Together with a succinct account of the several drugs used in the preparation of chemical medicines, as to their nature, production, and country.* By James Millar. 8vo. 5s. D. Browne, &c.

**C**HEMISTRY, of all the arts, has been the most extolled by its admirers, and condemned by its opposers. The former have asserted, that nothing worthy of the subject can be said in praise of chemistry; the latter have represented it as subject to innumerable errors, productive of very little utility; and, in short, as the plague and curse of a rational mind. Both, however, are in the wrong; and the one ought to be censured as much for their doating fondness, as the other for their unreasonable prejudice and reproaches.

The changes which happen in bodies are caused by motion, which is infused into and agitates the vast corporeal system. We are therefore to enquire into the causes of this motion, and by what means it may be excited, diverted, or stopped, in  
bodies,

bodies. These impulsive powers are not within the reach of reason, unassisted by the observation of effects, evident to the senses. It will then be worth our pains carefully to observe those motions, which arise from the actions of bodies in the vicinity of others, or to apply bodies to bodies, and again to remove them to a distance from each other; while, by the means of fire, we excite in each body a proper motion, which is accounted the most effectual method to discover the virtues of bodies. All this is the work of chemistry, and consequently must be acknowledged of the greatest use in physics, there being none so well accommodated for discovering the secrets of nature: and yet it cannot be denied, but that it has been productive of great errors in searching into the nature of things. The principal error was, that as soon as the chemists had discovered by experience, the action which was peculiar to some single body, they presently regarded that way of nature as universal, and confidently asserted it to belong to all bodies in general. From this fallacious reasoning, the doctrines of ferments, effervescences, opposite salts, fermentation, putrefaction, generation, transmutation, precipitation, became so universal; with an infinite number of others deduced from them. How did the face of physics change, as soon as these few actions were discovered! none but these were admitted in explaining the laws of nature, and whatever could not be reconciled with them was exploded; and in a little time, the notion so far prevailed, that all the powers of nature were circumscribed within this narrow way of acting. Chemistry, however, had resources within itself, and, without the aid of any of the sciences, worked out its own deliverance. Nor will this seem extraordinary to one who considers, that the application of some bodies to others always produced new appearances, different actions, dissimilar effects, which could by no means be reduced to one universal law, common to all. Men were convinced from very noble, useful, and entertaining experiments, made by the chemists, that there wanted a vast number of observations, a very careful examination of them, and a judicious and accurate comparing of them one with another, in order to establish an universal mode, to which all the actions of nature are subjected; that there is nothing more fallacious, than from a similitude of one thing to explain and judge of all the rest; and that, as it is usual for a young beginner to deduce the causes of all events from one single mode or property, so mature age, taught by experience, takes up with true solid wisdom, whose dictates to a chemist are, that he proceed by slow steps, with the greatest caution, and with  
the

the most solicitous circumspection and attention to every particular, before he presumes to pass his judgment upon natural things. Thus is chemistry, by correcting errors, adorning truths, and amending abuses, become a certain, pure, most useful, and reputable part of learning.

Having observed thus much with regard to the art of chemistry itself, we shall now proceed to the work before us, which is divided into two parts, the *theory* and the *practice*. And to the whole is added, an appendix, containing processes for making several curious preparations; and methods of producing strange and instantaneous changes in others.

In the first part, before the author enters on the theory of chemistry, he has given us a concise history of the *materia medica*: There is, however, nothing more in this epitome than what may be found in a variety of authors on the same subject, and therefore it is unnecessary for us to take any farther notice of it. With regard to the theory, the author has attempted to render it intelligible to every reader. It is indeed adapted entirely to the practical chemist; so that those who are of a philosophical turn, and desirous of knowing the causes of those surprising *phenomena*, so frequent in chemical experiments, must not expect satisfaction from this treatise. All that the author has attempted is, 'so much of the theory as is necessary to go through the practice of chemistry, with ease and satisfaction.' The following specimen will shew the method he has followed in treating of the theory of chemistry.

'Certain experiments,' says he, 'have been made in chemistry, and they have been found to succeed at all times alike: many of the same kind therefore have succeeded; and as many other, such as we shall try, will continue to succeed like them. These are very various, as well as very many; and their constant event being known, the sum of this knowledge may be considered as a series of principles, certain, instructive, and invariable.

'On these principles, that is, on the known result of experiments already made, is to be established the rational theory of chemistry: it is a subject that might be carried to a very great extent; but it will be easy to give a summary view of it in a succinct manner. This will be of a piece with the rest of this work, which is designed to inform the understanding, without burthening the memory.

'Chemistry, altho' it be not so antient as the enthusiastic professors pretend, yet it has been practised a great many years: and altho' we are not to believe all that the chemists  
' dis-



disingenuously have laid down, or the credulous have repeated, yet there is a great deal delivered in the books that treat of it, which we have no reason to doubt, and which experiment confirms. All that has been actually discovered in the time that chemistry has been studied, serves to the establishing this theory of the art. The only caution to be used is, that we do not mix with the truth, things that are falsely pretended. Rejecting them, and taking from among them the real processes of the art, we have sufficient ground-work for establishing such a theory as shall set the art in a clear light before those who are only curious; and shall lead rationally through every part of it those who design the practice.

The operations in chemistry are few and simple: they may by this method be explained and understood in the abstract. The processes are innumerable; and new ones may be added continually. There are those who confound the sense of the words; but this is stumbling at the threshold; and if we do not set ourselves right here, we shall never distinguish any thing.

By operations in chemistry, we understand certain methods of making changes in bodies, or of producing certain preparations from them; which operations may be practised upon all bodies of the same kind. Thus, by dry distillation, we obtain from hartshorn an oil, a spirit, and a salt; and by the same operation we may obtain the same things from the horns of cows, or other animal substance. The dry distillation, or distillation by the retort, is then one of the operations in chemistry: but the description of that peculiar method in which this oil, spirit, and salt are to be obtained in distillation from the horns of the deer, is one of the chemical processes. The operation, therefore, is a thing of general instruction; the process is the form, by which this is limited or adapted to a particular subject. When we consider chemistry in the theory, we have respect only to the operations of the art: when we reduce that theory to practice, we deliver processes upon the foundation of those before known and understood operations. All these operations may be understood by one who never heated a vessel, or dirtied his hands with charcoal: such a man is a chemist in theory: and, on the other hand, all the processes of chemistry may be performed by one who knows nothing of the principles; because he may mechanically follow those whom he has before seen perform them. But he who is perfectly master of the art must be able to perform all that is

re-

required in the practice of chemistry, and to understand how, why, and in what manner all the changes are made, upon the principles of this unerring theory.

The chemists of many different times have set down the things they discovered; and in most instances they have done it faithfully. The effects of fire upon bodies may be deduced from these; and we, by their joint help, may do what none of them singly could; we can form a theory of that art, of which they know only a part by the practice. When several processes are described, respecting bodies of the same kind, and pursued by the same means, and we find, according to their accounts, the event the same in all; from these processes we form the knowledge of an operation in chemistry, a thing of vast consequence: for by this we know, without particular experiments, what we may obtain from all bodies of a like kind, and in what manner we may effect the changes. These processes concurring with one another, form a general plan for other processes innumerable of the same kind, on the same kind of bodies; and the first being true, the others will not deceive us.

One chemist has told us, that putting mint into an alembic with water, and making that water boil, he has obtained from the condensed vapour, a water impregnated with the plant, and an oil. Another tells us the same thing of thyme, from his experiments; another of lavender; and so several others, perhaps, ignorant of what the rest had written of so many other plants. Each of these descriptions of the manner in which these liquors were produced, is only a process for obtaining the water and the oil from that particular plant; but all of them considered together, establish this in theory, that a plant boiled with water in an alembic, and the vapour condensed, affords a water and an oil impregnated with its taste, smell, and virtues; or at least with some of them. This is carrying practice into theory; and, from the faithful account of several processes deducing an operation. We know from this, that distillation with water produces oil and water from vegetables; and we are in theory acquainted with one of the operations of the art, and its uses. We know how to obtain a water and an oil from any vegetable: that is, we have so much of the theory of chemistry, and we know how to reduce it to practice.

It is thus the other operations in chemistry have been deduced from experiments made by those who knew nothing of the theory of the art; for the practice long preceded it: but we who have the advantage of living at a time when  
that

### 304 The MONTHLY REVIEW,

‘ that art has been so long practised, that a tolerable complete theory may be established upon the experiments and processes, may study, and may understand the art; in a manner very much superior to that in which they knew it, and may accordingly improve the practice.

‘ To know the theory of chemistry, is to understand what others have done in it; to reduce the discoveries they have made by accident to general rules; and from these to form a plan of the several operations in chemistry, according to one or other of which they have been effected; and thus we see, in one view, the foundation, nature, and extent of this theory. When particular experiments, in great number; and under a variety of circumstances, all join to establish some general effect upon similar bodies, produced by some certain and invariable means, we are to allow, that the result of these experiments proves, that this effect will always be produced by these means in bodies of the same nature. This we receive as allowed and unquestionable; and when we have collected together all that may be thus deduced fairly and certainly, from the experiments of those who have practised, we have before us the theory of chemistry, as perfect as we can have it for the present time.

‘ Chance directed the first chemists; for they had no theory, no rules, nor any general knowledge of an art not then established, in their processes: they have set down from time to time the effects of these; and those of later time, observing in what manner many of these agree, and arranging together those which do in this manner agree, under certain divisions; confirming all after by experiments of their own, not only upon the same bodies, but upon others of a like kind, have formed that system of general knowledge, which may be made a theory of chemistry.

‘ In the pursuit of this useful design we are not to be discouraged, if we find here and there an exception. When we say, that all bodies of a like kind, treated in the same manner by chemistry, afford like preparations, we say no more than is truth: but it will be easy for us to meet with what may be called exceptions. Natural bodies have often their singularities, by which they differ essentially from those to which they seem most like. When we hit upon any one of these, the event will not answer as we imagined, and there will seem to start up an objection to the rule; but we are not from this to suppose the theory less true; nay, we are not to allow what answers otherwise than we expected as an objection. We erred in supposing this particular body, of the  
‘ same

same kind with those others on which we had been accustomed to experiment; and the theory of the art must have been false, if the event had answered our ignorant expectations. Thus we discover, by the failure of the process, only our own limited knowledge of bodies; and what might at first have been supposed to shake the foundation of the theory, in reality establishes and confirms it.

Such is the foundation of the theory of chemistry, laid down by our author; who proceeds to explain, from the concurrent result of various experiments, what are the general effects of fire and menstruums, the great instruments of chemistry, on bodies belonging to the mineral, vegetable, and animal kingdoms.

At the end of the theory we have a short description of chemical furnaces and utensils. This part, tho' of the greatest consequence, is generally treated in a very superficial manner by chemical authors; nor has this writer supplied their defects, having added very little to what has been already observed; and the figures by which this part is illustrated, are most of them the same with those in Dr. Lewis's edition of *Wilson's* chemistry.

The second part of this work contains the practice of chemistry, in which our author has given us, in a very concise manner, the processes necessary for making the several medicines now in use in the shops. These processes are nearly the same with those in the last edition of *Quincy's* dispensatory; but without any account of the virtues or doses of the medicines.

The appendix to this work contains many curious processes for making uncommon preparations; and also several medicines, which have been mentioned, and not unjustly, with applause, tho' they are rarely used at present. Perhaps our readers may not be displeased to see the following process for making the phosphorus of urine, which the author asserts to be the same with that practised by the late Mr. *Godfrey*, as it has never before been published.

« Boil about twelve or fourteen gallons of fresh urine in a very large vessel, and with great care that it doth not boil over, till it be reduced to a small quantity, and have the consistence of honey; take this out of the vessel, in which it was boiled, and set it in a glass in a warm room: let it stand a long time, for it is necessary it should putrify; and this does not come on suddenly. When it has been thoroughly putrified, put it into an iron pot, such as is used in distilling of hartshorn in large quantities, and lute on an

‘ alembic head of earthen ware, such as are made for those  
 ‘ pots. Lute on the head very firmly, and fit to the nose a  
 ‘ long pipe; admit this into a large receiver. When all is  
 ‘ thus ready, make a fire under the pot, and raise it by de-  
 ‘ grees to a great height: an alkaline salt is sublimed, and  
 ‘ afterwards a yellow oil comes over; the fire is then to be  
 ‘ increased, so as to keep the bottom of the pot red hot for  
 ‘ some time; a thicker oil, and a second salt will come over:  
 ‘ these, if there be use for them, may be preserved: the re-  
 ‘ mainder is now prepared for making phosphorus.

‘ Let the pot cool, and take out the residuum; throw it  
 ‘ into a mortar a little heated, and beat it to a coarse powder;  
 ‘ have ready some powdered charcoal; mix with this powdered  
 ‘ mass twice its weight of powdered charcoal; grind them a  
 ‘ little together, and then put the mixture, divided into three  
 ‘ or four portions, into so many little glass retorts: cover  
 ‘ these with a coat of *Windsor* loam, carefully laid on, to the  
 ‘ thickness of the sixth of an inch. Place these in a reverbe-  
 ‘ ratory furnace, and fit on large receivers filled with water,  
 ‘ to such a height that the necks of the retorts may be buried  
 ‘ an inch and an half under the water. Make the fire gra-  
 ‘ dually, but raise it at the last to the most extreme degree.  
 ‘ Continue it in this unremitted violence; and after twelve or  
 ‘ fourteen hours, a bluish-looking matter will fall from the  
 ‘ necks of the retorts in small quantities, and sink to the bot-  
 ‘ toms of the receivers. This is the phosphorus. The fire is  
 ‘ to be continued as long as any of it can be forced over; and  
 ‘ then the vessels are to be removed and unluted.

‘ The phosphorus now remains in the bottoms of the re-  
 ‘ ceivers, in loose fragments, and it is to be collected toge-  
 ‘ ther without taking it out of the water. To this purpose, a  
 ‘ small vessel is to be put into each receiver; and the quan-  
 ‘ tity of phosphorus it contains is to be got together, and  
 ‘ taken out covered with water in this smaller vessel. This  
 ‘ vessel is to be set in a sand heat, and by degrees the phos-  
 ‘ phorus will melt, as the water continues boiling. When it  
 ‘ is thus reduced into a mass, it is to be put into a proper  
 ‘ vessel, and kept always under water, except when it is taken  
 ‘ out to be used.’

Before we conclude this article, it will be proper to take  
 some notice of the censure passed by our author on *Boer-  
 haave's* chemistry. ‘*Boerhaave*,’ says he, ‘is too volumi-  
 ‘ nous, too much perplexed; and where he is plain, is yet  
 ‘ above the capacity of ordinary readers.’ We must own,  
 that we had conceived a very different opinion of *Boerhaave's*  
 che-

chemistry; nor are we now inclined to alter it, notwithstanding Mr. *Millar's* censure. That the theory of *Boerhaave* is more difficult to be understood than that of Mr. *Millar*, will not be denied; but it must be considered, that the latter has only shewn the effects of fire and menstruums on bodies, whereas the former has attempted a theory of fire itself; and endeavoured to account for the actions of menstruums, and other surprising phenomena attending chemical experiments. These are researches worthy the genius of a *Boerhaave*; and how well he has succeeded, is sufficiently evident from the just applause with which his work has been received in every part of Europe.

And with regard to his processes, we can venture to say, that they are at least delivered in as conspicuous and intelligible a manner as those of Mr. *Millar*. As an instance of this, we shall insert the process for making the butter and cinnabar of antimony, as given us by both these authors. Mr. *Millar's* is as follows:

‘ Reduce to powder separately two pounds of corrosive sublimate, and one pound of crude antimony. When powdered, mix them together in a marble mortar, and pass them through a sieve, not a very fine one.

‘ Cut off the small part of the neck of a large retort, so as to leave the opening very wide; put the mixture into this vessel, and fit to it a receiver; set it in a sand heat, and make a gentle fire. After a time, a thick matter, of the consistence of congealed oil, will be seen in the neck of the retort. Continue the fire at this degree till no more of this rises; it is called the butter of antimony. Let all cool, and break the glass. The butter may either be preserved in its own form, by stopping it carefully in a glass, or be exposed to a moist air, and it will run into a thin fluid; this is called the oil of antimony, or the antimonial caustic. From the mass remaining at the bottom is to be procured what is called the cinnabar of antimony, and what is the principal object of this operation.

‘ Break the retort, and take out what remains at the bottom; grind it a little in a marble mortar, and put it into a common matras; cover the matras with a coat of *Windfor* loam, and set it in a sand furnace; make a gentle fire first, but raise it by degrees till the sublimation is perfected. There will be found a bright substance sublimed in the bolt-head, which is to be separated for use; it is the cinnabar of antimony.’

*Boerhaave* has described this process in the following manner:

• Take of corrosive sublimate of mercury, two pounds; rub  
 • it in a warm dry glass mortar, with a glass pestle, till it is  
 • reduced to a very fine powder. Then take of the best an-  
 • timony one pound, which also powder separately very fine.  
 • Mix these as nicely as possible in a glass mortar, and they  
 • will grow warm, and emit a fume, of which beware with  
 • the utmost caution. Have by you, at the same time, a clean,  
 • dry, glass retort, which will hold three or four times the  
 • quantity of your powder; the retort should have a large  
 • neck, and be cut off so low, that the mouth may be very  
 • wide. Dry the powder very well, and then put it into the  
 • retort, made hot and dry likewise, taking care that nothing  
 • black adheres to the inside of the neck. Place the retort  
 • thus charged in a sand furnace, so contrived for this purpose,  
 • that the belly of the retort may almost touch the bottom  
 • of the pot, and yet its neck may lie in a declining position.  
 • This being done, apply a large receiver, so cut that the  
 • mouth of it may exactly admit the neck of the retort, and  
 • cover the retort with sand. Let the whole apparatus stand  
 • under a chimney, that will carry up the fumes without dis-  
 • persing them; make a little fire, and when the retort is  
 • grown moderately hot, with a paste, made of clay and lime,  
 • lute the joint; then raise your fire very gradually, and in the  
 • first place the receiver will begin to be clouded, and there will  
 • be a small quantity of liquor collected in it. Carefully keep  
 • up your fire in this degree, till nothing more of this liquid  
 • will come over: when this ceases, increase your fire, but  
 • very cautiously, till you perceive a pinguious matter rise into  
 • the neck of the retort, and distil into the receiver, coagula-  
 • ting whilst it passes from one to the other; keep up the fire  
 • to the same height, and there will be a white icy matter  
 • concreted in the neck of the retort. On both sides of it  
 • therefore lay some live coals, first at a distance, and after-  
 • wards nearer and nearer, till the neck of the retort is grown  
 • as hot as the belly of it; and then the matter will melt, and  
 • drop into the receiver. Proceed with this degree, and then  
 • very gently increase it till no more butter rises into the neck,  
 • and all that has risen is distilled into the receiver; then re-  
 • move the receiver, taking all possible care, that none of the  
 • vapour comes to your lungs: and presently stopping it, set  
 • it by. Lute on another properly fitted for this purpose,  
 • and increase your fire, and you will have a matter come off,  
 • of a yellow, red, blackish, and various other colours; upon  
 • which raise your fire to the highest degree, and at last place  
 • fire on the sand near the top of the retort, that the sand  
 may

‘ may be almost red hot, and so leave it for the space of two hours. Let the whole spontaneously cool, and then remove the receiver, in which you will have some quantity of crude mercury, and a butter rendered impure by the sulphureous fumes of the sulphur of the antimony. In the neck of the retort too you will find a matter of various colours, made up of mercury, sulphur, and butter; and upon breaking the retort, there will be found antimonial fæces at the bottom, but at the beginning of the neck you will find a dense, hard, opaque, and very heavy mass, the surface of which, that is contiguous with the glass, will have a shining appearance, whilst the other is rough, and which, being reduced to powder, is true cinnabar of antimony, and is sufficiently costly. In this process there is need of a good deal of patience and caution; for if the fumes should insinuate themselves through the cracked glass, or lute, or any other way, and be received into the lungs, by their caustic quality, they would prove fatal.’

We shall leave our readers to pass what judgment they please on these two processes; and only observe, that *Boerhaave* has not omitted the most minute particulars: and it is well known, that chemical processes are often rendered abortive by neglecting them. But what is still of more consequence, is the caution more than once repeated, of avoiding the noxious fumes; for unless a person carefully attends to that particular, he may soon finish at once his study of chemistry, and his life.

ART. XXXVI. *Two Epistles on Happiness: To a young Lady.*  
4to. 1s. Knapton.

THE subject of these epistles, that *summum bonum* which has excited the enquiries of so many writers, and is the common object of our various pursuits, is too interesting to suffer our being inattentive to the sentiments of any one concerning it: tho’ as the performance is addressed to a young lady, and, as we apprehend, by a young gentleman, we might suppose it to relate more particularly to female happiness; or even presuppose it to insinuate some admonitions for the benefit of the sex in that critical term of maturity, when a principal foundation of their subsequent happiness or misery is generally laid. But the first epistle convinced us he proposed neither; since, notwithstanding he terms the lady, towards the



beginning of it, his *fair inspirer* and his *genius*, he advises her at the conclusion, in order to an attainment of that peace and quiet in which his notion of happiness almost solely consists, to engage in neither love nor friendship, tho' he allows them to be pregnant with transport as well as anguish,

Would *you* with transport gild the hours of life,  
And bravely dare the dangers and the strife,  
Let ardour fill *thy* breast with gen'rous rage;  
Engage in friendship, and in love engage:  
But O! beware, e'er yet you feel the smart,  
Weigh well that worth for which you give your heart;  
Then to secure it, and your honour clear;  
Be firm, be faithful, constant and sincere.

But if content through humbler scenes to tread,  
Banish'd be friendship, and that love be dead—  
Or rather lull them in *thy* mind to sleep;  
Guileless of vows, no vows have *you* to keep.  
So may *thy* bark, of storms no willing sport,  
With safety ride well anchor'd in the port.

It should seem from this, that his *fair inspirer* and *genius* had not inspired nor animated him; and that he was as indifferent about inspiring her; whence the application of those epithets to her, will result rather from poetical custom and mere politeness, than any particular gallantry or attachment.

His second epistle, very consistently with the first, continues to constitute his happiness rather on personal indolence than any social participation. You are to be discreet, prudent, and even constrained, to a degree of servitude, in concealing your disadvantageous sentiments of others, and of their pursuits, rather than to incur the least hazard of creating an enemy, and exciting resentment.—This extreme prudence must degenerate into pusillanimity, and unfit us for a useful discharge of our functions in civil life: to apply it at home, such a disposition must render a person, of adequate talents and acquirements in other respects, a very incompetent Reviewer: since it might both dispose him to withhold the most unwarrantable censure on a bad writer; and, from a dread of disobliging, even the invidious, might chill his justest approbation of the most deserving one,

Let others for ambitious schemes prepare;  
Their follies join not, be not theirs thy care;  
Their aim is grandeur; but as thine is peace,  
Grasp not the thorny troubles of increase:  
These to condemn or praise be not thy choice,  
Nor give thy judgment with the gen'ral voice:

Their

Their actions, if deserving praise or blame,  
Ask not our judgment, nor our censure claim:  
If right or wrong we censure or commend,  
Sure foes we gain, uncertain is the friend;  
Those in their turn will desp'rate slander bring,  
With pois'nous teeth, and ever-darting sting;  
Our fortitude gives ground, and we renew,  
Or raise a scene of troubles to subdue.

This favours of effeminacy and languor at least; or if it has any merit, is worthier of a hermit than a man in the world. Yet to remove or qualify any objections to this reserved, uncommunicating system, he immediately subjoins,

But Oh! awake to virtue's early call!  
Can'st thou do good? communicate to all:  
To all thy succour lend, thy aid impart;  
When grief invades, the thought shall ease thy heart:  
Each joy shall brighten, and shall make thy day  
Of gladness shine in one unclouded ray:  
In time of sickness shall thy pain beguile,  
And give the languid cheek the chearful smile;  
Shall ease thy throbs, revive thy aching head,  
With hope refresh thee, and shall smooth thy bed.  
But yet keep firm thy pow'r, nor others trust;  
The world's deceitful, treach'rous, and unjust:  
Part with thy pow'r, tho' endless were the store,  
Like life, once gone, 'twill be retriev'd no more:—  
Say at what point shall his benevolence rest,  
Who, as he blesses, still the more is blest?  
Far as the sun, it shall its beams display, &c. &c.

To take little notice of much verbosity here to express a single sentiment, generous and elevated indeed, and beautifully amplified by Mr. *Pope*, in his fourth epistle of the essay on man, we may ask, how it consists with the author's general system? How are we to exert beneficence, to the species we are to entertain a perpetual distrust of, and to preserve as little connection with as possible! In short, this inflated declamation on diffusion and beneficence, seems pressed in partly to qualify what had been premised, and partly to adorn the poem, as it is not strictly reconcilable with the general narrow scope of this prescription for happiness. Mr. *Pope* justly says—*Virtue alone is happiness below*—Now besides the many good qualities and habitudes, to which the general term of virtue is applicable, it has been especially supposed to consist in that strength and extension of mind, which disposes us to surmount afflictions ourselves, and to prevent or mitigate the oppression of others: the former seeming essential to such a degree of hap-

piness, as is attainable in this mixed state; and the latter constituting a divine virtue, that is, indeed, an admirable ingredient towards the beatitude of a good mind, by its diffusing felicity to others.

After all, not to be more severe than the error requires, there seems to be little danger in a promulgation of such philosophical opinions or reveries as gentlemen may amuse themselves with, from a particular disposition, or a gloom, that may perhaps be only temporary. Persons the most capable of friendship and beneficence will not exert them the less, for this gentleman's extreme reserve and contraction: and the eternal purposes of nature will talk a little more emphatically than himself, on the article of her happiness, to his fair inspirer.

With regard to the performance as a poem, there is nothing sufficiently native or excellent in it, to denominate the author a poet; tho' in respect of several cotemporary productions, both in rhyme and blank verse, it may be called decent, and his taste poetical. He has carefully marked one line, as an imitation from *Milton*, and another, as alluding to a line of *Shakespeare's*. Had he been equally scrupulous in his acknowledgements to Mr. *Pope*, he might have distinguished the better part of his poem in the same manner; notwithstanding some verbal alterations, which are not always advantageous ones: the works of that poet being probably some of the last a good critic would recommend to his friend, for an improvement and melioration of them. Some passages already cited will considerably justify this remark; but the third paragraph of the first epistle will exemplify it more particularly. The following illustration of the preference of virtue and merit to beauty, in the choice of a wife, however trite the observation, is more of the author's own, and not the least deserving part of his performance.

The debt that's owing to *Clitander* pay;  
The money gold; and let *Clitander* weigh;  
Sterling's the gold; the guineas hold their weight;  
The number's just; what now shall be their fate?  
Shall he refuse, and give them back again,  
For lo! the mould has form'd a pointed chin:  
The neck is faulty, forehead is too high,  
The cheek not dimpled, or too small an eye?  
No; he observes such blemish not implies  
Loss of that worth or value that we prize;  
And tho' the artist may have mis'd his aim,  
Th' intrinsic worth and value is the same;  
On this he rests: and not on charms so gay,  
That use will injure; time must wear away;

Pleas'd

Pleas'd he accepts them, as they are in light :

And all confess *Clitander's* in the right :

Let him that loves encounters and alarms,

For life, take blooming beauty to his arms :

A path more peaceful would you wish to find,

Be wedded to the beauties of the mind.

MONTHLY CATALOGUE for October, 1754.

RELIGIOUS.

I. **A** *N Earnest Address to his Parishioners*, by a minister of the church of England, concerning the necessity, nature, means, and marks of true faith in Christ Jesus. 12mo. price 2d. or 1s. 6d. per dozen. Printed for *W. Faden*, in *Wine-office-court, Fleetstreet*.

II. *A Word of Advice to Sureties in Baptism*; being a short extract from a sermon on that subject. 12mo. 1d. *Faden*.

III. *The Church Catechism explained*, after a new method, with proofs from scripture subjoined to every article. Folio, a broad sheet, in a tabular way. Price 2d. or 1s. 6d. a dozen to those who give them away. *Faden*.

The three foregoing pious and well-intended tracts, are all designed principally for the poor; the last article is the work of that eminent and orthodox divine, the reverend Mr. *William Dodd*, of *Westham*; the others have no name affixed to them.

IV. *A New Call to the Unconverted*. 12mo. 1s. Bourn.

This little piece consists of four plain, practical sermons upon these words, *Ezek. xxxiii. 11. Say unto them, as I live, saith the Lord, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel.*

The author addresses himself to the consciences of his readers, in a clear and forcible manner, without any studied elegance of language, but in a plain familiar way, like one sincerely desirous of doing good.

V. *An Essay on the Proper Lessons* appointed by the liturgy of the church of England to be read on Sundays and chief festivals throughout the year, as they are directed by her table of proper lessons. To which are prefixed, Prefaces, pointing out the design of their respective lessons. Together with such reflections on the several passages contained therein, as may serve to enforce the doctrines or duties propounded to our faith and practice. And also some explanatory notes. With an introduction to the whole; wherein some advices are humbly offered to the readers of our lessons, The whole intended for assist-

## 314 The MONTHLY REVIEW,

assisting the judgment and devotion of the serious members of our church in hearing and reading the said lessons. 8vo. 4 vol. 20s. bound. *Rivington*.

See *Review*, vol. X. p. 76.

### CONTROVERSIAL.

VI. *Two Disputations concerning the Messiah*; one between a Papist and a *Jew*, the other between a Protestant and a *Jew*: contained in two letters from a merchant in *Amsterdam*. 8vo. 1s. *Keith*.

The first appearance of this tract was in the year 1678, when each letter was published separate in quarto. The imprimatur prefixed to the first bears date, *Jan. 9, 1677*; the other *May 28, 1678*. Soon after the publication of the second letter, they were collected into one pamphlet, with the following title: "Two conferences, one betwixt a papist and a *Jew*, the other betwixt a protestant and a *Jew*, in two letters from a merchant in *London* to his correspondent in *Amsterdam, London*, printed for *Thomas Parkhurst, 1678*."

In the year 1737, a new edition was published in octavo, on a good paper and type; some of the copies of this date have the second edition expressed in the title-page; printed for *E. Gardner, in Coleman-street*. Upon collating the several editions, we cannot perceive any material variations, besides such as may probably arise from the press.

The principal point intended to be proved in these conferences or disputations is, 'that the Messiah, who was foretold by the prophets, and promised to the fathers, was come, and that Jesus of *Nazareth* was he.'

The papist chiefly insists upon this argument, as decisive in the debate, *viz.* That many miracles were wrought by Jesus Christ, and by his followers in his name, which were sufficient to convince the world that he came from God, and that he was that prophet whom God had promised. His notion of miracles is, that they are such wonderful works as are contrary to the course of nature, above and beyond the reach of any mere creature, and are the product of an almighty power. From which he draws two conclusions, first, that none but God, and such as are assisted by him, can work real miracles. Secondly, that God never did, or ever will, communicate to any this power of working miracles to confirm a falsehood. He next considers the evidence and testimony arising from the miracles wrought by Jesus Christ in general, and his resurrection from the dead in particular. The principal objections to the witnesses of the resurrection of Christ, as to their capacity and integrity, are here clearly stated and briefly obviated;

and several just observations offered upon the miracles which were wrought by the apostles and others in the name of Christ.

The *Jew*, in opposition to the reasoning and conclusions of the papist, assigns this as his principal reason for his disbelieving the miracles said to be done by Jesus and his followers, that they appear to him to be equally fabulous and ridiculous with those which have been declared to have been wrought in confirmation of popery; of which he gives a diverting narrative.

Hereupon the protestant interposes, and represents the remarkable differences between the christian and popish miracles, and by various just distinctions sufficiently shews the credibility of the former, and the absurdity of the latter.

In the second conference the protestant considers the argument from prophecy, and attempts to make good these two assertions: 'First, that the promised Messiah is long since come; and secondly, that Jesus of *Nazareth* is he.'

The arguments which are advanced for this purpose are founded on the following texts of scripture, *Gen.* xlix. 9, 10. *Dan.* ix. 24, 25, 26, 27. *Hag.* ii. 9. and *Malachi* iii. 1. In this scheme of reasoning we find various specimens of a critical genius and solid judgment, interspersed with a well digested narrative of occurrences in history, tending to confirm and illustrate his positions and arguments; the whole worthy of an attentive perusal. It may not be improper to acquaint our readers; that the author of this composition was the rev. Mr. *Richard Mayo*, concerning whom the late Dr. *Calamy* hath observed \* that after his ejection at *Kingston*, he had a large congregation in *London*, and that he died *Sept.* 8, 1695. He left two sons, one, Mr. *Richard Mayo*, a conformist, who was minister at St. *Thomas's*, in *Southwark*, and chaplain of that hospital; the other, Mr. *Daniel Mayo*, a dissenting minister at *Kingston*, in *Surry*, where the father, in *August* 1662, was ejected and silenced.

VII. *Spicilegium Shuckfordianum*; or, a *nosegay* for the critics. Being some choice flowers of modern theology and criticism, gathered out of Dr. *Shuckford's* supplemental discourse on the creation and fall of man. Not forgetting Bishop *Garnet's Vatikra*. 8vo. 6d. *Wibbers*.

The late Dr. *Shuckford* is here ludicrously attacked by some harlequin *Hutchinsonian*, probably the famous Mr. R—. But as the worthy doctor is now no more, and as no controversy seems likely to arise from the appearance of this publication, which happened some months ago, we gladly acquiesce in the little regard paid to it by the public; and proceed to something more important, viz.

\* *Calamy's* abridgement, &c. vol. II. page 668. 2d edition

## POLITICAL.

VIII. *Serious Considerations on the present state of the affairs of the northern colonies.* By *Archibald Kennedy, esq;* author of, 'The importance of gaining and preserving the friendship of the *Indians* of the six nations to the *British* interest considered.' 8vo. 6d. *New-York* printed: *London* reprinted for *R. Griffiths*.

This gentleman, who seems to be no less justly than greatly alarmed, on account of the encroachments of our eternal enemies the *French*, on our *North-American* settlements, suggests several important and useful hints towards the most effectual means for checking their progress, and retrieving our declining credit with the *Indians*.

IX. *Some Account of the North-American Indians; their genius, characters, customs, and dispositions, towards the French and English nations.* To which are added, *Indian miscellanies, viz.* 1. The speech of a *Creek Indian* against the immoderate use of spirituous liquors; delivered in a national assembly of the *Creeks*, upon the breaking out of the late war. 2. A letter from *Yariza*, an *Indian* maid of the royal line of the *Mohawks*, to the principal ladies of *New-York*. 3. *Indian* songs of peace. 4. An *American* fable. Collected by a learned and ingenious gentleman in the province of *Pensylvania*. 8vo. 1s. *Griffiths*.

Our readers will find an account of this pamphlet in the *Review* for *April* last, under the title of, *The speech of a Creek Indian, &c.*

X. *The Speech of the reverend and right hon. William lord viscount Preston*, late of *St. John's College, Cambridge*, before the laudible society of *Antigallicans*, held at their anniversary meeting, *May 3, 1753*. 4to. 6d. *Robinson*.

It chiefly consists of the usual *Antigallican* declamation.

XI. *A Scheme to prevent the running of Wools*, by *Mr. Bradshaw*. 8vo. 1s. *Griffiths*.

As far as we may be allowed to judge of a subject that cannot be supposed immediately within our province, the scheme before us for remedying a grievance (that has so frequently, but hitherto unsuccessfully been attempted) is not unworthy a serious attention. *Mr. Bradshaw's* proposals are, '1st. An immediate prohibition of the *Spanish* wools into *Ireland*.—2dly. That the people of *Ireland* be permitted to export their own woollen manufactured goods—to *Great Britain* only; not to be sold for consumption in *England*, but for exportation from *England*, as the proprietors or buyers shall think proper.—And, 3dly. In order to prevent the expence

to this kingdom, that would attend the erecting and keeping warehouses, and the multiplying the revenue officers for receiving and discharging such woollen goods as the people of *Ireland* may send us, and also to prevent the sale and consumption of such woollen goods in *England* to the prejudice of our own manufactures, landlords of pasture grounds, and the lessening the labour of our own poor, he proposes, that a duty be laid on all *Irish* woollen goods at importation from *Ireland*, which duty shall be drawn back upon exportation to foreign countries only.' Our author's arguments in support of these proposals are striking, and delivered with perspicuity; but as they depend upon a series of calculations, closely connected with each other, nothing less than a perusal of the pamphlet can give our readers a competent idea of them.

XII. *A candid Enquiry*, why the natives of *Ireland*, which are in *London*, are more addicted to vice than the people of any other nation; even to the dread and terror of the inhabitants of this metropolis. With some considerations how to remedy the like evil for the future. 8vo. 6d. *Dowse*.

This enquirer, who, in his title-page, so candidly takes it for granted, that the *Irish* residing in *London* are more inclined to wickedness than the people of any other nation, endeavours to account for this supposed pre-eminence in vice, by alleging that they corrupt one another after their arrival here. Of the vast numbers that are continually imported, many, he says, 'apply themselves to services, or other lawful employments. But—most who are out of business, are constantly spunging and living on them that are in, who are generally good natured enough to support them, till they are turned out of bread themselves, on account of these idle followers and hangers-on; and having once lost their places and characters, are quickly corrupted by keeping bad company.—The many drinking-clubs they resort to, and which they are very fond of, greatly contribute to the ruin of these people.—At these receptacles of vice and drunkenness, often upwards of an hundred men and women of the most infamous sort rendezvous; by which means they come to the knowledge of each other, and associate in gangs, according to their different views: and being intoxicated with liquor, often the unwary are drawn in with the most guilty; and old offenders, for the sake of the reward, or to save their own necks, impeach those who are but mere novices in villainy to what they are themselves.'

Our author shews us no other method of removing the great evil complained of, but that of sending these vicious people back



## 318 THE MONTHLY REVIEW,

back to their own country; for which he has a whimsical scheme: but we shall not trouble our readers with it.

### POETRY.

XIII. *Advice to new-married persons*; or, the art of having beautiful children. In four books. To which is added, the art of bringing up children, &c. 12mo. 2s. Owen.

*Quillet's Callipædia*, and *Armstrong's Art of preserving health*, are here pilfered, and patched together. We are at a loss whether to stile such a felonious composition *authorism*, or *booksellerism*; or whether we should not look for a word that will give the ideas of both united.

XIV. *Poems on several occasions*, never before printed. Part the first. 4to. 1s. 6d. Crowder and Woodgate.

### Specimen.

The six first lines of a prologue spoken *before the Orphan* (as the author phrases it) when performed at H—.

Altho' unpractis'd thus we tread the stage,  
This night we hope your hearts *for to* engage;  
A noble theme doth your attention claim,  
A theme which might redound to *Shakspeare's* fame.  
For next to him, old *Otway* we admire,  
The soul to charm, or fancy *for to* fire.—

### MEDICAL.

XV. *A Collection of Cases and Observations in Midwifery*, by William Smellie, M. D. to illustrate his former treatise or first volume on that subject. 8vo. 6s. Wilson and Durham.

For an account of Dr. Smellie's former treatise on this subject, we must refer our readers to the fifth volume of the *Review*, p. 465. The publication before us consists of a considerable number of lingering and laborious cases, which appear to be as judiciously chosen, as candidly related, and the observations upon them equally instructive and pertinent; from whence, to use our ingenuous author's own words, 'the young practitioner will learn how to behave in the like occurrences, and above all things to beware of being too hasty in offering assistance, while nature is of herself able to effectuate a delivery.' A premonition not less useful than necessary to be regarded. The unsuccessful cases herein reported seem well calculated to answer the purpose of their insertion, which is professedly to serve as 'so many beacons, to caution others from falling into the same errors and mistakes in the course of practice.'—It is not without some pleasure we learn from the preface to this second volume, that the doctor proposes to extend his collection to a third.

XVI. *A Treatise on Gangrenes*, in which the cases that require the use of the bark, and those in which it is pernicious (unless joined with proper correctives) are ascertained: and the ob-

objections to its efficacy in the cure of gangrenes considered. By *Thomas Kirkland*, surgeon. 8vo. 1s. 6d. Printed at *Nottingham* by *G. Ayscough*, and sold in *London* by *R. Griffiths*.

Tho' we cannot rank Mr. *Kirkland* among the first class of writers, yet it must be allowed, that he treats his subject in a manner becoming a sensible man, and a judicious practitioner: and the candour and integrity with which he appears to have delivered his sentiments, will, doubtless, in some measure, compensate for a few defects in this performance; which is seen to a still greater disadvantage, on account of its typographical imperfections.—The principal point our author seems to have had in view, is the junction of nitre as a corrective to the bark, in the cure of spreading gangrenes, especially to patients of robust habits; he tells us, that he has experienced in several cases, one of which he particularizes, 'that the additional heat which the bark would have otherwise caused, was prevented, and it still retained its efficacy, assisted by the antiseptic quality of the nitre.'

MISCELLANEOUS.

XVII. *A Tour through Normandy*. Described in a letter to a friend. 4to. 1s. 6d. *Woodyer*.

This appears to be the result of a real journey through this part of the *French* king's dominions; and we apprehend it is the work of some judicious antiquarian, the greatest part of the author's observations being employed on the monumental remains he met with: so that those who read travels for the sake of entertaining incidents and descriptions, will meet with little gratification in this pamphlet; which, however, in its way, is not destitute either of novelty, or proofs of the writer's learning and taste.

XVIII. *Memoirs of the Shakespear's Head, in Covent-garden*: in which are introduced many entertaining adventures, and several remarkable characters. By the Ghost of *Shakespear*. 12mo. 2 vols. 6s. *Noble*.

A meagre plan is here filled with trivial incidents, scarce any of which deserve the name of adventures. If it will be any recommendation of the work, to inform our readers, that most of the characters exhibited in it appear to be drawn from particular persons in real life, we may venture to say, that in our opinion, they are, indeed, copies from living originals; but these originals are only a pack of insignificant rakes, and women of the town: However, the author has cautiously disavowed this circumstance, in his dedication, to Mr. *Foote*.

SINGLE SERMONS since August.

I. *DR. Sharp's*, before the university of *Oxford*, at *St. Mary's*, on *Asc-sunday*, in the forenoon. July 7, 1754. 8vo. 6d. *Fletcher*, in *Oxford*, *Rivington*, in *London*. 2 Cha-

2. *Charity conducive to God's glory.* By Robert Lejborne, D.D. for the benefit of the general hospital in Bath. Preached at the request of the president and governors of the hospital, in the abbey-church, April 29, 1753; and at St. James's in that city, May 12, 1754. To which is added, a short account of the state of the hospital, as it stood May 1, 1754. 8vo. 6d. Leake, in Bath, Hitch in London.

3. *Christ's care of the future blessedness of his people.* Preached at Abingdon, Berks, on the decease of Mrs. Mary Roberts, who died May 6, 1754, in the 74th year of her age. By Joseph Stennet, D.D. 8vo. 6d. Ward.

4. *The nature of justice and moral honesty, shewn in two sermons, preached at Ware, in Hertfordshire; wherein are some general rules laid down that may easily be applied to particular cases, as they may happen to arise in common life; and the doctrine applied particularly to the case of tithes and offerings.* By W. Webster, D.D. 8vo. 6d. Ruffel.

5. *The sacred nature of an oath, and the great sin of perjury.* Preached at Guildford abbeys, Aug. 23, 1754, before the right hon. Sir Dudley Rider, kn. lord chief justice of all England, and the hon. Mr. Justice Foster. By Thomas Turner, M.A. curate of Dorking. 4to. 6d. Bladon.

6. Preached at St. Nicholas's church, in Newcastle, before the governors of the infirmary for the counties of Durham, Newcastle, and Northumberland, June 26, 1754, being their anniversary appointed for returning thanks to almighty God for the singular success he hath given to this charity, and for imploring his blessing upon it at all times. By Thomas Dockwray, M.A. fellow of St. John's College, Cambridge, and lecturer of St. Nicholas's church, Newcastle. 4to. 6d. Cambridge printed; and sold for the benefit of the infirmary, by Mr. Tharlbourn, in Cambridge; Mr. Bathurst, in Fleetstreet, London; and by the booksellers at Newcastle.

7. Preached at the school-feast at Bishop-Stortford, in Hertfordshire, Aug. 15, 1754. By Richard Bullock, M.A. rector of Copdock cum Wavsbroke, Suffolk. 4to. 6d. Beecroft.

8. *The good soldier of Jesus Christ characterised; in a sermon preached at Birmingham, March 31, and at Cosely, April 7, occasioned by the sudden and much lamented death of the rev. Mr. Samuel Bourn; who died March 22, 1754, in the 66th year of his age.* By S. Blyth. 8vo. 6d. Printed for Benj. Bourn, under the Royal Exchange, and sold by T. Warren, in Birmingham.

N.B. Sundry Catalogue-articles are reserved for our next.

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T H E

MONTHLY REVIEW,

For NOVEMBER, 1754.

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ART. XXXVII. *Christianity as taught in scripture. Sermons preached at the Wednesday's lecture at St. James's church, and on public occasions at St. Mary's, in Bury St. Edmond's. By R. Kedington, D. D. rector of Kedington; in Suffolk.* 8vo. 2s. 6d. Beecroft.

**I**N the first of the five sermons contained in this book, the author endeavours to point out the great folly of the religion of the heathens, the insufficiency of human reason in religious enquiries, and the consequent necessity of revelation; also to shew that the christian religion is such a revelation as we stood in need of, and that the holy scriptures are neither uncertain nor perplexing, but sufficiently plain and clear in all their main doctrines and necessary points of faith; to all persons of a competent understanding.

The second sermon was preached before the corporation for the charitable relief of widows and orphans, in the archdeacons of *Suffolk* and *Sudbury*. Some general arguments are offered in it, to enforce the practice of charity. The author shews, that *doing good* is the sign of a large and generous mind; the most pleasant employment in the world; one of the weightiest and most substantial duties of religion: that it carries its reward along with it, both here and hereafter; tends to improve our natures, and raise them to their highest excellency and perfection. He concludes with shewing, that charity is more especially due to *the household of faith*.

The third is an honest and sensible discourse; it contains, first, a short view of christianity in its purest ages, before its establishment by the secular power; and, secondly, a view of it from its establishment under *Constantine*, down to the time of the reformation.

In the fourth he shews, what the design of the church is in the institution of *Lent*, and in what manner it ought to be observed.

In the fifth, he gives a new interpretation of these words of St. James, *Whoever shall keep the whole law, and yet offend in one point, is guilty of all.* After refuting the common interpretation of these words, he endeavours to establish an unexceptionable one, drawn from the apostle himself. 'It evidently appears,' says he, 'from the apostle's own words, that he is only speaking of the duties we owe to our neighbour, and arising from what he calls emphatically the *royal law*: and of this law, he declares, *that whosoever shall keep the whole law, and yet offend in one point, is guilty of all.* That is, in every such instance he wholly offends against the law of charity, in not doing as he would be done by, and loving his neighbour as himself.

'And this interpretation, the three instances he produces, all founded in offences only against our neighbour, sufficiently evince and support, as the genuine and true sense of the words.

'In the first, he says, *if ye have respect of persons, ye commit sin, and are convinced of the law as transgressors*: that is, if ye act with prejudice and partiality, you break the *royal law* wholly in every instance of such corrupt proceeding, and do not love your neighbour as yourselves, nor do to him as you would be done by.

'Moreover, he goes on to instance, in the great sin of murder particularly: he, argues the apostle, *that said do not commit adultery, said also do not kill*: now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. That is, do not think thyself void of the breach of charity towards thy neighbour, because thou offendest him only in one point or instance, and to excuse thyself by pleading thy innocence and clearness in others: no, remember the same God who commands thee in scripture *to love thy neighbour as thyself, and so fulfil the law of charity*, will not think or account thee blameless, because thou obeyest the said law in one or more instances, if yet thou art guilty of the breach of it in any other; but for every such offence will esteem thee a transgressor of the law.

'And

\* And thus it evidently and easily appears, from the nature of the thing, as well as St. James's own words in the instances he uses, and which I have now considered and applied to illustrate the sense and meaning of them, that a person who in any single instance wilfully injures his neighbour, does thereby wholly transgress the law of charity, in not loving his neighbour as himself.

\* To draw a further argument in support of this interpretation from the apostle's own words, it is observable, that these two expressions, *is guilty of all*, and, *is a transgressor of the law*, are used by himself twice in the verses foregoing and subsequent to the words of the text, as synonymous and equivalent expressions; and are, I think, decisive in the point, and clearly and fully establish the sense here contended for: nor can any criticism on the words in the original invalidate what is here said, since we have St. James himself thus ascertaining the meaning of them, and rendering, by this means, any further enquiry unnecessary, and beside the purpose: so that evidently it appears, upon the whole, from his own explication and similar use of these two phrases, that he means, as I have all along insisted, that whoever offends his neighbour in one point or instance of social duty, by his transgression breaks and wholly violates the royal law, or law of charity, in not doing as he would be done by, nor loving his neighbour as himself.

ART. XXXVIII. *A Chain of Philosophical Reasoning: Being an attempt to demonstrate the necessary existence of a Supreme Being, both from nature and reason. Wherein will be explained, some passages, commonly mistaken, in Sir Isaac Newton's Principia Mathematica. Likewise a refutation of the Epicurean system of the formation of the universe. With remarks upon matter and motion, and other physical subjects. In a letter to a friend.* 8vo. 2s. Baldwin.

**M**R. Alexander Campbell, the author of this performance, endeavours, in a chain of reasoning deduced from the knowledge of our own existence, to prove, that there is an eternal Being, supreme in power, wisdom, and goodness, who is the creator of all things. In his preface he informs his readers, that brevity and perspicuity are the points he has chiefly laboured; how far he has succeeded in the last of these, we

### 324 The MONTHLY REVIEW,

leave our readers to determine, from the following specimen. Speaking of the Trinity, he reasons thus:

‘ God, who is infinite, &c. must be so in all that he is in himself. Such a Being, so transcendently pure and active, must needs act eternally; and that in the most perfect way and manner of acting and producing the most perfect effect by the eternal action.

‘ 2d. God would not eternally act on any thing, but on himself, for there was nothing else eternally to be the object to action: so God did eternally act on God. It behoved that action to have an eternal product, and of the highest perfection, *f. e.* of infinite perfection: the product was therefore eternal and infinite. So God, by an eternal act, did produce God; not made, (for that imports an extrinsic subject, whereof any thing is made) but produced or begot of himself, God of God.

‘ 3d. This eternal, infinite production, infinitely perfect, could not but be beloved by the producer eternally, and could not but reciprocally love the producer eternally: so this love proceeding from the producer and the produced, from the eternal father, and the eternal son eternally, I must be allowed to call the eternal EFFLATION or SPIRIT.

‘ 4th. Thus from reason it is evident, such a production and reciprocal emanation may be; so that there is a threefold relation, a double production and individual essence, indivisible and yet relative. And altho’ the judgment of men, nay, of angels, cannot perceive how this is; yet, reason perceives, and the measures of reason prove, that it is.

‘ 5th. This action, according to human conception, did produce a co-eternal idea of himself; this is the eternal son, loving and beloved eternally; there neither is, nor can be any other eternal idea, because there was no other whereof there could be an idea; nor more than one, because there is but one indivisible whereof there could be an eternal idea. There could be but one of that one; for since in that one there could be no divisibility nor variety, there could be but one mutual complacence, or they would be one and the same, and yet not one and the same, which is absurd.’

Our author presents us with a shorter view of his reasoning: it is as follows. ‘ 1st. says he, God is most perfectly from himself, or self-sufficient. 2dly. The self-sufficient presents himself by himself, to himself most fully; or he excites or begets his own image, idea, conception of himself in himself, which is himself. 3dly. This self-sufficient must have

‘ chief

‘ chief love, joy, and acquiescence, resulting from this representative of himself to himself.’

If any of our readers should think this reasoning very perspicuous, and be desirous of a further acquaintance with Mr. Campbell’s perspicuous reasonings, we must refer them to the performance itself.

ART. XXXIX. *Barbados, a poem. To Sir Thomas Robinson. By Mr. Weekes.* 4to. 2s. Doddley.

WE have here a striking instance of the unhappy consequences of mistaken talents, and abilities misapplied. Of all attainments, that of self-knowledge is the most useful, and, one would think, not the most difficult to be acquired; yet experience shews, there are as few adepts in this as in any other science. And, it may be presumed, that it is from this general deficiency, we are to account for the great number of crude and *illiterate* productions in the *literary* world. Most of these illegitimate brats had probably never existed, if their parents had previously made but a moderate proficiency in the art of knowing themselves; and what anxiety, what mortification, what impertinence, would this important acquisition prevent! How many persons, of not despicable natural parts, if properly and usefully employed, might have preserved the respect of the world; as sensible and judicious people; who, by unluckily running their heads against *the press*, are exposed to the censure and ridicule of even those who are their superiors in nothing but *discretion*: a kind of negative virtue, which, however, shall secure to its unenterprising possessor the reputation that the solicitous scribbler shall lose by his misdirected industry.—And yet the degrees of natural understanding may be equal in both; or the latter have the advantage in genius and capacity.—Thus we often meet with *sentiments* in an *ill-written* book, that would have procured the author esteem and honour in a conversation, but which are thrown away in print, buried, and overlooked, among the defects of form and expression; as the weeds in a neglected garden sooner attract our notice, than the flowers that lie scattered among them: the owner will be censured for the former, and receive no credit from the latter.

In conversation we have little to fear from criticism. There common sense alone will enable us to sustain our parts, without



exposing us to contempt; and many errors and bagatelles may chance to pass *viva voce*, without any ill consequence: levities and mistakes may flow unregarded from the tongue; but, tho' they would never have been remembered against the friend, or the companion, yet, in print, they will live, long enough, at least, to perpetuate the folly of the writer.

Among those who thus, for want of being better acquainted with their own abilities, have lost themselves in the pursuit of literary fame, is the author of *Barbados*, a poem; and we are sorry to find him among the number of these erratics; as he appears, if we may judge from what he writes of himself, to be a youth of a well-disposed mind, his vanity in fancying himself a favourite of the muses excepted. A spirit of piety towards his Creator, and of benevolence towards his fellow-creatures, breathes through a great many very ordinary verses, the defects of which continually check the rising applause of the reader; who, while he approves the substance, will be apt to turn the form into ridicule. Yet sometimes his versification is passable enough; thus, when he invites

To meditation sweet, the studious mind,  
Delighted with the luxury of thinking!

One might be tempted to accept the invitation, and take a walk with so promising a companion, in his *thought-inspiring shades*; but, who would not be as ready to leave him to his own reveries, when he breaks into the following rhapsodical whine, courting *knowledge* as his mistress, tho' he elsewhere pays his adorations to a lady, whom he calls *Sprinia*.

Thou KNOWLEDGE! thou art still my ev'ry care!  
My soul's best comforter, and bosom friend!  
For thee I *pant* and *search*, and *toil* and *live*;  
Let me not *pant*, and *toil*, and *live* in vain!—

But lest the piteous languor of the two last lines should not be thought a sufficient taste of our author's *luxury of thinking*, let us see what the following mixture of devout rapture and theatrical execration will do.

On ev'ry bough the birds harmonious chant,  
And all in one glad merry concert join,  
To hail the sun, and sing their maker's praise:  
And am I mute? Shall I refuse to join  
The grateful hymn? full of the praise of God  
Himself? *Blas't first my pow'rs!* and when I cease  
To sing his praise, *O may I cease to live!*

Through all this extravagance our readers will perceive the author's well-meaning; and they will not dislike the man, tho'

tho' they pity the poet. We are particularly pleased with his humanity in the following reprehension of the cruel task-masters, set over the negroes by our *American* planters:

Close watch, ye *Drivers* \*, your work-hating gang,  
And mark their labours with a careful eye;  
But spare your cruel and ungen'rous stripes!  
They sure are men, tho' slaves, and colour'd black;  
And what is colour in the eye of heav'n?  
'Tis impious to suppose a diff'rence made;  
Like you they boast sound reason, feeling sense,  
And virtues equally as great and good,  
If lesson'd rightly, and instructed well.  
Spare then your tyranny, inhuman men!  
And deal that mercy you expect from heav'n.

This (and similar passages might be produced) will serve to justify our idea of Mr. *Weekes*, as a good sort of man. He might too have passed, in private life, as an *ingenious* man, had he confined his talents within the sphere of common conversation, and kept clear of the *Cacoethes*. However, we hope that no worse consequence than his receiving a little mortification will follow his having exposed himself to public animadversion; and if, as *Pope* says,

*He left no calling for this idle trade,*  
he may yet make a *useful* member of society in other respects, tho' he fail as an *Instructor*.

That our readers may not think these reflections too harsh, we must crave their further attention, while we produce another passage or two from this poem, to support our censure, and give them a more adequate idea of the work.

We shall pass over our author's labour'd preface, which serves only to convince us, that he is not more excellent in prose than in verse.—His design in this poem is to sing the praises of *Barbados*, his native country. He very gravely sets out thus:

Fir'd with the sense of filial gratitude,  
Much due respect, and reverential love,  
For that *industrious* venerable *ISLE*,  
Which gave me birth, and rear'd me up to life,  
In verse once more † I humbly *deign* to sing.—  
Hail, native land,  
Blest spot, for ever hail!—

\* White servants, whose province it is to see that the slaves do their work.

† The reader will find a specimen of a former work of Mr. *Weekes*, vid. *Choice of a husband*, *Review*, vol. X. p. 302.

But he soon falls into such a strain, as would almost persuade us he had forgot the design he set out with, and was now about to entertain us with a burlesque, or mock-panegyric,

For pickles, sweetmeats, cordials, and preserves,  
The world resounds thy praise; without these gifts,  
What figure would a British side-board make?

Again,

Thy sweetmeat's fame let entertainments tell—

Of thy fam'd drams, (*Barbados* waters stil'd)  
Who has not heard? Let those who like, applaud.

After celebrating these drams and cordials, the author, however, condemns their use, and says,

I loath them all, and wish they ne'er had been;—

The clear, pure, limpid stream is all my drink,  
And ever was, and is, and shall be still.

The last line puts us in mind of *Pope's* ten *low words*, tho' it consists but of nine. Our author has another of eight not inferior to it, viz.

For ever, and for ever, and for ever.

His account of a turtle-feast, and the manner of dressing the turtle in the *West-Indies*, is equally worthy the dignity of heroic verse.

The cock is call'd; from various mouths, earnest  
Which first to speak, he learns their different tastes;  
And their last word is still, *to dress it well*.—

Their hungry stomachs now demanding food,  
The cock is teaz'd to death with frequent calls,  
And frequent oaths to haste; unthinking men!  
When hunger rages, patience you have none,  
And yet will dare your meat well dress'd, expect!

Our bard has the same propensity to this unconscious, unmeant kind of drollery, even in his most extatic addresses to his mistress, whom he more than once takes occasion to celebrate in this work. His exception, or caution, so *mal-a-propos* expressed in the last line but one of the following passage, is merry enough.

Reader! fancy all you can!—of all

Whate'er is sweet, or beautiful, or fair,  
And *Spinia* will eclipse the pictur'd form,  
And on the strictest trial prove divine,  
Such thy perfections are, thou pride of beauty,  
And thou soul of virtue! Thee when I cease  
To love, and praise, and honour, and adore,  
(Unless thou'er should'st forsake my regard)  
May grief, despair, and guilt mark all my days!

The foregoing citations are sufficient to shew, that however our author may flatter himself, the muses have manifested no great inclination to rank him among the number of their favourites; and that they paid little regard to his invocation, in the beginning of his poem.

And you, celestial maids, who ne'er disdain  
To lend your sacred aid to grateful lays,  
Support my song; no comest I ask,  
But such as worthy of the subject chose.

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ART. XL. *The Theological Works of the most rev. Dr. John Potter, late lord archbishop of Canterbury, containing his sermons, discourse of church-government, and divinity lectures, in three volumes. 8vo. Oxford, printed at the theatre, and sold by Mess. Rivington, in London, price 18s.*

THE eminent stations in which the late primate was long fixed, may probably raise the expectations of many, with regard to those pieces which are now first offered to the public. The editors observe concerning them, that they need no other introduction, than to assure the reader, they are the works of that great and excellent prelate whose name they bear. They consist of three parts. The first contains his sermons and charges; the second, his discourse of church-government, as printed before, only with some few slight alterations: these, we are told, were prepared for the press by himself, and are printed by his express order. The third contains his divinity-lectures, delivered at *Oxford*, when he was *regius* professor there: these are printed from his own manuscript, and with his permission, tho' not prepared for the press by himself; and all together form a complete collection of the theological works of Archbishop *Potter*. The discourse on church government, which was designed as an answer to *Tindal's* rights of the christian church, and first printed in 1707, is, in the judgment of the editors, a work so well known, and hath been so well received, that they think it unnecessary to say any thing concerning it. The lectures, which are in *Latin*, they recommend as one continued treatise on the authority and inspiration of the scriptures. As they decline to give any character of the author, they content themselves with applauding his writings, as well calculated to promote the practice of piety and true religion: and admirably suited to the occasions of these present times: as exhibiting a clear, full, and accurate state of the most useful and important questions, and furnishing a sufficient answer

to most of the objections and cavils which have of late years been started against the christian faith.

Some may perhaps suggest, that the editors, who appear to have very strong attachments to our deceased metropolitan, ought to have affixed their names to the present collection of his works; that there might be no reasonable foundation to suspect the authenticity of the new pieces, or to apprehend that the alterations made in the discourse on church-government, are not warranted by the author himself. We are the rather disposed to mention the propriety of some measure of this kind, having lately observed the ill treatment a truly pious and venerable writer seems to have met with in this respect. We mean the worthy Mr. *John Kettlewell*, formerly vicar of *Coles-hill*, in *Warwickshire*. By comparing the first edition of his *Help and Exhortation to worthy communicating*, with that treatise as it appears in the collection of his works in two volumes *folio*, the critical reader may perceive, that more than one whole page is entirely castrated, besides various sentences which are mutilated and curtailed. The passages which the editors have rejected, evidently contradict some favourite sentiments which *Dr. Hickes*, *Mr. Lesly*, *Dr. Brett*, and other nonjurors have advanced upon the Lord's supper; and tho' we cannot, at the distance of almost forty years, with certainty say, who had the care of the *folio* edition, yet we think it not improper to observe, that the life of Mr. *Kettlewell* prefixed to it, is declared to have been compiled from the collections of *Dr. Hickes*, and *Robert Nelson*, esq;

In the first volume of Archbishop *Potter*'s works, are fourteen sermons and eight charges. The two last of the sermons, being on public occasions, were printed soon after they were preached; one before the house of lords, on the first of *August*, 1715; the other at the coronation of King *George II.* and Queen *Caroline*, Oct. 11. 1727. The subjects of the other discourses we shall briefly mention. The first is designed to shew, wherein *pleasing men* is inconsistent with the service of Christ. And here our author observes, that the expression of *pleasing men*, should be understood of gratifying them in some way wherein it is unlawful for them to be pleased. And that this is done, when either our words and doctrines, or our actions, are suited to the false apprehensions, or vicious desires of men: tho' he confesses, that the former of these seems principally designed in the text, [*Gal. i. 10.*] wherein the apostle vindicates the sincerity of his preaching to the *Galatians*. In this discourse there is a passage, which seems peculiarly designed by way of advice to the governors  
and

and tutors at *Oxford*, where our author was bishop near twenty-two years. 'With regard to our actions, we are said to *please men*, when we comply with the customs and manners of any *perverse generation*; when, to avoid the imputation of singularity, we run into the same criminal excesses with others; and, to be short, when in hopes of their approbation, we commit any sin, or omit any duty of what kind soever. To which we must add, that the guilt of *pleasing men* is contracted not only by positive compliances, but by *conniving* at the faults of others, whom it is our duty to restrain: and to this place must be referred all neglect of executing wholesome laws, and all looseness of discipline in those who have authority over others, out of a foolish and vicious tenderness of offending them; whereby men are pleased at the expence of their own salvation; and they who thus criminally please them, become accountable for the ruin of all such as perish through their default. Neither is it always easy to determine which of these two is more fatal, to comply ourselves, or by our connivance to encourage others, in sin; it being evident, that by this latter, and, perhaps, in some men's opinion, more excusable, sort of pleasing men, great numbers are often betrayed into destruction, whom timely severities would have reclaimed; and, consequently, more dishonour is reflected on the laws of God, and more disservice done to religion, than commonly follows from our positive concurrence in any act of sin.'

In the *second* sermon, on *Matth. xvi. 24.* are many useful observations concerning self-denial, and taking up the cross; the proper meaning of which figurative language, is judiciously explained. In considering the question, in what sense we are obliged, in order to our becoming the disciples of Christ, to *deny our understanding*, there is very suitable admonition given to such as may be disposed to declaim against the use of reason in matters of religion. '—But must we then divest ourselves of reason, before we can be christians, or is it any offence against religion to make use of our understandings? so far is this from a true state of the case, that the chief and best use whereto our understanding can be applied, is the making it subservient to the ends of religion: that the christian religion in particular is, in the apostle's phrase, a *reasonable service*; and that there never was, nor can be, in any one instance, the least disagreement between the dictates of true religion and right reason.'

Enquiry is made, in the *third*, what is intended by forsaking wicked thoughts; and some proper advices are offered, for the

the satisfaction of such as may be perplexed with anxieties and fears, chiefly arising from bodily infirmities; but we apprehend, the principal foundation of comfort alledged, exactly corresponds with the doctrine of sincerity, as pleaded for by Bishop Hoadly, tho' Bishop Potter had animadverted with no little severity on his brother prelate, on this account; yet in this sermon he allows, "that God is pleased, through the merits of Christ, graciously to accept the habitual sincerity of our hearts, and will never condemn us for those defects, which we could not possibly remedy or prevent." He also justly censures the vain presumption of such as attempt to unfold those deep secrets of God's nature and providence, which he has not thought fit to discover to us, either in the books of his creation, or those of holy scripture. In which, as there is so much solid and useful, so much noble and excellent knowledge offered, it is, he says, but impertinent curiosity to bewilder ourselves in fruitless and endless speculations.

The full import of the apostle's declaration, *our conversation is in heaven*, our author attempts to give us in the *fourth* sermon. In representing the advantages resulting, in the future world, from a heavenly conversation in this, he has the following assertion.—"The clouds," says he, "which now darken our understanding, being then entirely dispelled, the MOST IGNORANT of us shall clearly comprehend those deep mysteries of religion and nature, in fruitless enquiries after which, the most learned and quick-sighted in this world have unhappily wasted their lives."—He hath justly observed, that between the duties and privileges of our celestial conversation, through the wise and just appointment of God, there is a connection so close and indispensable, that whosoever neglects to perform the one, must for ever utterly despair of obtaining any part of the other: the happiness of the blissful regions he describes in warm and animated language; "our happiness," says he, "will be as lasting as our nature; and there endure to all eternity. O! vast, incomprehensible eternity; how dost thou at once fill us with pleasure and amazement! How are we lost in this contemplation, that when millions and millions of ages have been past, in the full enjoyment of perfect happiness, infinite millions shall still succeed, and the last period of our happiness be always as far distant as at the beginning!"

In the fifth, our author proposes to consider the peculiar advantages of the gospel-revelation of life and immortality; not only in regard to the existence of such a state, and the nature

and duration of the happiness therein to be enjoyed; but also the means whereby that happiness must be obtained. Having observed, that the *Jews* enjoyed a more clear and certain prospect of a future life than the heathens, he asserts, 'that God's covenant with *Abraham*, in its obvious and literal sense, extended ONLY to the land of *Canaan*, and temporal prosperity there to be enjoyed; and that after this the *Jews* were considered by *Moses* as a political body of men; that the law therefore was chiefly enforced with present rewards and punishments; with health, long life, plenty, peace and prosperity, on the one hand; and with sickness, untimely death, famine, war, captivity, and endless calamities on the other; and that the happiness and misery of the next life are not there so much as ONCE expressly mentioned.' From hence one would be apt to conclude, that the *Jewish* dispensation was merely a political constitution; and that the sacrifices and oblations appointed by the law, were only designed to answer the purposes of state policy, and exhibited and ascertained the remission of sins, considered as political transgressions; that is, as they declared the suspension, or removal of penalties and punishments threatened by that civil establishment, which was immediately subjected to the dominion of God. His lordship also acknowledges, 'that the *Jews*, having in *Egypt* for several ages been accustomed to gross idolatry, were so much addicted to the false gods of the heathens, and the superstitious methods of serving those gods, that the religion, which in compliance with their prejudices, God was pleased to prescribe for them, consisted chiefly in the observation of outward forms; which, tho' accepted when performed in obedience to his commands, had no affinity or resemblance to that refined or spiritual worship, which is due to him who is a spirit, and the father of all spirits.' This strange concession, on which, we fear, some unbelievers will triumph, we apprehend is erroneous; the primate, perhaps, did not reflect, that the adult *Israelites*, who had lived in *Egypt*, were excluded the land of promise, and, for their unbelief, destroyed in the wilderness.

The *sixth*, is on a subject of the utmost importance, viz. the terms of acceptance with God; and abounds with judicious and excellent observations. Here we are told, that the rewards of heaven being the free gift of God, must be expected in that way, and on those terms only, which he has been pleased to appoint: he is master of his own favours, and may dispense them on what conditions he thinks fit: 'in vain therefore do they worship me, says our Lord, of the pharisees; and the same may be said of all others, who place religion



‘ in any thing wherein God hath not placed it, *teaching for doctrines the commandments of men.* So that *striving*, as opposed to *seeking* in this sense, implies a strict observation of the terms of salvation, as revealed by God himself, and not as they have been devised by men.’ He likewise takes notice, ‘ that our holy religion hath freed us from the ceremonial law, which, from the multitude of troublesome rites, the distinction of meats, the observation of times and seasons, the GREAT PAYMENTS for tithes and offerings, and the long and frequent journeys to *Jerusalem* therein prescribed, is by *St. Paul* termed, *a yoke of bondage* [*Gal. v. 1.*] and by *St. Peter*, *a yoke*, which neither they, nor their fathers were able to bear, *Acts xv. 10.*’

The testimony of conscience, as affording just grounds of rejoicing, is the subject of the *seventh* sermon; which, it is remarked by the learned prelate, only means the witness of our own minds, calling to remembrance, or reflecting on, our past lives and behaviour. That what afforded the ground of *St. Paul’s* rejoicing, was a persuasion that he had faithfully discharged the weighty trust committed to him; and that the same foundation of joy belongs to every one whose conscience bears witness, that he hath religiously, and to the best of his power, performed the several duties, to which his respective capacity and station in the world oblige him. And that as the best ground of joy any christian can have, is, that he lives in the favour, and under the blessing of God; so the most certain, and, indeed, only ordinary means to be assured of this, is, the witness of our conscience, that, without any wilful deviation, we have kept his commandments.

The *eighth* contains some judicious and useful observations upon the duty of contentment, and suggests proper directions for attaining this state of mind; particularly exhorting us to consider our situation and circumstances in life, as allotted us by Divine Providence, regulated by wisdom and equity, and calculated to qualify us for eternal happiness.

In the *ninth* discourse it is proposed to furnish a satisfactory answer to this enquiry, whence it comes to pass, that so many pray to God without any visible success? In answer to this, in general, our author considers the principal conditions requisite, in order to the acceptance of our prayers; or what qualifications should recommend the persons who pray, and the subjects of their addresses; and also in what manner their devotions should be conducted. Piety towards God, faith in his promises, and charity towards our brethren, he recommends as essential qualities in the persons who desire acceptance in their prayers: that the subject matter of our requests be lawful,

ful, and such as God hath allowed us to expect from him ; always connecting our diligent endeavours with our ardent devotions ; and that the chief requisites, as to the manner, are reverence, fervency, and perseverance.

The religious fear of God, and the servile fear of men, are considered in the *tenth*. From the religious fear of God we are justly directed to exclude that sullen and slavish dread, that despairing and superstitious horror, which represents him as vindictive and tyrannical, delighting in the misery of his creatures, and armed with power only for their destruction ; and to cultivate such a reverential awe, or filial fear, as that whereby dutiful and affectionate children are disposed, throughout their whole behaviour, to oblige, honour, and obey their kind and indulgent parents.—He shews, that, in the scriptural sense, to fear God, is to live agreeable to the precepts of religion.

The nature of love to God, and the chief fruits and effects of it, are explained and inculcated in the *eleventh*. The duty of loving God is described as implying, that we think of God with delight and complacency, and talk of God and religion with frequency and alacrity ; and embrace the opportunity we have for divine service and worship, with satisfaction and joy. The genuine fruits of this sacred affection are set forth, as including a constant endeavour to obey the laws of God, to promote the belief and practice of true religion in others, to suppress all sorts of impiety and vice, and to endure with patience and readiness whatever afflictions and sufferings may happen to us in the cause of religion. Hence he concludes, that in love to God is contained that sovereign principle, in which all the duties of religion are implied, and without which no piety or virtue, how perfect soever in all other respects, will find acceptance.

The *twelfth* is designed to caution us against building our hopes of attaining the happiness of heaven upon any precarious and delusive foundations. He enumerates, and justly explodes, the false grounds on which too many are disposed to rely ; and observes, that the religion of Christ is chiefly practical, abundantly more intended for the regulation of our lives, than for the information of our understandings ; and that in God's account, the disobedient and presumptuous christian is far less excusable than any of those to whom the gospel was never revealed. The conduct of the superstitious and hypocritical professor, he hath, with an agreeable propriety of sentiment and language, described and censured. " One  
' without ceasing frequents the public offices of the church,  
' he hears with attention, and prays with fervency. Another  
' strictly observes all the stated and solemn times of absti-  
' nence :

nence: so severely just is a third, that he pays *tithes* of *mint, anise, and cummin*; not however *exceeding the righteousness of the pharisees*, who, the more successfully to *devour the widow and fatherless*, and to cover their other acts of impiety and immorality, *made long and frequent prayers*; and fasted twice every week, in many other respects rigidly paying and exacting obedience, not to the strict letter alone of the *Mosaical law*, but to the numberless traditions of their elders.

In the charges to his clergy, which immediately follow the sermons, he addresses to them such admonitions and advices as he apprehended most suitable to the particular juncture of public affairs, whether political or ecclesiastical. In the first, delivered at his primary visitation, which was not long after the happy suppression of the 'most horrid and unnatural rebellion' of 1715, he complains of the great degeneracy and corruption in the nation, 'a great depravation of moral as well as religious principles, and, in too many, of the most shameful contempt of all things sacred, even of all those most solemn oaths and obligations, which in all ages and countries have been held inviolable.' He speaks with a proper contempt and abhorrence of popery, and disaffection to the excellent prince then on the throne; exhorts his clergy to promote union and concord, and urges several useful considerations relating to their moral and religious conduct; one thing he tells them, which, in his opinion, 'ought to be most frequently recommended, and most earnestly pressed on men's consciences, is the daily exercise of religious duties in private families: which, should it once generally obtain, as without all dispute it ought every where to do, would soon of itself, and without any other assistance, except the divine blessing, put a stop to that deluge of profaneness and irreligion which hath broken in upon us.' He observes to them, that 'beside their general obligation, both as christians and as clergymen, they are farther required by one of the rubrics prefixed before our excellent liturgy, to say daily the morning and evening prayer, either privately or openly, and therefore cannot be supposed unmindful of their duty in this respect; but if by the pious labours and example of the clergy, this practice was once generally introduced into other families, the happy fruits of it would soon appear, by the manifest increase of religion and good manners in all parts of the nation.'

In most of his charges, the good bishop, however, delivers himself rather in a loose and declamatory, than a judicious, connected, and solid manner; and blends some generous and free

free concessions with weak sentiments and low phrases, indicating rather too flaming a zeal for some favourite opinions. He frequently points his artillery against some eminent persons of the church of *England*, particularly Bishop *Hoadly*, and Dr. *Samuel Clarke* and his friends. His brother prelate he condescends to treat with too little regard to delicacy of sentiment, or decency of language. Dr. *Sykes* seems likewise the object of his resentment; yet, to that learned writer's judicious and complete "vindication of the innocence of "error," against the bishop's misrepresentations, he never thought fit to reply. Tho' we have carefully reviewed this debate, we do not presume to interpose our judgment upon an affair which hath been so long before the public; by whom the decision hath been already and fully made. But we cannot allow ourselves wholly to overlook the groundless severity of his censures on that scheme of the Trinity, which he warmly opposes; not duly recollecting how fully his animadversions recoil upon his own practice. 'To have different objects of worship, or to worship any object but God, 'is idolatry in the language of scripture, where the rule is, 'thou shalt worship the Lord thy God, and him only shalt thou 'serve;' which words not only appropriate the worship and service spoken of to the person of the father, whom alone Christ himself worshipped; but likewise explode the bishop's own practice in worship, who called upon the *son of David*, and the *lamb of God*, to hear him: and we presume the bishop would not plead, that either the son of *David*, or the lamb of God, was personally and individually the supreme God; or that the supreme father was conscious of the frailties and infirmities of mortality, and was personally and individually the son of *David*, or the lamb of God; or that the glory of the one self-existent, independent, and unbegotten God and Father of all, and that of the derived and begotten son, was numerically or specifically the same, without any difference or inequality. Especially as in one place he intimates, that the only begotten of the eternal father was not essentially possessed of original and infinite majesty, but for ever *sits* at the right hand thereof. Elsewhere, he suggests, that the *Bangorian* principles, relating to *sincerity*, &c. had prepared the way for licentious scepticism, and did certainly end in downright infidelity. But he in other places declares, 'that there must 'somewhere be a very great fault, when ANY ONE of the 'meanest believers is excluded from communion, who desires 'to embrace it on the terms which God hath prescribed—

### 338 The MONTHLY REVIEW,

‘ and that as the christian religion hath been completely published to the world by our blessed Lord and his apostles, NO ADDITION can be made to it without a new revelation; here then is no room for invention, &c.’

In his sixth charge he seems to attack and expose the folly of the methodists, who appear to have more zeal than reason or prudence; as reasoning themselves out of the use of their reason, and gradually sinking into enthusiasm and superstition.

We decline to animadvert on some errors in his pieces, in chronology and history; but we cannot take leave of the archbishop without noting, that his remark, that before the birth of *Jacob* and *Esau*, God loved the former and hated the latter, can neither consist with the assertions of the prophet, *Mal. i. 2—4.* nor the reasonings of the apostle, *Rom. ix. 13.* in both which places these patriarchs are not considered personally, but politically, as the fathers of families, and the founders of nations.

The third volume contains four and twenty lectures in *Latin*, delivered in the public schools, where he resided as *regius* professor of divinity, about thirty years; the principal subjects of them relate to the defence of revelation against unbelievers; in which the truth, inspiration, excellency, and usefulness of revealed religion in general, and christianity in particular, are distinctly represented: to which are added, two orations; one at the public commencement at *Oxford*, *July 13, 1713*; the other to the convocation of the province of *Canterbury*, *Dec. 10, 1741.*

ART. XLI. *Sixteen Sermons formerly printed, now collected into one volume. Of the evils falsely imputed to christianity, in two sermons.—On the queen's accession day.—Of subjection to the higher powers.—The unhappiness of absolute monarchy.—St. Paul's behaviour to the civil magistrate.—Of the extremes of implicit faith and infidelity, in four sermons.—The delusion of protestants.—The restoration made a blessing.—The nature and duty of a public spirit.—The nature of the kingdom of Christ.—At the funeral of Mrs. Howland.—On Jan. 30, before the house of lords. To which are added, Six sermons upon public occasions, never before printed. The nature and duty of moderation.—Of God's dealings with sinful nations.—The duty of praying for governors.—Of the government of God's providence.—The mischief of intestine quarrels.—The consideration of our latter end. By Benjamin lord bishop of Winchester. 8vo. 5s. Knapton.*

THIS

**T**HIS able and worthy prelate's character, as a writer, is above any praises we can bestow: we shall content ourselves, therefore, with observing only, in general, that there are few writings in the *English* language, wherein there is greater plainness and perspicuity, greater energy and strength of reasoning, or a more free and masterly manner, than in most of his lordship's. As to those sermons that were formerly printed, we need say nothing; the public is sufficiently acquainted with them. The six additional ones are plain, practical discourses, without any affectation of elegance, in regard to the language, or refinement in point of reasoning.

The short account his lordship has, in his preface, given of all the sermons in this collection, may not be unacceptable to our readers: it is as follows.

'The *two first* of them were preached at St. *Switbin's* church, in the year 1702, where I then officiated for Mr. *Hodges*, the worthy rector of that parish, during his *absence at sea*, as *chaplain-general* of the *fleet*. They were occasioned by the great *fury* in *party matters*, which then raged: and were honestly designed to shew, that the *violences of christians* ought not to be charged upon the *christian religion* itself.

'The *third* sermon was preached at the church of St. *Peter's Poor*, on the *accession-day* of *Queen Anne* to the throne, *March 8. 1704-5*, when I thought it my duty to take that first opportunity, after my coming thither, of declaring against the abuses of that day. The printing of it was entirely owing to the earnest request of some of the chief parishioners, who heard it. When it appeared, I was much abused in a pamphlet, for what they thought so well of, by a then neighbouring clergyman, to whom I gave no answer, but by a private letter to a friend of his.

'The *fourth* is, that sermon about *magistrates* and *subjects*, preached at St. *Lawrence's*, on *Sept. 29, 1705*, which was followed by a long controversy upon the subject of it. I was called to it by the accidental mention of me, by a friend, to Sir *Owen Buckingham*, then *lord mayor*, with whom I had not myself the least acquaintance. The reader has heard, if not read, enough of this long ago. I shall say no more of it in this place, than that, from the date of this sermon, near *fifty years* ago, a torrent of *angry zeal* began to pour out itself upon me; which, tho' for the present, indeed, very disagreeable, yet opened a way to such *explications* of the doctrine of it, and *reasonings* about it, as have produced what, at the end, makes me not to repent of having preached it.

# 340 The MONTHLY REVIEW,

‘ The *fifth* was preached at the assizes, in *March* 1707-8, at *Hertford*, at the request of the *high-sheriff*, Sir *Richard Houlton*. The subjects of it, *the happiness of the present establishment, and the unhappiness of absolute monarchy*, were pointed out to me, too strongly to be neglected, by the public writings of that time; particularly those of Mr. *Lefty*, then much celebrated by many.

‘ The *sixth* was preached at the same place, at the summer assizes in 1708, at the request of the same gentleman. The subject is *St. Paul’s behaviour to the civil magistrate*: which was chosen by me, on account of many passages, relating to that apostle, in the *political controversies* in those days very warmly handled, and therefore *not unseasonable*.

‘ The *four* next sermons, about the duty of *enquiry*, and the *extremes of implicit faith and infidelity*, were preached at my *parish church*, in the year 1712, on occasion of the many writings published about that time, which seemed, on one hand, to attack the *christian religion* itself; and, on the other, to discourage a free *examination* of it.

‘ The *eleventh*, called *The present delusion of many*, &c. was preached at *St. Peter’s Poor*, Nov. 5, 1715, and was occasioned by the *rebellion* then on foot, and the unaccountable conduct of many *protestants* with relation to it, which sufficiently justified the title given to the *sermon*, when it was, at the desire of many, immediately printed.

‘ The *twelfth* was preached on *May* 29, 1716, at *St. James’s chapel*, at the request of the then *lord almoner*, to whose care the sermon of that day belongs. All that I shall say of it is, that the subject of it, *viz. the restoration made a blessing by the protestant succession*, which had then just taken place, must be allowed to be as pertinent to the day as any that could possibly have been thought of.

‘ The *thirteenth* was preached to the society of the gentlemen of *Wales*, *March* 1, 1716. The subject of it, the nature and duty of a public spirit, I thought particularly of importance at that time; and I can truly say, was chosen without the least thought of reflecting on any one man, or set of men; more than another; but entirely with a view to the duty of all equally, to have a sacred regard to the good of the whole, and to sacrifice all their passions to that.

‘ The *fourteenth* is the sermon concerning the nature of the kingdom of Christ, which is known too well, by the many public debates occasioned by it, to need any word about it here. At whose request it was commanded to be published,

‘ I know

‘ I know not. But I know, that it was not, either directly, or indirectly, from any desire of mine.

‘ The *fifteenth* was preached at the *funeral* of an excellent lady, Mrs. *Howland*, and designed, as all such discourses ought to be, for the use and service of all *christians*. But here I cannot but think it a due, in point of gratitude, to her memory, publicly to acknowledge this singular obligation to her, that, in the year 1710, when *fury* seemed to be let loose, and to distinguish *me* particularly, she herself, unasked, unapplied to, without my having ever seen her, or been seen by her, chose, by presenting me to the *rectory* of *Stretham*, then just vacant, to shew in her own expression, that *she was neither ashamed nor afraid*, to give me that public mark of her regard, at that critical time.

‘ The *sixteenth* was preached on the *anniversary fast-day*, on account of the martyrdom of King *Charles I.* and published by order of the *house of lords*. It was not calculated to provoke, but to appease, the passions of men; and, as far as publicly appeared, it was received without any marks of much displeasure against it.

‘ Of the *six* additional sermons, never before published, I need say no more, than that the *two* first were preached at *St. Swithin's*, and the other *four* at *St. Peter's Poor*, upon days appointed for public *fasts* or *thanksgivings*: and that they are chiefly upon the *subjects* of universal amendment of our lives, good temper, *union*, *love*, and *mutual charity*, at home. All as *practical* and *useful*, as I could make them; and equally applicable to all *men* and *christians* in the nation.

‘ If any shall judge, from some discourses in this volume, that I used to entertain my parishioners, in my *sunday discourses*, with *political* or *controversial* points, they will be as much *mistaken*, as many others were heretofore disappointed, who came to hear me with the same notion. The *sermons* on the *terms of acceptance*, printed long ago, may best shew in how *plain*, and how *practical* a manner, I endeavoured to instruct those in whom I was most nearly concerned.

‘ The only *inferences* in my own favour, which I wish to be drawn from what is now published, are, that I never omitted any one public opportunity, in proper time and place, of defending and strengthening the true and only *foundation* of all our *civil* and *religious liberties*, when it was every day most zealously attacked; and of doing all in my power, that all the *subjects* of this *government*, and this *royal family*, should understand and approve of those *principles*, upon which alone their happiness is fixed; and *without which*



‘ it could never have been rightfully established, and must in  
 ‘ time fall to the ground: and also, that I was as ready,  
 ‘ whenever occasion was offered, by the writings and attacks  
 ‘ of *unbelievers*, and by the absurd *representations* of *others*, to  
 ‘ defend a religion, most amiable in all its precepts, and most  
 ‘ beneficial to *human society*, in the only way proper; by shew-  
 ‘ ing it in its native light, with which it shines in the *new*  
 ‘ *testament* itself, free from all the *false paint* with which *some*,  
 ‘ or the undeserved *dirt*, with which *others*, have covered it.’

ART. XLII. *Letters from a gentleman in the north of Scotland, to his friend in London. Containing the description of a capital town\* in that northern country: with an account of some uncommon customs of the inhabitants; likewise an account of the Highlands, with the customs and manners of the Highlanders. To which is added, a letter relating to the military ways among the mountains, begun in the year 1726. The whole interspersed with facts and circumstances entirely new to the generality of the people of England, and little known in the southern parts of Scotland.* 8vo. 2 vols. 10s. Birt.

THO’ no very high entertainment can be expected from any account that can be given of the *Highlands* of *Scotland*, and tho’ there is but little of method and erudition in this description of them, yet the perusal of these letters has been accompanied with some degree of pleasure. They abound with a variety of little stories and incidents, which, tho’ they may seem low and trifling, give the reader a just idea of the uncultivated inhabitants of the northern part of our island, lead him naturally to many useful reflections, and may teach him to set a just value upon the many superior privileges and advantages which we, in the southern part of this happy island, enjoy.

The letter-writer appears to be a person of a natural turn for observation, and truly disposed to give a fair and impartial representation of things. There is an air of honesty through the whole of his work; he writes like a gentleman, and when he makes reflections, they are generally just and pertinent. One caution, however, seems necessary to be given the reader, in the perusal of these letters: he must not imagine that the manners of the *Highlanders* are at present altogether such as the letter-writer represents them; for they have

\* *Inverness.*

undergone a very considerable alteration, and, we are credibly informed, for the better, since the time of his writing, which was between twenty and thirty years ago. That spirit of industry which begins to take place among them, together with a more free and liberal education, will soon, it is to be hoped, polish their manners, take off the rust of barbarity, sloth, and ignorance, and convert the uncouth savage into an industrious and useful member of society.

As, in general, we judge of things by comparison, and are always partial to ourselves, most of our readers will, no doubt, be led, from the account given of the *Highlanders* in these letters, to draw conclusions highly in their own favour: they ought, however, to consider, how many absurd and ridiculous customs there are among ourselves, which, if fairly represented, would give a polite and sensible stranger no very favourable opinion of us.

We now proceed to give such extracts from these letters as, we imagine, will afford most entertainment to our readers. In the first volume we have chiefly an account of the manners and customs of the inhabitants of *Inverness*, and the adjacent country. The letter-writer gives a very particular description of the town of *Inverness*, and from what he says of the poverty of its inhabitants, we are naturally led to reflect upon the melancholy consequences of the want of manufactories and foreign trade, especially with respect to the common people, whom it affects even to the want of the necessaries of life.

‘ Here,’ says he, ‘ is a melancholy appearance of objects in the streets. In one part the poor women, maid-servants, and children, in the coldest weather, in the dirt or in snow, either walking or standing to talk with one another, without stockings or shoes. In another place, you see a man dragging along a half-starved horse, little bigger than an ass, in a cart about the size of a wheel-barrow. One part of his plaid is wrapt round his body, and the rest is thrown over his left shoulder; and every now and then he turns himself about, either to adjust his mantle, when blown off by the wind, or fallen by his stooping; or to thump the poor little horse with a great stick. The load in his cart, if compact, might be carried under his arm, but he must not bear any burden himself, tho’ his wife has, perhaps, at the same time, a greater load on her loins than he has in his cart: I say, on her loins, for the women carry fish, and other heavy burthens, in the same manner as the *Scots* pedlars carry their packs in *England*.’

Notwithstanding the excessive poverty of the *Highlanders* in general, they are remarkable for their pride, especially their pride of family; a quality which must appear extremely ridiculous in a piper, or a paultry ale-house keeper.

‘I was once surprized,’ says our letter-writer, ‘to see a neighbouring lord dismount from his horse, take an ale-house keeper in his arms, kiss him, and make him as many compliments as if he had been a brother peer. I could not help asking his lordship the meaning of that great-familiarity, and he told me, that my landlord was of as good a family as any in *Scotland*, but that the *laird*, his father, had a great many children, and but little to give them. By the way, in the *Lowlands*, where there are some few signs at public houses, I have seen written upon several, Mr. *Alexander*, or Mr. *James* such a one; this is a token that the man of the house is a gentleman, either by birth, or that he has taken his master of arts degree at the university.

‘I shall give you one more instance of this kind of gentility. At a town called *Nairne*, not far from hence, an officer, who hoped to get a recruit or two, sent for a piper to play about the town before the serjeant, as more agreeable to the people than a drum. After some time our landlord came to us, and, for an introduction, told us the piper was a very good *gentleman*, thinking, I suppose, that otherwise we should not shew him due respect, according to his rank: he then went out, and returning with him, he introduced our musician to us, who entered the room like a *Spaniard*, with a grave air, and stately steps; at first he seemed to expect we should treat him according to the custom of the country, by asking him to sit and take a glass with us; but we were not well enough bred for that, and let him stand, with a disappointed countenance, to hear what was to be his employment. This we partly did, as knowing we had in reserve a better way of making our court.

‘In the evening, when he returned with the serjeant, our landlord made him a kind of speech before us, telling him (for he came two miles) that we had sent to him rather than any other, having heard how excellent he was in his way, and at the same time stole into his hand the two shillings that were ordered him, with as much caution as if he had been bribing at an election, or seeing an attorney-general before company.

‘It was now quite another countenance; and being pleased with his reward, which was great in this country, being no less than one pound four shillings, he expressed his gratitude

titude by playing a *voluntary* on his pipe for more than half an hour, as he strided backward and forward, without side of the house, under our window.'

In regard to the servants among the *Higblanders*, our letter-writer's account is as follows: 'I know,' says he, 'little remarkable of the men, only that they are generally great lovers of *ale*; but my poor maids, if I may judge of others by what passes in my own quarters, have not had the best of chances, when their lots fell to be born in this country. It is true, they have not a great deal of household-work to do, but when that little is done, they are kept to spinning, by which some of their mistresses are chiefly maintained. Sometimes there are two or three of them in a house, of no greater number of rooms, at the wages of three half crowns a year each, a peck of oatmeal for a week's diet, and happy she that can get the skimming of a pot to mix with her oatmeal, for better commons. To this allowance is added a pair of shoes or two, for *sundays*, when they go to kirk. These are such as are kept at board wages. In larger families, I suppose, their standing wages is not much more, because they make no better appearance than the others. But if any of them happens, by the encouragement of some *English* family, or one more reasonable than ordinary among the natives, to get cloaths something better than the rest, it is ten to one but envy excites them to tell her to her face, 'She must have been a *heure*, or she could ne'er ha' gotten sic bonny *geer*.'

'All these generally lie in the kitchen, a very improper place one would think, for a lodging, especially of such who have not wherewithal to keep themselves clean. They do several sorts of work with their feet. When they wash a room, which the *English* lodgers require to be sometimes done, they do it with their feet. First, they spread a wet cloth upon part of the floor, then, with their coats tucked up, they stand upon the cloth, and shuffle it backward and forward with their feet; then they go to another part, and do the same, till they have gone all over the room. After this they wash the cloth, spread it again, and draw it along in all places by turns, till the whole work is finished. This last operation draws away all the remaining foul water. I have seen this likewise done at my lodgings, within a quarter of a mile of *Edinburgh*.

'When I first saw it, I ordered a mop to be made, and the girls to be shewn the use of it; but, as it is said of the *Spaniards*, there was no persuading them to change their old  
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method. I have seen women by the river-side washing parsnips, turnips, and herbs, in tubs with their feet. An *English* lieutenant-colonel told me, that about a mile from the town, he saw, at some little distance, a wench turning and twisting herself about, as she stood in a little tub; and as he could perceive, being on horseback, that there was no water in it, he rid up close to her, and found she was grinding off the beards and husks of barley, with her naked feet; which barley, she said, was to make broth withal: and, since that, upon enquiry, I have been told it is a common thing.

They hardly ever wear shoes, but on a *sunday*; and then being unused to them, when they go to church, they walk very awkwardly; or, as we say, like a cat shod with walnut shells. I have seen some of them come out of doors, early in a morning, with their legs covered up to the calf with dried dirt, the remains of what they contracted in the streets the day before; in short, a stranger might think there was but little occasion for strict laws against low fornication. When they go abroad, they wear a blanket over their heads, as the poor women do, something like the pictures you may have seen of some barefooted order among the *Romish* priests. And the same blanket that serves them for a mantle by day, is made a part of their bedding at night, which is generally spread upon the floor: this, I think, they call a *shake-down*.—

Let those who deride the dirtiness and idleness of these poor creatures, which my countrymen are too apt to do, consider what inclination they can have to recommend themselves; what emulation can there proceed from mere despair? Cleanliness is too expensive for their small wages; and what inducement can they have, in such a station, to be diligent and obliging to those who use them more like negroes than natives of *Britain*? Besides, it is not any thing in nature that renders them more idle and uncleanly than others, as some would inconsiderately suggest, because many of them, when they happen to be transplanted into a richer soil, grow as good servants as any whatever; and this I have known by experience.

It is a happiness to infancy, especially here, that it cannot reflect and make comparisons of its condition; otherwise, how miserable would be the children of the poor that one sees continually in the streets! Their wretched food makes them look pot-bellied; they are seldom washed, and many of them have their hair clipped, all but a lock that hangs  
down

down over the forehead, like the representation of old Time in a picture; the boys have nothing but a coarse kind of vest, buttoned down the back, as if they were idiots, and that their coats were so made, to prevent their often stripping themselves quite naked.

The girls have a piece of a blanket wrapped about their shoulders, and are bare-headed like the boys, and both without stockings or shoes in the hardest of seasons. But what seems to me the worst of all is, that they are over-run with the itch, which continues upon them from year to year, without any care taken to free them from that loathsome distemper. Nor indeed is it possible to keep them long from it, except all could agree, it is so universal among them. And as the children of people in better circumstances are not nice in the choice of their companions and play-fellows, they are most of them likewise infected with this disease, insomuch, that upon entering a room where there was a pretty boy or girl, that I should have been pleased to have caressed and played with (besides the compliment of it to the father and mother) it has been a great disappointment to me to discover, it could not be done with safety to myself. And tho' the children of the upper classes wear shoes and stockings in winter time, yet nothing is more common than to see them bare-footed in the summer.

I have often been a witness, that when the father or the mother of the lesser children has ordered their stockings and shoes to be put on, as soon as ever they had an opportunity they pulled them off; which, I suppose, was done to set their feet at liberty.—

The working tradesmen, for the most part, are indolent; and no wonder, since they have so little incitement to industry, or profitable employment, to encourage them to it. If a bolt for a door be wanted, the dweller often supplies it with one of wood, and so of many other things, insomuch, that the poor smith is sometimes hardly enabled to maintain himself in oatmeal. The neatness of a carpenter's work is little regarded; if it will just answer the occasion, and come very cheap, it is enough. I shall not trouble you with further instances. But to shew you what they might be, if they had encouragement, I shall mention a passage that related to myself. I sent one day for a *wright* (they have no such distinction as *joiner*) to make me an engine to chop straw withal for my horses, and told him it must be neatly made, and I would pay him accordingly; otherwise, when it was done, it would be his own. The young man, instead

stead of being discouraged by the danger of losing his time and materials, was overjoyed at the conditions, and told me at the same time, that he should be quite undone, if he was long about work which he did for his countrymen, for in that case they would not pay him for his time. In fine, he made me the machine, which was more like the work of one of our cabinet-makers in *London*, than that of an *Inverness* carpenter: and he brought it home in as little time as I could reasonably expect.

Here I may observe, that when a young fellow finds he has a genius for his trade or business, and has any thing of spirit, he generally lays hold of the first occasion to go to *England*, or some other country, where he hopes for better encouragement. Hence, I take it, arose a kind of proverb, that there never came a fool out of *Scotland*. Some, perhaps, would be giving this a different interpretation; but what I mean is, that the cleverest, and most sprightly among them leave the narrow way of their own country: and from this may come, for ought I know, another saying, that they seldom desire to return home.—

The fishermen would not be mentioned, but for their remarkable laziness; for they might find a sale for much more sea-fish than they do, but so long as any money remains of the last marketing, and till they are driven out by the last necessity, they will not meddle with the salt-water. At low ebb, when their boats lie off at a considerable distance from the shore, for want of depth of water, the women tuck up their garments to an indecent height, and wade to the vessels, where they receive their loads of fish for the market; and when the whole cargo is brought to land, they take the fishermen upon their backs, and bring them on shore in the same manner.

The lodgings of the ordinary people are indeed most miserable ones, and even those of some who make a tolerable appearance in the streets, are not much better. Going along with some company, toward one of the out-parts of the town (*Inverness*) I was shewn the apartment of a young woman, who looks pretty smart, when abroad, and affects to adorn her face with a good many patches, but is of no ill-fame. The door of the house, or rather hutt, being open, and nobody within, I was prevailed with to enter, and observe so great a curiosity. Her bed was in one corner of the room upon the ground, made up with straw, and even that in small quantity, and upon it lay a couple of blankets, which were her covering, and that of two chil-

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‘dren that lay with her; in the opposite corner was just such another bed, for two young fellows, who lay in the same room.’

As our letter-writer pursues no regular order or method, we select such parts of his work as we think best adapted to give our readers a tolerable notion of the manners of the *Highlanders*, and shall pass over entirely what he says in relation to their *cookery*; since it will be no difficult matter to imagine, of what kind it is, after the account that has been given of the poor condition of their female servants. Our author tells us, that he went one day, together with some other *English* gentlemen, to dine, by invitation, with an eminent chief, not many miles from *Inverness*: his account of the manner in which he was received and entertained is as follows.

‘When we approached his *castle* (which was a house scarce fit for one of our farmers of fifty pounds a year) our chief, with several attendants, came a little way to meet us; gave us a welcome, and conducted us into a parlour pretty well furnished. After some time, we had notice given us that dinner was ready in another room; where we were no sooner sat down to table, but a band of music struck up in a little place out of sight, and continued playing all the time of dinner. These concealed musicians he would have had us think were his constant domestics; but I saw one of them some time after dinner, by mere chance, whereby I knew they were brought from this town, to regale us with more magnificence.

‘Our entertainment consisted of a great number of dishes, at a long table, all brought in under covers, but almost cold. —What the greatest part of them were, I could not tell, nor did I enquire, for they were disguised after the *French* manner; but there was placed next to me a dish, which I guessed to be boiled beef; I say, that was my conjecture, for it was covered all over with stewed cabbage, like a smothered rabbit, and over all, a deluge of bad butter. When I had removed some of the incumbrance, helped myself, and tasted, I found the pot it was boiled in had given it too high a *gout* for my palate, which is always inclined to plain eating. I then desired one of the company to help me to some roasted mutton, which was, indeed, delicious, and therefore served very well for my share of all this inelegant and ostentatious plenty.

‘We had very good wine, but did not drink much of it; but one thing I should have told you was intolerable, *viz.* the number of *Highlanders* that attended at table, whose feet  
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## 350 The MONTHLY REVIEW,

‘ and foul linnen, or woollen, I do not know which, were more than a match for the odour of the dishes. The conversation was greatly engrossed by the chief, before, at, and after dinner; but I do not recollect any thing was said that is worth repeating.—I make little doubt, but after our noble host had gratified his ostentation and vanity, he cursed us in his heart for the expence; and that his family must starve for a month, to retrieve the profusion: for this is according to his known character.’

In *Inverness*, we are told, there are two churches, one for the *English*, the other for the *Irish* tongue. To these churches there are three ministers, each of them at one hundred pounds a year. The *Scottish* clergy, our letter-writer observes, except some rare examples to the contrary, lead regular and unblameable lives; the subjects of their sermons are, for the most part, grace, free-will, predestination, and other topics, hardly ever to be determined.

‘ They might,’ says he, ‘ as well talk *Hebrew* to the common people, and I think to any body else. But, *thou shalt do no manner of work*, they urge with very great success. The text relating to *Cæsar’s* tribute is seldom explained, even in places where a great part of the inhabitants live by the contrary of that example. In *England*, you know, the minister, if the people were found to be negligent of their cloaths when they come to church, would recommend decency and cleanliness, as a mark of respect due to the place of worship; and indeed, humanly speaking, it is so to one another. But on the contrary, if a woman in some parts of *Scotland*, should appear at kirk dressed, tho’ not better than at an ordinary visit, she would be in danger of a rebuke from the pulpit, and of being told she ought to purify her soul, and not employ part of the sabbath in decking out her body; and I must needs say, that most of the females in both parts of the kingdom, follow, in that particular, the instructions of their spiritual guides religiously.

‘ The minister here in *Scotland* would have the ladies come to kirk in their plaids, which hide any loose dress, and their faces too, if they will be persuaded, in order to prevent the wandering thoughts of young fellows, and perhaps some old ones too: for the minister looks upon a well-dressed young woman to be an object unfit to be seen in the time of divine service, especially if she be handsome.—Their prayers are often more like narrations to the almighty, than petitions for what they want; and the *sough*, as it is called, the whine, is unmanly, and much beneath the dignity of their subject.

I have

‘ I have heard of one minister, so great a proficient in this  
‘ *sangh*, and his notes so remarkably flat and productive of  
‘ horror, that a master of music set them to his fiddle : and the  
‘ wag used to say, that in the most jovial company, after he  
‘ had played his tune but once over, there was no more mirth  
‘ among them, all the rest of that evening, than if they were  
‘ just come out of the *cave of Trophonius*. Their preaching  
‘ extempore exposes them to the danger of exhibiting undi-  
‘ gested thoughts, and mistakes, as indeed it might do to any  
‘ others, who make long harangues without some previous  
‘ study and reflection. But that some of them make little  
‘ preparation, I am apt to conclude, from their immethodical  
‘ ramblings. I shall mention one mistake : I may call it an  
‘ absurdity. The minister was explaining to his congregation  
‘ the great benefits arising from the sabbath. He told them it  
‘ was a means of frequently renewing their *covenant*, &c.—  
‘ And likewise it was a worldly good ; as a day of rest for  
‘ themselves, their servants, and cattle. Then he recounted  
‘ to them the different days observed in other religions ; as the  
‘ *seventh* day by the *Jews*, &c. But, says he, behold the par-  
‘ ticular wisdom of our institution, in ordaining it to be kept  
‘ on the *first* : for if it were on any other day, *it would make*  
‘ *a broken week*.

‘ The *cant* is only approved of by the ignorant (poor or  
‘ rich) into whom it instils a kind of enthusiasm, in moving  
‘ their passions by sudden starts of various sounds. They have  
‘ made of it a kind of art, not easy to attain. But people of  
‘ better understanding make a jest of this drollery, and seem  
‘ to be highly pleased when they meet with its contrary. The  
‘ latter is manifest to me by their judgment of a sermon preach-  
‘ ed at *Edinburgh*, by a *Scots* minister, one Mr. *Wishart*. Se-  
‘ veral of us went to hear him, and you would not have been  
‘ better pleased in any church in *England*. There was a great  
‘ number of considerable people, and never was there a more  
‘ general approbation than there was among them, at going  
‘ from the kirk. This gentleman, as I was afterwards in-  
‘ formed, has set before him Archbishop *Tillotson* for his mo-  
‘ del ; and, indeed, I could discover several of that prelate’s  
‘ thoughts in the sermon.—

‘ Not to trouble you with any more particulars of their od-  
‘ dities from the pulpit, I shall only say, that since I have been  
‘ in this country, I have heard so many (and of so many) that  
‘ I really think there is nothing set down in the book called  
‘ *Scots presbyterian eloquence*, but what, at least, is probable :  
‘ but the young ministers are introducing a *manner* more ele-  
‘ gant

gant and reasonable, which irritates the old stagers against them, and therefore they begin to preach at one another.

‘ If you happen to be in company with one or more of them, and wine, ale, or even a dram is called for, you must not drink till a long grace be said over it, unless you could be contented to be thought irreligious and unmannerly. Some time after my coming to this country, I had occasion to ride a little way with two ministers of the kirk, and as we were passing by the door of a *change*, one of them (the weather being cold) proposed a drain. As the alehouse-keeper held it in his hand, I could not conceive the reason of their bowing to each other, as pleading by signs to be excused, without speaking one word. I could not think they were contending who should drink last, and myself, a stranger, out of the question; but in the end the glass was forced upon me, and I found the compliment was, which of them should give the preference to the other of saying grace over the brandy. For my part I thought they did not well consider to whom they were about to make their address, when they were using all this ceremony one to another in his presence. And (to use their own way of argument) concluded they would not have done it in the presence at St. James’s.

‘ They seem to me to have but little knowledge of men, being restrained from all free conversation, even in coffee-houses, by the fear of *scandal*, which may be attended with the loss of their livelihood; and they are exceedingly strict and severe upon one another in every thing which, according to their way of judging, might give offence. Not long ago, one of them, as I am told, was suspended for having a shoulder of mutton roasted on a *sunday* morning; another for powdering his peruke on that day. Six or seven years ago, a minister, (if my information be right) was suspended by one of the presbyteries. The occasion was this:

‘ He was to preach at a kirk some little way within the *Highlands*, and set out on the *Saturday*; but, in his journey, the rains had swelled the rivers to such a degree, that a ford which lay in his way was become impassable. This obliged him to take up his lodging for that night at a little hut near the river, and getting up early next morning, he found the waters just enough abated for him to venture a passage, which he did with a good deal of hazard, and came to the kirk in good time, where he found the people assembled, and waiting his arrival. This riding on horseback of a *Sunday* was deemed a great scandal. It is true, that when  
‘ this

‘ this affair was brought by appeal before the general assembly in *Edinburgh*, his suspension was removed, but not without a good many debates on the subject.

‘ Tho’ some things of this kind are carried too far, yet I cannot but be of opinion, that these restraints on the conduct of the ministers, which produce so great regularity among them, contribute much to the respect they meet with from the people ;, for altho’ they have not the advantage of any outward appearance, by dress, to strike the imagination, or to distinguish them from other men, who happen to wear black, or dark grey, yet they are, I think I may say, ten times more revered than our ministers in *England*.

‘ Their severity, likewise, to the people, for matters of little consequence, or even for works of necessity, is sometimes extraordinary. A poor man, who lodged in a little house, where (as I have said) one family may often hear what is said in another; this man was complained of to the minister of the parish, by his next neighbour, that he had talked too freely to his *own wife*, and threatened her with such usage, as we may reasonably suppose she would easily forgive. In conclusion, the man was sentenced to do penance for giving *scandal* to his neighbours : a pretty subject for a congregation to ruminate upon!—

‘ One of our more northern ministers, whose parish lies along the coast between *Spey* and *Findorn*, made some fishermen do penance for sabbath-breaking, in going out to *seæ*, tho’ purely with endeavour to save a vessel in distress by a storm. But behold how inconsistent with this pious zeal was his practice in a case relating to his own profit. Whenever the director of a certain *English* undertaking in this country fell short of silver, wherewith to pay a great number of workmen, and he was therefore obliged to give gold on pay-day to be divided among several of them, then this careful guardian of the sabbath exacted of the poor men a shilling for the change of every guinea, taking that exorbitant advantage of their necessity.

‘ In business, or ordinary conversation, they are, for the most part, complaisant, and, I may say, supple, when you talk with them singly; at least I have found them so; but, when collected in a body at a presbytery, or synod, they assume a vast authority, and make the poor sinner tremble. Constantly attending ordinances, as they phrase it, is a means with them of softening vices into mere frailties; but a person who neglects the kirk, will find but little quarter.

‘ Some time ago two officers of the army had transgressed with two sisters at *Stirling*: one of these gentlemen seldom failed of going to kirk, the other never was there. The affair came to a hearing before a presbytery, and the result was, that the girl who had the child by the kirk-goer was an impudent baggage, and deserved to be whipped out of the town, for seducing an honest man; and that he who never went to kirk, was an abandoned wretch for debauching her sister.’

This may suffice for an idea of the *Highland* parsons; we shall now lay before them some of the customs usual at burials in this country.

‘ When people,’ says our letter-writer, ‘ of some circumstance are to be buried, the nearest relation sends printed letters, signed by himself; and sometimes, but rarely, the invitation has been general, and made by beat of drum. The friends of the deceased usually meet at the house of mourning the day before the funeral, where they sit a good while, like quakers at a silent meeting, in dumb shew of sorrow; but, in time, the bottle is introduced, and the ceremony quite reversed. It is esteemed very slighting, and scarcely ever to be forgiven, not to attend after invitation, if you are in health: the only means to escape resentment, is to send a letter, in answer, with some reasonable excuse.’

‘ The company, which is always numerous, meets in the street, at the door of the deceased; and when a proper number of them are assembled, some of those among them who are of highest rank, or most esteemed, and strangers, are the first invited to walk into a room, where there usually are several pyramids of plumb-cakes, sweet-meats, and several dishes, with pipes and tobacco; the last is according to an old custom, for it is very rare to see any body smoke in *Scotland*. The nearest relations and friends of the person to be interred attend, and, like waiters, serve you with wine for about a quarter of an hour, and no sooner have you accepted of one glass, but another is at your elbow, and so a third, &c. There is no excuse to be made for not drinking; for then it will be said, you have obliged my brother, or my cousin such a one, pray, Sir, what have I done to be refused? When the usual time is expired, this detachment goes out, and another succeeds, and when they all have had their *tour*, they accompany the corps to the grave, which they generally do about noon.

‘ The minister, who is always invited, performs no kind of funeral service for those of any rank whatever, but most

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commonly is one of the last that leaves the place of burial. When the company are about to return, a part of them are selected to go back to the house; where all sorrow seems to be immediately banished, and wine is filled about as fast as it can go round, till there is hardly a sober person among them. And, by the way, I have been often told, that some have kept their friends drinking upon this occasion for more days together than I can venture to mention. In the conclusion, some of the sweetmeats are put into your hat, or thrust into your pocket, which enables you to make a great compliment to the women of your acquaintance.

This last homage they call the *drudge*, but I suppose they mean the *dirge*, that is, a service performed for a dead person some time after his death; or this may be instead of a lamentation, sung at the funeral; but I am sure it has no sadness attending it, except it be for an aching head the next morning. The day following, every one that has black puts it on, and wears it for some time afterwards; and if the deceased was any thing considerable, tho' the mourner's relation to him was never so remote, it serves to sooth the vanity of some, by inciting the question, For whom do you mourn? My cousin the laird of such a place, or my lord such a one, is the answer to the question begged by the sorrowful dress. I have seen the doors and gates blacked over, in token of mourning.

Our letter-writer, in one of his epistles, gives us a short sketch of what he had observed in the conversation of an *English* fox-hunter, and that of a *Highland* laird, supposing neither of them to have had a liberal and polite education, or to have been far out of their own counties.

'The first of these characters,' says he, 'is, I own, too trite to be given you, but this by way of comparison. The squire is proud of his estate, and affluence of fortune, loud and positive over his *October*, impatient of contradiction, or rather will give no opportunity for it; but whoops, and hollows at every interval of his own talk, as if the company were to supply the absence of his hounds. The particular characters of the pack, the various occurrences in a chase, where *Fowler* is the eternal hero, make the constant topic of his discourse, tho' perhaps none others are interested in it. And his favourites the trencher-hounds, if they please, may lie undisturbed upon chairs and counter-panes of silk; and upon the least cry, tho' not hurt, his pity is excited more for them, than if one of his children had broke a limb, and

to that pity his anger succeeds, to the terror of the whole family.

The laird is national, vain of the number of his followers, and his absolute command over them. In case of contradiction, he is loud and imperious, and even dangerous, being always attended by those who are bound to support his arbitrary sentiments. The great antiquity of his family, and the heroic actions of his ancestors, in their conquests upon enemy clans, is the inexhaustible theme of his conversation; and, being accustomed to dominion, he imagines himself, in his *usky*, to be a sovereign prince.

Thus, one of them places his vanity in his fortune, and his pleasure in his hounds. The other's pride is in his lineage, and his delight is command, both arbitrary in their way; and this the excess of liquor discovers in both. So that what little difference there is between them, seems to arise from the accident of their birth; and if the exchange of countries had been made in their infancy, I make no doubt but each might have had the other's place, as they stand separately described in this letter.

On the contrary, in like manner, as we have many country gentlemen, merely such, of great humanity and agreeable, if not general, conversation; so in the *Highlands* I have met with some lairds, who surprized me with their good sense and polite behaviour, being so far removed from the more civilized part of the world, and considering the wildness of the country, which one would think was sufficient of itself to give a savage turn to a mind the most humane.

But lest we should be charged with having transgressed too far upon the patience of our readers, by detaining them with a long account of a people so rough and unpolished in their manners, we shall here conclude with acquainting them, that the gentleman who wrote these letters lived a considerable time among the *Highlanders*, and seems to have been at no small pains to inform himself very particularly concerning their customs and manners; so that what he advances, as far as appears to us, is worthy of credit.

ART. XLIII. *The Life of Pope Sixtus V. continued from page 287, and concluded.*

**I**N the last *Review* we laid before our readers an account of some of the measures our pontiff pursued, to eradicate the reigning disorders, as well as to regulate the future police of the ecclesiastical state: among which ought not to be omitted his ‘abolition of *quarters* and other immunities, in the houses of ambassadors, cardinals, nobles, or prelates.’ To this purpose, he sent for all the ambassadors then at *Rome*, and ordered them to acquaint their respective masters, “that he was determined nobody should reign in *Rome* but himself; that there should be no privilege or immunity of any kind there; but what belonged to the Pope, nor any sanctuary or asylum, but the churches, and that only at such times, and upon such occasions as he should think proper; that his intention was to have justice strictly observed, and rigorously executed, in all places, as well in the palaces of princes, cardinals, and ambassadors, as the houses of private persons:” and very soon afterwards he published a bull to the same effect, signifying that all such offenders “should be deemed usurpers of the sovereign authority,—guilty of *læsæ majestatis, ipso facto* excommunicated, and not to be absolved by any, but the Pope himself, except in the article of death.”—The same attempt had been made by some of his predecessors, and was imitated by his successors, but ineffectually; they wanted this Pope’s resolution: *Sixtus* would be obeyed.

Thus far we have beheld his holiness acting in his civil capacity; proceed we now to take a view of his conduct as a politician: in his transactions with foreign powers, we find him maintaining the same degree of firmness as in his treatment of his own subjects. ‘Before he had been Pope two months, he quarrelled with *Phillip II. of Spain, Henry III. of France, and Henry king of Navarre.*’—In respect to the former of these princes, *Sixtus* had very early formed designs to re-annex *Naples* to the dominions of the church; of which he gave an intimation when the *Spanish* ambassador, according to custom, presented him with a *genet*, as a tribute, which had been paid many years, acknowledging that kingdom to be held in vassalage of the Pope. On this occasion *Sixtus* received the ambassador with ‘such a countenance as shewed he was not much pleased either with the present or the homage; and rising from his throne, said, in a sneering manner, “Certainly our predecessors were in a very complaisant mood,



“ when they accepted of a poor pitiful hackney, in lieu of a rich and flourishing kingdom; but we shall soon put an end to this simple custom.” Tho’ the vigilance of the *Spaniards* prevented his design upon that kingdom from taking effect, their ambassador, Count *Olivarez*, was obliged to submit to many indignities from the Pope; who had taken a dislike to him ‘ for so constantly teasing him to send assistance to the league (in *France*) which he was very unwilling to have done, but was, in the end, compelled to it by his everlasting importunities, (and to make some shew of his zeal for the *Roman catholic* religion) which he could never forgive, and was resolved to take the first opportunity of revenge that offered.’

*Sixtus* ‘ had caused the vulgate *Latin* edition of the bible to be published, which occasioned a good deal of clamour; but nothing like what there was upon his printing an *Italian* version of it. This set all the *Roman catholic* part of *Christendom* in an uproar. Count *Olivarez*, and some of the cardinals, ventured to expostulate with him pretty freely upon it, and said, “ It was a scandalous, as well as a dangerous thing, and bordered very nearly upon heresy.” But he treated them with contempt, and only said, “ *We do it for the benefit of you, that do not understand Latin.*” The most zealous of the cardinals wrote to the king of *Spain*, entreating him “ to interpose, and think of some remedy for this evil, as he was more interested in it than any one else, with regard to the kingdoms of *Naples* and *Sicily*, and the dutchy of *Milan*; for if the bible should come to be publicly read there, in the vulgar tongue, it might raise scruples and uneasinesses in the consciences of those people; as it was, besides, one of the first principles of heretics, to read the scriptures in the vulgar tongue.”

‘ *Philip*, who was a furious bigot, ordered his ambassador to use his utmost endeavours with the Pope to suppress this edition, as it would give infinite offence; and said, if he did not, he should be obliged to make use of such means to prevent its being read in his kingdoms, as his zeal for true religion suggested, and the Almighty had put in his hands. *Olivarez* having received these orders, immediately demanded an audience of the Pope, and represented to him with much warmth, how disagreeable this new version was to his master, and what scandal it gave to his whole court. *Sixtus* suffered him to harangue with great vehemence for above an hour, and when he was come to the end of his career, made no answer. Upon which the count said, “ Won’t your holiness

“ *act*”

“ nefs be pleas’d to let us know your thoughts upon this  
 “ matter.” “ I am thinking,” said *Sixtus*, “ to have you im-  
 “ mediately thrown out of the window, to teach other people  
 “ how to behave when they address themselves to the pontiff.”  
 “ And immediately withdrew into another apartment.

“ The poor ambassador, who was sufficiently acquainted  
 “ with the temper of *Sixtus*, made haste out of the *Vatican*,  
 “ expecting he would have been as good as his word; and  
 “ when he got home, and had recovered his spirits a little, said,  
 “ Thank God, I have had a great escape to-day.”

But notwithstanding his late danger, it was not long after-  
 wards when the count was in almost equal jeopardy. *Philip*  
 being provoked at the contempt shewn to his ministers, as well  
 as because his holiness would not vigorously concur with him in  
 all his persecuting measures against the reformed in *France* and  
*England*, had determined to convoke a general council at *Seville*,  
 and to cite the Pope to appear there: to which purpose he sent  
 orders to his ambassador to take the opportunity of some festival  
 to acquaint his holiness of this resolution. Accordingly *Olivarez*  
 “ prepared a writing, by way of notification of the council, which  
 “ he intended to deliver to the Pope soon after, at a solemn  
 “ cavalcade.”—*Sixtus* being informed of this, and of the time  
 and place where the writing was to be presented to him, sent  
 for the governor and two masters of the ceremonies, and told  
 them, “ he had altered his mind as to the order that was to be  
 “ observed in the procession; that it was his pleasure, they  
 “ themselves should immediately precede his person, the com-  
 “ mon *hangman* going next before them with a halter in his  
 “ hand, and before him two hundred of the guards, four and  
 “ four; and that if any person should dare to offer a *paper*  
 “ or *writing* to him, they should order the *hangman* to fall  
 “ upon him that moment and strangle him, without further  
 “ ceremony, tho’ he were an *ambassador*, *cardinal*, *king*, or  
 “ *emperor*.—The ambassador was acquainted with this dispo-  
 “ sition (as it was supposed) by the Pope’s private directions,  
 “ just as he was coming out to deliver the writing, and was  
 “ so terrified with it, that he once designed to have left the  
 “ city immediately, and retired to *Naples*; but his pride got  
 “ the better of that resolution; as he thought such a step would  
 “ be a blot upon his character: for which reason he ventured  
 “ to stay in his palace; and, barring all the gates and doors,  
 “ threw the writing into the fire, and went to prayers, recom-  
 “ mending himself to God, and expecting to be strangled as  
 “ soon as ever the cavalcade was over.”

With as little ceremony, not long after his exaltation, *Sixtus* ordered the *French* ambassador to quit *Rome* and the ecclesiastical state in two days: the occasion of which was, because the king of *France* had refused to receive the archbishop of *Nazareth* in the quality of *nuncio*. The king was angry at the mal-treatment of his minister, but the Pope was more violent, and threatened vengeance; nor was it without difficulty this affair was accommodated by the interposition of some of the cardinals, nor till the archbishop was received as *nuncio* in *France*, was the ambassador permitted to resume his functions at *Rome*.

‘ But these are trifles in comparison of the extremities he ‘ proceeded to with the king of *Navarre*’ and the prince of *Conde*; the instances of the league, which his predecessor had rejected, prevailed upon *Sixtus*, in the earliest part of his pontificate, to fulminate a bull against these princes. Never was any excommunication expressed in words so severe and terrible. It exalted the superiority of the Pope above all the potentates on earth; and declared that this power over men in this world, like that of God over the angels in heaven, was transmitted to him as successor of *St. Peter*, and was vested in him to maintain the laws of the church, to punish such as should rebel against those laws, to pronounce the authority of disobedient princes null and void, to deprive them of their crowns, drive them from their thrones as usurpers and ministers of wickedness, and to interdict them from all commerce with the faithful. In consequence of these diabolical \* pretensions, he declared ‘ *Henry*, late king of *Navarre*, ‘ and *Henry* prince of *Conde*, whom he called illegitimate and ‘ detestable descendants of the illustrious house of *Bourbon*, ‘ heretics, chiefs, favourers, and protectors of heresy, as such ‘ fallen under the censures and penalties of the holy canons, ‘ whereby they were deprived of their dominions, estates, and ‘ dignities, and incapable of succeeding to any sovereignty, ‘ especially to the crown of *France*; he absolved their subjects ‘ from the oath of allegiance and forbade their paying them any ‘ sort of obedience, under pain of being involved in the same ‘ excommunication.’—So great was the authority usurped by

\* In this manner it is expressed by a *French Roman* catholic author, who appears to have been furnished with some materials not so well known to *Mr. Farneworth*. We have therefore taken the liberty, which, we hope, will not be disagreeable to any of our readers, to make some extracts, tending, as we apprehend, to illustrate the character of our Pope from this work, which is entitled *Histoire des Papes*. 4to. *A la Haye*, 1734. 5 tom.

the papal see over the consciences, as well as the properties, of mankind; nor is there any great reason to doubt, but that it is only want of power, not want of inclination, that restrains their re-assumption of the same authority. The like principles are still inculcated, and the same doctrines now taught; how grateful therefore ought *Britons* to be for their deliverance from so infamous a subjection!

The king of *Navarre*, who had for some time abandoned himself to his pleasures, was by this insult roused from his lethargy; he not only prevented the publication of this bull in his own dominions, but prevailed with the king of *France* to suppress it in that kingdom; and in order to be further revenged of the Pope, he found friends at *Rome* bold enough to stick up his protest, with that of the prince of *Conde*, in every street, upon all the cardinal's doors, and even upon the gates of the *Vatican*; in which they appealed from the sentence of excommunication pronounced by one *Sixtus* (who styled himself the *Roman* pontiff) to the high court of peers in *France*; calling him an infamous abandoned liar, for accusing them of *heresy*, which was a false and malicious charge, and more properly belonged to himself than them, as they would fully prove before a free and general council, lawfully called, not by the pretended Pope, who had no right to convoke it, but by such as had due power and authority: they declared him Antichrist, if he did not appear before such an assembly, and submit to its decrees; and upon that account said, they would wage eternal and irreconcilable war against him, and never lay down their arms, till they had severely revenged the outrageous affront he had offered to their sovereign, his royal house, and all the nobility of the kingdom.

Our pontiff's irritable disposition was at first vehemently inflamed by this resolute abnegation of his authority. Nevertheless, as soon as the earliest transports of his fury were somewhat subsided, he admired and applauded, in the king of *Navarre*, that fortitude of which he was himself not a little proud. So true it is, to use the words of our *French* author, that courage commands respect even from enemies\*. From this time *Sixtus* conceived so high an opinion of *Henry*, that he said, of all the crowned heads in *Europe*, there is not one fit to be trusted with a secret, but this prince and Queen *Elizabeth*; nor could all the intreaties of the league afterwards prevail on him to contribute in the least towards the expence of that war.

\* *Histoire de Papes*, tom. 5.

The history of this Pope furnishes some anecdotes relative to the last mentioned princeſs, that we do not remember to have met with in our *English* historians. Queen *Elizabeth* conſidering the then perplexed ſtate of the kingdom, could not be indifferent as to the choice of a Pope; ſeeing it might have been greatly in the power of one with a martial diſpoſition and *Spaniſh* inclination, to have diſturbed the repoſe of her dominions. On the 10th of *May*, 1585, ſhe was informed, that Cardinal *Montalto* was elected, that he had aſſumed the name of *Sixtus V.* and had already given ſome proofs of being a very different ſort of perſon from what he had appeared before. On the 20th, ſhe received a more circumſtantial account of his behaviour, with a metzoſinto print of him, which ſhe conſidered for ſome time very attentively, and then ſaid, ‘ ſhe believed what was reported of him, but ‘ did not think he would be any great friend to the *Spaniards*.’

The next day a council was held, to conſider of the moſt proper meaſures to be taken with a Pope of his enterpriſing genius, who might poſſibly engage all the *Roman catholic* princes againſt *England*; when it was reſolved to employ one Mr. Carr\*, a *Roman catholic* gentleman, to diſcover the deſigns of *Sixtus*, with whom he had been particularly acquainted during a former reſidence at *Rome*. This gentleman, we are told, was recommended to this important truſt by the earl of *Eſſex*, to whom he was under ſuch obligations, as were deemed ſufficient to ſecure his fidelity. He was accordingly furniſhed with bills of exchange, and the queen’s picture ſet with diamonds, to make a preſent of to *Alexander Peretti*, the Pope’s nephew, when he ſhould meet with a favourable opportunity. He was alſo charged to ſpare neither pains nor expence to inſinuate himſelf into the good graces of *Peretti*, whereby he might poſſibly penetrate into the Pope’s real intentions, and learn how he ſtood affected towards *Spain*.—Carr arrived at *Rome* the 18th of *June*, and was well received by *Peretti*, who had juſt then been made a cardinal, and had taken his uncle’s name, *Montalto*.

Carr ſoon judged, from the conduct of his holineſs, that he was not over favourably inclined to the *Spaniards*; and not long after his arrival, by the means of the cardinal nephew, he was introduced to the Pope, who treated him with great affability: *Sixtus*, who was not ignorant of the penalties an *Englishman* incurred for reſiding abroad, pretty eaſily gueſſed Mr. Carr’s errand; nevertheleſs, without conſidering him as a

\* The *French* author calls him *Le Chevalier Carré*.

spy, he endeavoured, by a shew of openness and familiarity, to draw from him the dispositions of the *English* court, and to make use of him to his own advantage.

Two days afterwards he sent for him again, and, in a private audience, asked him several questions concerning the temper, inclinations, person and manners of *Elizabeth*. Carr having resolved him, produced the queen's picture, and presented it to the Pope, who viewed it for some time, with a good deal of seeming pleasure, and said, *Your queen is born to be happy, she governs her kingdom with wisdom and success; nothing is wanting but for her to marry me, to give the world another Alexander* \*. Carr was highly pleased at the Pope's humour, and concluded that his holiness had no particular dislike to the queen. 'Sixtus then asked him, how the *English* and *Spaniards* agreed now, as the latter were *valures eadi*, pre-tending to fly over every body's head; and, without staying for an answer, added 'We fancy your queen is a good deal embarrassed at present, as the maxims of her government must naturally incline her to send a speedy and effectual succour to the *Hollanders*; and on the other hand, we imagine, she is afraid to do it, lest she should provoke King *Philip* to fall upon her with all his forces; but if she stands in awe of him now, she will have greater reason to do so, when he has conquered them, and acquired so much more strength. It is impossible those provinces should hold out long, as nobody is capable of assisting them but the queen of *England*, and she dares not, tho' it is her interest: but pray tell us what will become of *England*, when he is master of the *Low Countries*? We shall then order a *requiem* to be sung for it.' Carr judged by this discourse, that the Pope would not be displeased, if he acquainted the queen, that she ought to take the states of *Holland* under her protection; and as his orders were to inform her of every thing that passed at *Rome*, he immediately dispatched a messenger with letters in a cypher, giving a minute detail of every occurrence.—Upon the receipt of these letters, a council was called, wherein it was resolved to send immediate relief to the *Low Countries*.

Tho' we cannot pretend, nor does it belong to us, to prove how far the insinuations of *Sixtus* might then influence the *English* councils (especially as these transactions are not taken notice of by our own annalists); yet it may not be amiss to observe, that the earl of *Leicester's* patent, appointing him general of the *English* forces employed in the *Low Countries*, is dated at *West-*

*minster*, Oct. 2, 1585\*, the very year of our pontiff's exaltation to the papacy.

But to return to our history; the day after the preceding conference, *Peretti* more explicitly urged the propriety of the queen's protecting the states, and at the same time gave *Carr* an opportunity of presenting the picture he had in commission to deliver. The cardinal accepted it with the utmost pleasure, and in return gave *Carr* a picture of his uncle, telling him, 'that he might dispose of it as he pleased, perhaps his mistress might have a curiosity to see it.' As *Carr* knew how acceptable it would be to the queen, he sent it with his letters, giving an account of his conversation with *Peretti*, which were also accompanied with twelve gold medals of the Pope.

She was so well pleased with this picture, that she sent orders to *Carr* to procure her one of the cardinal, directing him to employ his utmost address and vigilance to cherish the Pope's and his nephew's favourable disposition to *England*, and, on the contrary, to improve their dislike to *Spain*: and the better to conceal their intrigues from the *Spaniards*, *Carr* was ordered home, under pain of perpetual banishment, and confiscation of all his effects. The Pope, who saw through this finess, sent for *Carr* once a week, and to prevent any suspicion in the *Spanish* ambassador, he said, 'he could not help compassionating the man's misfortunes, as he was so great a sufferer for his religion.'

'In the mean while, *Carr* was very happy in having the mutual esteem of the Pope and his mistress: both of them considered him as a man of fidelity, probity, secrecy, and address. The Pope regarded him as one very capable of being useful to him with the *English* court, and *Elizabeth*, as one that might do her great services at *Rome*; nor were either deceived. For, in truth, he knew the most secret intentions of *Sixtus*, with respect to *Spain*, of which he did not fail giving advice to the queen; and on the other hand, he knew all that passed in *England*, relative to the *Low Countries* and the league in *France*; the only two things that gave any concern to the Pope, who wished but to reduce the power of *Philip*, that he might the more easily accomplish his design for the recovery of *Naples* †.'

When *Philip* was using his utmost endeavours to prevail on the Pope to unite all the *Roman* catholic princes in a league against *Elizabeth*, whose view, he said, was to extirpate the true religion, *Sixtus* was for some time at a loss how to act:

\* *Acta Regia*, p. 470.

† *Histoire des Papes*.

on the one hand, he wished nothing more than to embarrass the king of *Spain* in an expensive war, that might hinder any relief being sent to *Naples*, when he should attack it; nor was he less desirous to keep alive the disagreement between *Philip* and *Elizabeth*: on the other hand, he was as unwilling to render the king of *Spain* more powerful by such a league, lest it should terrify the queen, and put her upon seeking a reconciliation at any rate. Wherefore he resolved to conduct himself in such a manner to both parties, as should be most conducive to his own designs. And, tho' he had intended to complain of *Philip*, for having entered into an alliance with the *Turks*, as an action unworthy a king, who bore the title of catholic, and defender of the holy see, yet, contrary to his natural temper, he chose to appear ignorant of it: whilst, by the means of *Carr*, he secretly spirited up *Elizabeth* to spare no expence to set the *Turk* upon the house of *Austria* in *Hungary*, whilst she attacked them in the *Low Countries*.

‘ If *Elizabeth* had the character of a subtle intriguing princefs, *Sixtus* deserved it. no less, considering the many stratagems he made use of to draw both *Elizabeth* and *Philip* into his snare. He thought by stirring up the former against the latter, he should plunge her into an expence, that would gall her subjects to such a degree, as perhaps would occasion rebellion, or, at least, oblige her to desist from persecuting the catholics; and, on the other hand, by whetting up *Philip* against *Elizabeth*, he should make him spend all his force in *Flanders* and *England*, and so thoroughly entangle him in a hot war with those two powers, that being drained both of men and money, it would be impossible for him to oppose the designs he meditated against him: for that purpose he extolled *Philip*’s piety and zeal for religion to the skies, admiring his greatness of mind; and told him, what a stain it would be upon his glory, if he suffered a woman, a weak as well as impudent and wicked woman, to support or protect his rebellious subjects; a woman that was not content with withdrawing her allegiance from the holy see, but took upon her to incite others to rebel against a monarch, whom no other potentate upon earth durst presume to treat after that manner. In short, there was no promise, nor persuasion, nor argument, nor adulation of any kind, which he did not make use of to induce him to exert his strength to distress *Elizabeth*; at the same time that he acquainted her with the designs of *Philip*, informing her of the strength and number of his forces, and what places were to be attacked; representing to her, that it was absolutely necessary, nay, her



her indispensable duty and interest, to pull down that *Colossus*,  
 to humble that haughty and overgrown tyrant, that kept the  
 world in terror; that only to enter the lists with him, would  
 make her name glorious, but immortal if she got the better  
 of him; as she certainly would, provided she drew her sword  
 in earnest; that she was the only power in *Europe* that was  
 capable of undertaking it; and that the ancient and well known  
 valour of the *English* nation, conducted by a princess of her  
 consummate wisdom and prudence, could not fail of suc-  
 cess. The queen, being thus assured of the Pope, no longer  
 treated *Philip* with respect. Mean while *Philip* was making  
 great preparations to attack *England*; of which he thought pro-  
 per to acquaint his holiness by a letter under his own hand;  
 which as soon as *Sixtus* had received, he read openly in the  
 presence of the ambassador who delivered it, and highly ap-  
 plauded the zeal and pious resolution of his master; but imme-  
 diately sent a copy of it to *Carr*, with some other private ad-  
 vices; ordering him to communicate them without delay to  
*Elizabeth*; at the same time exhorting the queen 'not to let  
 her courage fail her, but put the kingdom into a proper  
 state of defence, and be ready to receive him; that it was  
 more than probable this expedition would prove fruitless, if  
 not prejudicial to the king of *Spain*.'

Our pontiff's behaviour when he received the news of the  
 execution of *Mary* queen of *Scotland*, is far from being the  
 least remarkable incident in his life. The nuncio that re-  
 sided at *Paris*, sent him a detail of this transaction. *Sixtus*  
 was just risen from supper, and was leaning against a  
 window, when *Peretti* presented the packet to him; while his  
 nephew was reading the account of this occurrence, the Pope  
 looked steadfastly at him; and all at once striking his hand upon  
 the edge of the window, fetching at the same time an heavy  
 sigh, he turned himself towards *England*, and said, *O queen,*  
*who hast been found worthy to see a crowned head laid at thy feet!*  
 Nor is it impossible, if *Philip* had been in his power; but he  
 would have served him in the same manner\*. As there is no  
 place in the world where the conduct of princes is more freely  
 canvassed than at *Rome*, they talked of *Elizabeth* in terms of  
 the highest indignation; satires and libels were daily published,  
 in which she was deemed a *murderess*, *barbarian*, and *sacrilegious*  
*heretic*. *Sixtus*, who could not forbear saying, *Whenever*  
*the horrible execution of Queen Mary was talked of, that he would*  
*have done no less, had he been king of England*†, forbade, under  
 pain of the galleys, any one to speak or write any thing de-

\* *Histoire des Papes.*

† *Ibid.*

gatory to the honour of that princeſs; inſiſting, that tho' ſhe was an heretic, yet her rank and merit intitled her to reſpect: which redoubled the eſteem the queen had before conceived for his holineſs.

Nevertheless, the death of *Mary* was ſo univerſally reſented, that the murmurs and complaints it occaſioned obliged our Pope to take ſome notice of it. The *Spaniards* were the loudeſt in their outcries, and *Philip* particularly urged *Sixtus* with two requeſts: one was, to make *William Alan*, an *Engliſh Roman* catholic prieſt, a cardinal; hoping thereby to facilitate his attempt upon *England*: the other was, to furniſh him with pecuniary aſſiſtances to ſerve the ſame purpoſe. The Pope conſidered, firſt, that the reputation of his zeal would be aggrandized by granting what was aſked of him, beſides, he really deſired to re-unite the kingdom of *England* to the church: and ſecondly, that by engaging *Philip* in a war againſt a queen whom he himſelf adviſed to a vigorous defence, the king of *Spain* muſt unavoidably be brought into no little danger. Wherefore he ordered *Alan* to come without delay to *Rome*, where he created him a cardinal prieſt, and then ſent him immediately to *Spain*, to forward *Philip* in his enterprize againſt *England*, and to aſſiſt him with his councils, charging him to take care that no time ſhould be loſt. This cardinal alſo carried with him the treaty which the ambaffador of *Spain* had concluded with *Sixtus*, whereby the latter engaged to furniſh the former with a million of crowns, and permiſſion to raiſe the tenths through all his dominions except *Neples*.

*Sixtus* afterwards ſent for *Curr*, and converſed with him a long time on the queen's negligence in preparing for her defence. He obſerved, that *Philip* was determined to employ not only all his own forces, but thoſe of ſome other *Roman* catholic princes, againſt her: that, for his part, his ſtation, as Pope, obliged him to preſerve appearances, but that the ſuccours he ſhould grant to *Spain*, were ſuch as would not be prejudicial to *Elizabeth*; that the red hat which he had given to an *Engliſhman* could not hurt her, and that he would not have given it him, but for the ſake of removing him from *Flanders*, from whence he could have more eaſily influenced *Philip's* friends in *England*; inſtead of which the queen had nothing to fear from him at ſo great a diſtance. That it was true that he had promiſed to let the king of *Spain* have a million of crowns, and had given him permiſſion to levy the tenths through his dominions; but that the money was not to be paid till ſix months after *Philip* was maſter of ſome conſiderable place in *England*, which it was her buſineſs to prevent. He alſo

also obscurely hinted, that he should be obliged to publish an excommunication against *Elizabeth*; but that he left it to her prudence to take such measures as she should judge most convenient, and to consider well his design in excommunicating her \*.

The bull of excommunication was accordingly published with great solemnity, soon after, at *Rome*, through the ecclesiastical state, and in *Spain*; but the *Venetians* would not allow the publication of it in their territories. The nuncio residing there, at the instigation of the *Spanish* ambassador, reported their non-compliance to the Pope, who sent him for answer, 'that he approved of his conduct, and should be still more pleased with it, if he could by any means bring the *Venetians* to acknowledge, that they did not do this out of any contempt or disregard to the holy see, but for political reasons, and for fear of affronting those who had it in their power to be either good friends, or dangerous enemies.'

In return for this step of the Pope, *Elizabeth* had his holiness excommunicated by the bishop of *London*, at *St. Paul's*, which when *Sixtus* was informed of, he said, 'We find our excommunication has not much frightened the queen of *England*; and this is all we shall do for the *Spaniard*.'

We have extended our account of these transactions to an unusual length, for the sake of communicating to our readers memoirs, not generally known, relating to a princess whose memory will always be revered by every friend to his country, as well as with a view to lay before them an ample specimen of this pontiff's political spirit and genius, whose intrigues may in some measure be said to have influenced, in his day, all the councils of *Europe*.

Tho' our Pope's behaviour, in some particulars, may not command an universal applause, yet it is certain, the holy see was under very great obligations to him: his impartial, tho' rigorous administration of justice, had a very happy effect; 'he strenuously defended the rights of the poor, the widow, and the orphan; he refused audience to nobody, ordering his masters of the ceremonies to introduce the poorest to him first: but was more particularly ready to hear any accusation against the magistrates;—the same conduct he observed between the clergy and their superiors, always applying quick and effectual, tho' mostly severe, remedies.—In short,

\* These two paragraphs are chiefly taken from the *Histoire des Papes*.

he had wrought such a reformation, that the governor told him one day, the place of a judge was now become a perfect *sine cura*.\*

At his accession to the papacy, he found the apostolic chamber, or treasury, not only exhausted, but in debt; he left it not only clear, but enriched it with five millions of gold; he also augmented the revenue to double its former amount.

To him the city of *Rome* was obliged for several of its greatest embellishments, particularly the *Vatican* library; and to him its citizens were indebted for the introduction of trade into the ecclesiastical state.

Tho' he was naturally an enemy to profusion, he was never sparing in expence, to relieve such as were really necessitous, especially those whose modesty would not let them make their wants known; and among many other noble charities, his appropriation of three thousand crowns a year, for the redemption of christian slaves out of the hands of the infidels, will hardly be reckoned the least meritorious.

In respect to his private character, it appears, from several instances, that he was, as well in his habit as diet, generally temperate and frugal; that he remembered, and gratefully rewarded, every service that was conferred upon him, when he was in an inferior station; nor did his elevation make him unmindful of his former poverty: his sister once intimating, that it was unbecoming his dignity to wear patched linnen, he said to her, 'tho' we are exalted through the Divine Providence, to this high station, we ought not to forget, that shreds and patches are the only coat of arms, our family has any title to.'

The behaviour of *Sixtus* to his relations, previous to his exaltation, has been already taken notice of; soon after his accession to the pontificate, he sent for his family to *Rome*, with express orders, that they should appear in a decent and modest manner. Accordingly his sister *Camilla*, accompanied by her daughter, and two grandsons, *Alexander* and *Michael*, (who were the sons of another daughter\*) and a niece, the daughter of *Anthony*, came thither. Our Pope's reception of them was as singular as any other part of his conduct; for some of the cardinals, to ingratiate themselves with his holiness, went out to meet her, dressed her in a very superb manner, and introduced her with great ceremony to the *Vatican*. When *Sixtus* saw her,

\* In another part of this history *Alexander* is said to be the son of *Anthony*, and *Michael* the son of *Camilla*; nor are these the only inconsistencies we meet with in the work before us.

‘ he pretended not to know her, and asked two or three times  
 ‘ who she was : upon which one of the cardinals, who handed  
 ‘ her in, said, “ It is your sister, holy father.” “ My sister !”  
 ‘ (replied *Sixtus*, with a frown) “ I have but one sister, and  
 ‘ she is a poor woman at *Le Grotte* : if you have introduced  
 ‘ her in this disguise, I declare I do not know her ; and yet  
 ‘ I think I should know her again, if I was to see her in such  
 ‘ cloaths as she used to wear.” After which he retired immediately, and left the cardinals in great confusion : one of whom said to another, ‘ He was sure something was amiss, and that it was well if they were not in a *wrong box*.’

Their conductors now thought it expedient to send the Pope’s relations to a common inn, where they were disrobed of their finery. When this was done, *Sixtus* sent two of his ordinary coaches for them, and being introduced a second time, the Pope ‘ embraced them tenderly, and said to *Camilla*, “ Now we see it is our sister indeed : nobody shall make a “ princess of you but ourselves.”

The terms *Sixtus* stipulated with his sister, as the conditions of her advancement, were, ‘ not to ask any favour in matters  
 ‘ of government, or make the least intercession for criminals,  
 ‘ or otherwise interfere in the administration of justice,’ assuring her, that every suit of that kind would meet with a refusal not less mortifying to her than painful to himself.

This being settled, he made, indeed, a princely provision, not only for his sister, who took care punctually to obey his orders, but also for all the family. His eldest nephew we have already seen invested with the purple, upon whom he also settled ‘ one hundred thousand crowns a year, in estate and ecclesiastical benefices, besides two hundred and fifty thousand crowns in houses, rich furniture, plate, and jewels.’ For his other nephew he purchased a principality, and gave him an estate of ‘ sixty thousand crowns a year, with two superb palaces, one in the country, and the other at *Rome* : and it was computed, that at the death of his uncle, he was worth, ‘ in ready money and jewels, three hundred thousand crowns.’ To his two nieces he also gave very large fortunes, and married them into two of the noblest, as well as most opulent, families in *Italy*.

Our Pope’s severity could not exempt him from several poignant satires, tho’ we have only one instance wherein he thought them worth his resentment, and that related to his sister. ‘ *Paquin* was dressed one morning in a very nasty shirt, and being asked by *Marforio*, *Why he wore such dirty linnen?* answered, *He could get no other, for the Pope had made his*  
 9      ‘ *washer*—

\* *wasberwoman a princess*: meaning *Camilla*, who had formerly been a laundress.

His holiness ordered strict search to be made for the author, and promised to give him one thousand pistoles, and his life, provided he would discover himself; but threatened to hang him, if he was found out by any body else; and offered the thousand pistoles to the informer.

'The author, tho' he had trusted no other person with the secret, was so tempted with the promise of a thousand pistoles, that he was simple enough to make a full confession of it to the Pope, demanding the money, and to have his life spared. *Sixtus* was so astonished at his folly and impudence, that he could not speak for some time, and at last said, "It is true, we did make such a promise, and we shall not be worse than our word; we give you your life, and you shall have the money immediately;" ordering the money to be instantly paid down.'

'When he had received the money, *Sixtus* asked him if he was satisfied? and he answering that he was, *Sixtus* said, "We promised you your life, and one thousand pistoles; you have received both, and say you are satisfied: but we reserved to ourselves the power of cutting off your hands, and boring your tongue through, to prevent your being so witty for the future:" which was directly executed, *Sixtus* declaring, that he did not deserve the punishment so much for the pasquinade, as for being so audacious to avow it.'

This great man, who was an encourager of arts as well as arms, died, not without a suspicion of having been poisoned by the *Spaniards*, on *Monday*, the 27th of *August*, 1590, having enjoyed the papacy little more than five years.

Before we conclude this article, it may not be amiss to take some further notice of the performance that has given rise to it: in regard to the *prolegomena* and appendix mentioned in the title, the former consists of explanations of terms, that few readers can be supposed ignorant of, such as apostolic brief, cardinal, jubilee, nuncio, &c. and takes up twenty-four pages; the appendix contains, chiefly, extracts from *Thuanus*, comprised in about thirty-eight pages. As we have not *Leti* \* at hand, we cannot determine how far his translator may have improved the original; nevertheless, we apprehend, that this history, even as it now appears, does no great honour to the compiler. Precision and perspicuity ought equally to be attended to by an historian; whereas the

\* *Leti* wrote also an history of *Queen Elizabeth*, which is frequently cited in the *Histoire des Papes*.

## 372 The MONTHLY REVIEW,

style of this work is affectedly diffusive, and sometimes obscure, as may be perceived in some of our extracts from it. Mr. Farnworth's omission of such things as might offend modesty, is certainly commendable; it were to be wished he had been equally careful to have avoided all the anilities for which he censures his author: nor can we agree with that gentleman, in thinking a proper table of contents, or a copious index, *insignificant matter*. To form, more especially, the latter, requires a good deal of laudable industry, and no little judgment; and herein we flatter ourselves with the concurrence of those who are most conversant with books: for all such must allow, that an accurate index is of use, and gives relief to the most intelligent reader, particularly in works of so large a size, and containing such a variety of incidents.

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ART. XLIV. *A Vindication of the Doctrine of the Trinity from the exceptions of a late pamphlet, entitled An Essay on Spirit, &c. Part III. price 1s. 6d. Also an appendix, price 1s. containing some remarks on the dedication prefixed to the essay, &c. 8vo. Rivington.*

IN the *Review* for December, 1753, we gave some account of the two former parts of this performance, pointed out various mistakes and inconsistencies in the scheme of the author's reasonings against the *Essay on Spirit*, and attempted to assign and adjust the true state of the difference subsisting between those writers: to which account we refer our readers.

The *first* and *second* parts of the *Vindication* principally related to the passages of scripture, in the old and new testament, concerning the subjects in controversy; what Dr. Randolph proposes in the *third*, is, to enquire into the sentiments of the primitive fathers of the church; as he thinks it very *proper* and *useful* to consult them in such points; and esteems them as the best guides we can follow, where any doubts may arise about the sense of scripture. But we apprehend, the doctor may have made this declaration with some reserve; since he has not produced any conclusive evidence from them, to justify his assertion, that 'the doctrine of a trinity in unity was always esteemed a fundamental article of christianity.' To every competent and impartial judge of these matters, it is evident, beyond all doubt, that even the *Nicene* creed doth not at all assert a co-equal, co-eternal, or consubstantial trinity; but certainly places the unity of God, not in three co-equal persons,

or

or beings, but in the one person of the father only. Tho' we have perused Dr. *Randolph's* pieces upon this subject with great care and attention, we have not been able to discover in them, any determinate and consistent scheme of principles relating to this doctrine, to which he ultimately adheres. In some passages he appears an advocate for the hypothesis of Dr. *Clarke*; acknowledging that Christ, even as to his DIVINE NATURE, is really inferior and subordinate to the father, having received his being from him: in others, he espouses a doctrine diametrically opposite, and asserts that he is consubstantial, co-eternal, and co-equal. But this position he soon retracts, and expressly declares, that he doth not plead for such an absolute co-equality of the son with the father, as would exclude ALL dependency, subordination, and inferiority; from hence one would be apt to think, that absolute independency and supremacy were perfections peculiar and appropriate to the father, and that the being and perfections of the son were derived, dependent, and subordinate. However, to prevent, if possible, the natural consequences of a concession evidently fatal and destructive to modern orthodoxy, he afterwards expressly declares, 'we maintain, that the whole three persons are, with respect to their essence and attributes, co-equal and co-eternal, none greater or less than another.' Inconsistently with this he adds, 'But such an absolute co-equality, as would exclude all subordination and inferiority, neither did the *Nicene* fathers, nor do we hold: but with them we believe the son to be God of God, light of light, very God of very God. Some writers, both antient and modern, may possibly have expressed themselves incautiously and improperly on this point: but I cannot think, that such a kind of absolute co-equality was ever seriously maintained by any reputed orthodox writer.'

Our author having endeavoured to obviate and refute the arguments which the author of the *Essai* would deduce from the concessions of Bishop *Bull*, Dr. *Cudworth*, and Mr. *Chillingworth*, introduces some quotations from the fathers, which, he judges, are decisive in the case. But the point he had in view, he has left quite destitute of proof; and allowing all the citations he has given us from the *Antenicene* fathers to be exact, he has not furnished clear evidence, that they at all believed a consubstantial, a co-eternal, and co-equal trinity; it does not appear from them, that the father, son, and holy spirit are the *one* living and true God; or that they ascribed supreme dominion and religious worship to the holy spirit. In some important instances our author contents himself with



mere references, without reciting the expressions on which his assertions and arguments depend.

The defender of the *Essay* had urged some passages from *Justin Martyr*, as altogether incompatible with the *Athanasian* scheme; upon which Dr. *Randolph* declares, ‘that he shall always pay the greatest regard to the sentiments of so considerable a person as this *famous apologist and martyr*, who lived so near the times of the apostles, when the church cannot easily be supposed to have varied from the faith once delivered to the saints.’

However our author hath not produced so much as one passage from *Justin*, sufficient to support the doctrine of a consubstantial trinity. The criticisms and reasonings drawn from him, either directly subvert the cause he pleads for, or are calculated to establish a doctrine inconsistent with it. It is allowed on both sides, that *Justin* asserts Christ to be God; but then the divinity he ascribes to him is the result, not of necessary, underived, and independent existence, but the effect of the constitution and donation of the father. So that his being God and the son, the angel and minister of God the creator of the universe, are represented as derived from the same source or cause; that is, the will and power of the father. From our author’s own citations from *Justin* it appears, that Christ is always by him distinguished from, and declared to be inferior to, the supreme God. The author of the *Essay* had suggested, that Christ was begotten of the father, by his power and will. To which Dr. *Randolph* replies, ‘that the son is subordinate to the father, and that he derives his being from him, being God of God, we readily acknowledge. As to what is here said of his being begotten by his father’s power and will, Dr. *Clarke* shall answer this writer \*. [“It cannot be denied, but the terms [SON and BEGET] do most properly imply an *act of the father’s will*. For whatever any person is supposed to do, not by *his power and will*, but by *mere necessity of nature*, it is not properly *he* that *does* it, but *necessity*, or *fate*. Neither can it intelligibly be made out, upon *what* is founded the authority of the *father* in the *mission of the son*, if not upon the son’s thus deriving his being from the father’s incomprehensible *power and will*. However,] since the attributes and powers of God are evidently as eternal as his *being*; and there never was any time wherein God could not *will* what he pleased, and *do* what he willed; and since it is just as easy to conceive

\* Dr. *Clarke*’s scripture-doctrine of the Trinity, second edition, page 247.

“ God *always acting*, as *always existing*; and operating before all ages, as easily as decreeing before all ages: it will not at all follow, that that which is an effect of his *will and power*, must for that reason necessarily be limited to any definite time. Wherefore, not only those antient writers who were esteemed *Semi-Arians*, but also the learnedest of the fathers on the contrary side, who most distinctly and explicitly contended for the eternal generation of the son, even they did still nevertheless expressly assert it to be an *act* of the father’s power and will.” We have here given the whole passage exactly as it is in Dr. *Clarke*; our author having thought proper to curtail it, and omit those sentences which are included within the brackets. As a proper illustration of his remark, Dr. *Clarke* annexed a passage from *Justin Martyr*, which expressly declares in what sense he acknowledged Christ to be God; viz. “ That he was both God, and his son, and angel by the will of his father; that he hath all these titles, that of Son, Wisdom, God, Lord, and Word, FROM his ministering to his father’s will, and FROM his being begotten of the father by his will.”

Dr. *Randolph* farther cites a passage from *Justin*, to prove that Christ is the God of *Abraham*, of *Isaac*, and of *Jacob*; but this title, in the judgment of the apostle St. *Peter*, is the peculiar and appropriate character of God, the father; compare *Exod.* iii. 13—16. with *Acts* iii. 13. v. 30—32. vii. 30—35.

Having considered the doctrine set forth by the primitive christian writers, our author proceeds to exhibit a large account of the *Pythagorean*, *Platonic*, or pagan trinity; as to this narrative, which consists of almost forty pages, he thus modestly expresseth himself; ‘ I must freely acknowledge, that as this is a difficult point, so it is what the course of my studies has never led me thoroughly to consider. And therefore, tho’ what our author hath here advanced, might, without great depth of learning, be sufficiently answered, I apprehend that it will be more to the reader’s satisfaction, if I present him with the sentiments of a learned friend, whom I have consulted on this head. What is here offered, is only a part of a large work, which this learned person has drawn up, and which I hope he will one day be prevailed upon to oblige the world with. I am authorised to call it extracts from *A critical enquiry into the doctrine of a trinity among the antient pagans*.’ This learned friend of Dr. *Randolph*’s freely confesseth, that after all the learned and ingenious disquisitions of many eminent moderns on this subject, it appears very doubtful to him, whether any

of the pagans before our Saviour's time, not excepting even *Plato* himself, held the doctrine of a trinity in any proper sense of the word. He also observes, that the trinity which their writings seem to intimate, is not precisely the same with the christian; that what is alleged from *Plato* to this purpose, is so dark and indefinite, that it seems at least *questionable* whether in fact he ever had such a notion. He likewise remarks, that we hear of no *real doctrine of a trinity* among the *Platonists*, or *Egyptians*, or *Chaldeans*, before the third century after Christ; but at the same time acknowledges, that "there was one *Pythagorean* in the second century, who most probably taught a real trinity of divine persons. This man was *Numenius*, whose writings are much celebrated among the antients, and *Eusebius* has preserved to us some curious extracts from his treatise *περι του Αγαθου*, in which he plainly, I think, intimates such doctrine". He speaks expressly of three sovereign Gods, the two first of which he calls *minds*, or *intelligences*; and the second of these he represents clearly as the son of the first, and as the creator and governor of all things, in conformity to the will of his father. What his third God was, is not specified in *Eusebius*: but † *Proclus* informs us, that he called this God, *Απογονος*, *grandson*, with a manifest reference to his names of the other two, whom he styled, in a coarse sort of language, *Εχγονος* and *παππος*." This sentiment of the *Pythagorean* concerning three sovereign Gods, our critical enquirer apprehends *Numenius* borrowed from the christian scriptures; but the evidence of it doth not appear to us from the representation he hath given, in which *Numenius* is supposed to do that seriously, which the late Mr. *Chubb*, in the first volume of his posthumous works, has done in a ludicrous and indecent manner.

Tho' our author seems, with Dr. *Waterland*, in the general, to acknowledge, that the son of God was really incarnate, and suffered, yet when he comes to perceive the consequences of such positions, he appears disposed to retract them. 'But now,' says he, 'we come to mathematical demonstration: and the doctrine of a *consubstantial trinity* is charged with a contradiction in terms. His proof amounts to no more than this, that because the son is of the same substance with the father, therefore whatever is affirmed of the person of the son, is applicable to the person of the father. I shall cut off his demonstration at once, by denying that the sub-

\* *Numen. apud Euseb. Præp. Ev. lib. XI. cap. xviii. p. 537. Conf. cap. xxii.*

† *Procl. in Tim. lib. II. p. 93.*

‘*stance* (that is, the divine essence or *godhead*) of the son, entered into the womb, or was born.’ What the genuine sentiments of Dr. *Randolph*, relating to the incarnation, are, we cannot certainly discover; but it is not improbable he is in the *Socinian* scheme; between which and *REAL Athanasianism* in this point, there is a near resemblance. So that, upon this plan, it follows, that a mere human person, and not a divine person, was incarnate and suffered; whereas the *Nicene* creed expressly asserts, that the same Lord Jesus Christ, who was begotten of the substance of the father,—for us men, and for our salvation descended, [from heaven] and *was incarnate, and became man, and suffered*\*.—

‘His other demonstration,’ says he, ‘I shall leave himself to answer. That the pre-existent spirit of the *logos* became incarnate, and was made man; and that the same who took human nature upon him, endured the cross, and suffered death, are propositions which may be found *totidem verbis* in this *Essay*: and if this *other proposition may be allowed, which may be found as explicitly in the scriptures*, as cited in this same *Essay*, that this *logos* was God, then it must follow, of consequence, that God was made man, suffered, and died, since otherwise it would have been the man Jesus, and not Jesus the Messiah, or Christ, that suffered for the sins of Men. If he pleases to answer this demonstration, the same answer may serve his own. For my part, I must freely say, that such kind of reasoning seems to me to deserve no other answer than contempt.’ By this evasive retreat, the *Vindicator* seems to have given up his cause to the author of the *Essay*, as far as the doctrine of scripture and common sense are interested in the debate; since he hath left it undecided, whether he will adhere to the *Socinian*, or adopt the *Cerinthian* hypothesis.

The *Appendix* to the *Vindication*, &c. is designed for an answer to what is advanced in the dedication to the *Essay*, with regard to the case of *subscription* to articles, &c. The author of the *Essay* gave it as his opinion, that ‘an uniformity of profession may indeed be both practicable and useful; and seems, in some degree, to be necessary, not only for the preservation of peace, but also for the general good and welfare of society: since,’ as he goes on, ‘I do not conceive how any society or commonwealth can subsist, unless some form of religion or other be established therein; as well with regard to points of doctrine as discipline; which, how-

\* *Ἐκ τῆς οὐσίας, καὶ ὑποστάσεως, πατρὸς αὐτοῦ*. Symbol. *Nicææ*, apud *Bullii defensio. fidæi Nicææ*. 4to. edit. prim. 1685. p. 10.

‘ ever, ought to be as plain, few, and fundamental as possible.  
 ‘ And as no established form of religion can subsist, unless  
 ‘ that form be publicly made known, and the teachers there-  
 ‘ of are laid under some obligation, either by subscription, or  
 ‘ otherwise, of complying with that form, and of not preach-  
 ‘ ing, or publicly teaching, any doctrine contrary thereto ;  
 ‘ so, I own, I do not see any impropriety in the legislative  
 ‘ power of any society insisting upon such a kind of subscrip-  
 ‘ tion, as is only required to be made for peace sake, and the  
 ‘ preservation of the outward forms of society : since a man  
 ‘ under these circumstances may, for prudential reasons, ho-  
 ‘ nestly subscribe and submit TO THE USE of one established  
 ‘ form, tho’ he, in his own private opinion, may think ano-  
 ‘ ther to be better ; provided that he is not obliged to sub-  
 ‘ scribe any thing sinful, or so diametrically opposite to truth,  
 ‘ as that he cannot possibly put any other construction upon it.’

In opposition to these sentiments, the author of the *Appendix* intimates his fears, ‘ that there has been too many, who have  
 ‘ believed neither our articles, nor our creeds, and yet for pru-  
 ‘ dential reasons, (in this writer’s phrase) or for filthy lucre’s  
 ‘ sake in the scripture language) have not scrupled to add  
 ‘ preferment to preferment, and subscription to subscription.’

And he agrees with Bishop Conybeare, in “ asserting, that  
 “ every one who subscribes the articles of religion, does there-  
 “ by engage, not only not to dispute, or contradict them ; but  
 “ that his subscription amounts to an approbation of, and an  
 “ assent to the truth of the doctrine therein contained, in the  
 “ very sense in which the compilers thereof are supposed to  
 “ have understood them.—That we ought to subscribe not in  
 “ our own sense, but according to the meaning and inten-  
 “ tion of the imposers : that is, not merely the compilers of  
 “ the articles, but our ecclesiastical governors in general.” If  
 by our ecclesiastical governors, he meant the bishops of the  
 church of *England*, our author hath recommended a scheme  
 which seems to render subscriptions inconsistent, contradic-  
 tory, and impracticable ; as the opinions of many prelates, re-  
 lating to the articles, have been so repugnant and opposite to  
 one another. Thus Dr. *Fowler*, bishop of *Gloucester*, in his  
*Propositions*, &c. asserted, that the father alone is the absolutely  
 perfect and independent being, and the first original of all other  
 beings ; and that the son and the holy spirit are distinct and  
 dependent beings ; and Dr. *Chandler*, bishop of *Durham*, hath  
 zealously maintained Dr. *Clarke*’s scheme of the trinity and in-  
 carnation, in his sermon before the king, from *John* i. 14. on  
*Dec. 25, 1717*. On the other hand, Bishops *Stillingfleet* and  
*Be-*

*Beveridge*, to omit others, have as zealously espoused the reverse of those opinions.

The author of the *Essay* enquires, ‘ what is the duty of any *person* to do, who is the professed member of any established church, if he sees, or imagines he sees, any errors, either in the doctrine, or discipline of the church? To this Dr. *Randolph* replies, that ‘ if the errors relate to things essential, or if all members of the church are required to give their FORMAL ASSENT to them; in this case a separation seems to be both justifiable and necessary. And on this very principle we separated from the church of *Rome*.—But what if the errors are in things of importance? What if we are required to subscribe and assent to them? If these are not JUST GROUNDS of separation, I should be glad to know how he would justify our separation from the church of *Rome*.’

As Dr. *Randolph* much applauds Dr. *Waterland*’s pieces on subscription: it may not be improper to observe, that in the management of that debate, the doctor was reduced to the absurdity of asserting, that the articles were special and determinate against the opinions of *Samuel Huber*, and the *Socinians*; yet it is evident, that *Huber* did not publish his opinions till forty years after the articles were compiled; and it was more than twenty years after the publication of the articles, that *Socinus* began to study divinity.

In what sense, or with what special restrictions, the articles ought to be subscribed, we do not presume to decide, as persons of great eminence have embraced very different sentiments upon this subject: but, we hope, we may, without offence, mention what hath been asserted on this occasion. Some have declared, that the articles are to be subscribed as articles of religion and divine truth, in their most obvious, literal, and grammatical sense. Others have pleaded, that they ought to be considered only as articles of peace, in which men are bound to acquiesce without contradiction; not as articles of faith, which they are obliged to believe; for this scheme, Dr. *Williams*, bishop of *Chichester*, was a zealous advocate \*. Others recommend them as wise provisions for promoting the public interest, and therefore ought to be subscribed in the sense which is most conducive to that end; while some imagine they deserve the highest regard, as articles of preferment and profit, as establishing an office of legal insurance for their property, and negotiating the affairs of their trade and commerce, ERRORS EXCEPTED.

\* Life of Bishop *Burnet*, pag. 74.

ART. XLV. *The Chronology and History of the World, from the creation to the year of Christ 1753; illustrated in fifty-six tables; of which four are introductory and contain the centuries prior to the first olympiad, and each of the remaining fifty-two contain, in one expanded view, fifty years, or half a century. By the Rev. John Blair, L. L. D. Folio. 2l. 12s. 6d. bound. Doddsley, &c.*

AS the usefulness of history, that great mistress of wisdom, is universally acknowledged, that of chronology too must needs be admitted: for we can form but very confused notions of past events, of the rise and fall of empires, and the establishment of states, without some such comprehension of the whole current of time, as may enable us to trace out distinctly the dependence of events, and distribute them into those periods and divisions, that shall lay the whole chain of past transactions in a just and orderly manner before us. The series of time, indeed, according to its proper periods; the interval of occurrences; and the train and coincidence of events, must be drawn together, as our learned author observes in his preface, into one body, to make what is properly called, *the thread of history*; without which, it is really nothing more than a bundle of detached fragments.

To shew the necessity of this branch of science, the doctor observes farther, that the generality of readers acquire their historical knowledge, by such unconnected parcels, as they are seldom able clearly to put together. ‘And of this, says he, the following articles may serve for an example, as they contain the substance of the antient Greek and Roman history, before the birth of Christ; and every one may judge for himself, whether he has not perused many of them, in the common method of reading, without any proper attention to their chronological order. Such as, The beginnings of antient Rome, and its regal government.—The history of the elder Cyrus.—The expulsion of the Roman kings, and the first establishment of the consular government.—The Persian invasion of Greece, under Darius, and under Xerxes.—The Peloponnesian war.—The expedition of the younger Cyrus, and the retreat of the ten thousand Greeks.—The expedition of Agesilaus.—The victories of Epaminondas.—The battles of Philip of Macedon.—The conquests of Alexander.—The quarrels of his successors.—The rise of the Achaean league.—The two Punic wars.—The conquest of Lacedemon, by the Macedonians and Achaean-  
ans.—

ans.—The conquest of *Macedon*, by the *Romans*.—The destruction of *Carthage*.—The destruction of *Corinth*.—The *Numantian* war.—The *Jugurthine* war.—The *Mithridatic* war.—The civil war, betwixt *Marius* and *Sylla*.—The *Catiline* conspiracy.—The first triumvirate.—The civil war betwixt *Cæsar* and *Pompey*.—The second triumvirate.—Their war against *Brutus* and *Cassius*.—The war betwixt *Anthony* and *Augustus*.

‘ Now all of these, tho’ they are curious in the detail, and *Plutarch* has given us most of them with great beauty of description, in the lives of his different heroes ; yet they always appear, as if they were covered with a cloud of darkness, and make but an imperfect impression upon the memory, till the lamp of historical chronology has enlightened them. For it is that which fixes them in their proper order of succession ; which fills up their different intervals, according to the series of time ; which gives the precise month and day of each transaction ; which accompanies them with other temporary circumstances ; and which connects them altogether, with the periods and established Æra of chronology.’

After pointing out the absurdities of some authors of reputation, in chronological matter, and shewing briefly where, and about what time, chronology first rose to be a regular science, our author proceeds to lay before us the following account of his tables.

‘ The tables, says he, which are now published, are not built upon any new system of chronology ; for this is a science which of all others, admits the least of any innovations ; tho’ it has not escaped the fashionable distemper of the present age, which multiplies new theories and new opinions, upon every branch of learning. And indeed this spirit of novelty, which is rather the childhood and sport of imagination, than the maturity of judgment, has become a more despotic tyrant, over the understandings of men, than all the prejudices of education put together. For tho’ we may have justly rejected many of the errors, or the follies of our forefathers, yet these can never justify an attack upon the good sense, the learning, the religion, or the experience of past ages ; which have, and which always will outlive, both the visions of enthusiasm, and the perplexities of metaphysics.’

‘ The antient chronology has been digested in the tables, according to the *Hebrew* text, and agreeable to the system of archbishop *Usher* ; tho’ it is proper to observe, that we



‘ don’t assume the earlier dates of years, as if they could be demonstrated mathematically. For as we only prefer them, from their being more generally received than any other, amidst a vast uncertainty of no less than three hundred different opinions, about the exact year of the creation ; we therefore chuse to decline any controversy upon points, where the data are so few, and the range of hypothesis so unlimited ; where authors boast of demonstrations, and yet give us nothing more than the play of a prolific imagination. And we may be the easier satisfied upon this head, if we consider, that neither religion, nor history, are fundamentally concerned, in precisely fixing the times of such remote antiquity.

‘ But when we descend into the succeeding ages of the world, we hope the periods that have been adopted in the tables, and their collateral events, will be found in general to be built upon the best authorities, without being servilely copied from the system of any one particular author.

‘ It is unnecessary to give a detail of the errors and omissions of the other tables of chronology, by way of apology for what are now published. For the complaint against them is rather of a more general nature, *that in them all, there is either a want of clearness and method in their plan ; or a want of materials in their execution ; that they are seldom found applicable to the different books of history, either antient or modern, which indeed ought to be their principal point of view ; and that they have rather wanted a commentary themselves, than helped to illustrate other authors.* And of this there cannot be given a clearer evidence, than the practice of many historians of reputation, who have found it necessary to add to their writings certain chronological excerpts, under the form of a table ; which, tho’ generally very imperfect, are yet a plain proof of their sentiments with regard to the insufficiency of other tables of chronology.—

‘ The tables of *Helvicus*, which were published in 1629, are what approach the nearest to the plan of the present work, and have been generally preferred by men of learning to all the rest ; because they give a more united view of the collateral succession of different kingdoms ; whereas the more modern tables of *Talent*, *Marshal*, *Fresnoy*, and those composed by an anonymous author from *Petavius*, have all of them made one great and fundamental mistake. For their chief aim seems to have been pointed, to the contracting history into as little room as they could, by which they have lost the true connection and union of its parts, which  
‘ can

‘ can never be preserved without expanding them, according  
 ‘ to the *series of single years* ; and we therefore venture to  
 ‘ affirm, that this principle is the most essential, in the tex-  
 ‘ ture of a chronological table. For it is in chronology as  
 ‘ in music, where the harmony does not arise from any single  
 ‘ note, or from any number of notes, but from their being  
 ‘ properly proportioned and tuned to each other ; where, with-  
 ‘ out the exact disposition of time and place, the true unison  
 ‘ of concert is broken, and the best music may become dis-  
 ‘ cord.

‘ The improvements that are to be found in the present  
 ‘ tables, and which are not contained in the plan of *Helvicus*,  
 ‘ may be reduced under different heads.

‘ And first, we have added to the æras of time, and to  
 ‘ the succession of kings, *the principal annals of universal his-*  
 ‘ *tory*. For these two first will be found to be uninteresting  
 ‘ and dry, unless accompanied with the great stream of re-  
 ‘ markable events. And the fixing of these events to *the pre-*  
 ‘ *cision of months and days*, wherever proper authorities could  
 ‘ enable us, will be found to be a very considerable improve-  
 ‘ ment upon the original plan : for it opens to many other  
 ‘ collateral circumstances, which serve to impress them much  
 ‘ deeper on the memory ; and it prevents that great perplexity  
 ‘ of confounding time and place, which therefore renders a  
 ‘ minuteness in these articles of a much greater importance  
 ‘ than is generally observed.

‘ *The column of statesmen and warriors*, is a thing hitherto  
 ‘ unattempted in any tables of chronology, and will be found  
 ‘ to give considerable light to the column of remarkable  
 ‘ events ; because they are the great actors in the public tran-  
 ‘ sactions of the world, and are therefore so disposed in the  
 ‘ tables, as to be easily connected by the eye with those battles  
 ‘ and revolutions, in which they were principally concerned.  
 ‘ *Mons. le President Henaut* seems to have understood the great  
 ‘ use of this column, as appears from his excellent *chronolo-*  
 ‘ *gical abridgment of the history of France*, where, at the be-  
 ‘ ginning of every reign, he has given us a list of such as  
 ‘ were the most eminent in that particular kingdom.

‘ In the column of men of learning and genius, as well as  
 ‘ in that of the statesmen and warriors, we have made one  
 ‘ useful improvement ; and that is, *the adding to each person,*  
 ‘ *the year of his death and his age*. For by these we may de-  
 ‘ termine the distance and coincidence of a multitude of other  
 ‘ circumstances ; and the more intimately conversant we are  
 ‘ with any branch of history or learning, we shall be the  
 ‘ more

## 384 The MONTHLY REVIEW,

more sensible of the usefulness and importance of this addition.—

The engraving of the tables has likewise enabled us to render the whole more distinct and useful than could have been done by common printing; because the *fifty saint hair lines*, which run across every plate, contain each of them an united view of the state of the world for one year; and lead the eye, by a plain and clear direction, from any particular event, to the year of the reign of the different kings of particular kingdoms; and so onwards, to the year of the particular æras corresponding to that event; or by reverse, from the year of the æra, and through the intermediate columns to the opposite page, where the particular event is registered.

And this is indeed the true reason, why the common manner of printing was thought to be less proper, and we have preferred that of engraving; which from its great expense, made it necessary to publish by subscription; a method which on many other accounts we should most willingly have declined.

Thus much may suffice to give our readers some notion of the plan of this work; as to the merit of it, few that are acquainted with chronological subjects will expect to find it free from errors: it is, however, as far as we may pretend to judge, by much the most perfect and useful work of the kind that has hitherto appeared. We must not forget to mention the neatness and elegance of the engravings, which confer an additional value upon it, and that the author intends to publish some *chronological dissertations*, wherein he proposes to illustrate the disputed points, to explain the prevailing systems of chronology, and to establish the authorities upon which some of the particular æras depend.

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ART. XLVI. *An Ode to the Duke of Newcastle. By a Shepherd.*  
4to. 1s. 6d. Millan, &c.

**A**N odd section, as we may term it, of the \* constellations prefixed to this performance (which is intended as a compliment to his grace, on the cultivation and benefits of peace) portrays our shepherd's disposition to deal among the stars: and indeed his ascent, at the outset, is so rapid, that he soars above our discernment in the very first stanza. He rises with all the sound and impetuosity of a rocket; but quickly

\* As a head-piece to the first page.

be-

becomes less visible, for want of the luminous track, which marks the way of that artificial meteor.

The *Dane* repell'd ; the *Roman* war  
Cut through by fierce *Bouduca's* car ;  
The legions scatter'd by her desperate wheels ;  
The trophies rais'd on the rough plain ;  
The rude hills cover'd with the mighty slain ;  
Write he, whose lofty spirit burns  
With glory's flame ! And, as he sings,  
Born on its own triumphant wings,  
The hero painting, on himself returns,  
Describing what it feels !

We cannot, with any candour, doubt but the poet had some extraordinary conception, that produced all these efforts, in his own head ; but if that, as *Virgil* says of the head of *Fame*, be concealed among the clouds, the reader, who cannot discover it, must leave the writer, who can, to his own applause.

As this ode in general consists of no particular stanza in the number of the lines, (since they are of all sizes, from fours to fourteens and upwards) of no certain measure in the number or quantity of syllables in the lines ; nor observes any settled correspondence or order in the rhymes, it is highly probable, tho' the author has not titled it a *Pindaric*, he might intend it for what has been called such. But if he is, as he says of himself, stanza 30, a youth, who

— Not untaught sublimer things,  
Calls on the records of old time,  
Calls on the rolls of every clime,  
From all their stores to search, &c. &c.

a moderate inspection of *Pindar* must convince him, that poet is no precedent for such licentiousness in verse ; for his *Strophe* and *Antistrophe* are always of the same length, and of the same numbers, throughout the same ode : sometimes the *epode* too is of the same extent, tho' more frequently shorter or longer ; and where there is any, it constantly closes the ode, as the *Strophe* begins it. And yet, from the different lengths of the *Strophe* and *antistrophe*, compared with that of the *epode*, in different odes, and the different measures of various lines in each, there is a considerable variety of numbers in *Pindar* : tho' the great uniformity and order of them throughout each distinct ode, makes us wonder at the liberty some moderns take in calling their most irregular and inharmonious productions after him. *Horace* may have contributed to this notion among persons of some erudition, by his *numerisque fertur lege solutus* — in his ode on the imitation of *Pindar*. And indeed, as the

# 386 The MONTHLY REVIEW,

*Latins* had but one dialect, and very rarely altered the quantity or orthography of their words for the sake of verse, in the structure of which they were much severer than the *Grecians*, as *Martial* complains, *Horace* might intend that *Pindar* was, comparatively, free, and sometimes even licentious, in his numbers. We must acknowledge too, that with a meer *English* reader, *Cowley's* manner of translating some parts of *Pindar*, and his composing many odes of his own, which he termed *Pindarics*, in very irregular lines and stanzas, (tho' in general they will read with some melody) might very naturally seem to authorise this barbarism amongst us. But we find the ingenious Mr. *West*, who is intimately acquainted with *Pindar*, did not attempt to transfuse him into any such irregular measures. And doubtless a true genius will be able to find a sufficient variety of lyric numbers among our best *English* poets; or may take the liberty of inventing others, equally harmonious, without sacrificing that sweetness so indispensable to exquisite poetry.

*Nec satis est pulchra esse poemata, dulcia sunt.*

HOR.

Besides these, not unprecedented, irregularities in verse, which this ode-writer himself calls *wild and unadorned*, he has taken some freedoms with our language, that are still less venial. In the 15th stanza, where he says,

To her lov'd sov'reign's just command,  
To WILLIAM's unresisted hand,  
Fatal to her daring foes, &c.

He certainly intended a compliment to his royal highness; but unfortunately any *unresisted* hand might have been as fatal, if all the rebels, like the \* adepts in the *Scribleriad*, had timely stretched out their throats to the sword: which, it must be acknowledged, is one way of *daring*. The proper word *irresistible* would have made it both truth and sense, and still have left the line as musical as fifty others in his ode. *The praise*, (i. e. the patron's) which begins the sixteenth stanza, is governed by *will show*, the last word of it, at the distance of fourteen lines, inclusive. The like, tho' generally at somewhat shorter intervals, occurs too habitually. This affected transposition of the natural order of our words, the genius of our language will not admit of so constantly, even in verse. It seems to result from an endeavour to write verse by not writing prose, on the principle of Mons. *Jourdain's* master of languages; and an ingenious writer has been censured too justly for the frequency of it in a prose translation of *Tacitus*. With a superficial reader, however, this mode of diction assumes an air of poetry; nor is it difficult to observe, that our shepherd, in his frequent transitions and ascents, had some as-

See Review Vol. V. p. 128.

pirations

pirations to the manner of *Pindar*, and would not be content to soar much beneath him. Thus, in remotely predicting the final *apotheosis*, or stellification of the coronet, and indeed of its bard too, he says of himself, stanza 32,

Whose soul will yet break at the muse's call,  
The soft \* enchåntrèss' leaden bars;  
And rous'd, despising little things,  
Soar above the pendent ball,  
Spread in the spacious sky her airy wings;  
And rest among the stars.

Where, as we cannot dispose of this poet to more advantage, we shall take leave of him, after observing, that if he comes down again, he has much asperity and incorrectness to sacrifice, before he can expect an auspicious visit from the muse he zealously solicits. The *apotheosis* itself is too stale and trite a compliment (being the common tail-piece of every pastoral elegy) to a nobleman of literary taste, and chancellor of an illustrious seminary of erudition and science. We wish, however, it may be considered as some mitigation of these just strictures, to confess as justly, that we have read, upon the whole, poems so considerably worse, as to afford no prospect of their writer's amendment.

# MONTHLY CATALOGUE for November, 1754.

## BOTANICAL.

I. **A** *Dissertation on Botany.* By *Charles Alston*, M. D. the king's botanist in *Scotland*, fellow of the royal college of physicians, and professor of *materia medica* and botany in the university of *Edinburgh*. Translated from the *Latin*, by a physician. 8vo. 1s. 6d. *Dod.*

In this little piece\* the author has displayed a large fund of botanical knowledge. But what we suppose will be most taken notice of, is his attempt to explode the doctrine of the sexes of plants. He has endeavoured to prove, that the influence of the dust of the apices, is not necessary to the fecundity of the seeds; for that good and fertile seeds can be produced when the dust of the apices has no access to the *styli* or *stigmata* of plants that carry them. In order to support this opinion, after answering all the arguments brought in favour of the sexual scheme, particularly those of the celebrated *Linnaeus*, he appeals to experience; which, he justly observes, is the only

\* CONTENT.

method of determining this controversy; and he then gives us the result of several experiments made with that intention; by which it appears, that good and fertile seeds may be produced without being impregnated with the dust of the apices. The language of this translation is poor, and inaccurate.

#### MATHEMATICAL.

II. *The Theory of the Motion of the Apfides in general, and of the Apfides of the Moon's orbit in particular.* Translated from the French of D. C. Walmesley. B. A. 8vo. 1s. 6d. Owen.

This small but ingenious performance, contains several useful and curious geometrical demonstrations, of great use in perfecting the lunar theory; and a full demonstration of the fallacy of the objection lately made by M. Clairaut, to the grand principle of the *Newtonian* philosophy. The objection of that learned academician, has added a new lustre to Sir Isaac's theory; as it induced the mathematicians to give it a particular examination; and we can venture to assert, that the more strictly Sir Isaac's principles are examined, the more readily they will be embraced.

III. *The Navigator's Companion: or Mariner's compendious Pocket-book.* Containing every thing necessary in the art of navigation. Sailing by mercator, middle latitude, and by the true figure of the earth. Variety of useful problems in astronomy. Rules and examples to keep and correct a sea journal. A complete set of tables adapted to the New Style, with their use and application, &c. &c. *Whitthaven*: printed by W. Masbeder \*, and sold also by J. Clarke, London.

This treatise is intended as a remembrancer of what has been already learned at school, to which the navigator may have recourse when the method of solving any problem has slipped his memory; and as such it will doubtless be of use. But as the logarithmic tables are omitted, it will also be necessary for him to be provided with some other author on the subject; which, perhaps, might likewise answer all the purposes of this compendium; there being nothing in it but what has been already published by others.

IV. *The Practical Gager: or the Young Gager's Assistant.* Containing those things which are actually practised, and absolutely necessary to be known and understood by every person that is employed as a gager, or officer in the revenue of excise. To which are added, all the necessary tables for gaging and fixing the utensils of victuallers, common brewers, and also for

\* It appears from the preface, that Mr. W. Masbeder is also the author.

money-

moneying the several sorts of goods, or for finding the amounts of the charges. The whole in a method entirely new; intended chiefly for the help of pupils, and such young officers as have not been long employed in the excise. By *William Symons*, officer of excise. 3s. *Nourse*.

This treatise is wrote in a plain and intelligent manner, and contains all the rules necessary in the practice of gaging.

One of the greatest difficulties in gaging, consists in determining the form, or, as the gagers call it, the variety of the cask. This difficulty *Mr. Symons* has endeavoured to obviate, by finding a diameter in the middle between those of the head and bung, after the manner of *Mr. Yeo*, and others: and this method is certainly less subject to error, than the common one of guessing the form of the cask. *Mr. Overly* attempted the same thing by means of a square, which he applied to the chimes and bung of the cask; which method is inserted in the last edition of *Leadbeater's* gaging, with an improvement of it by the help of a plumb-line. All these methods are of use, and if oftener practised, a great number of errors, now frequently committed in finding the contents of casks, would be avoided.

We have often wondered why authors who treat professedly on gaging, should entirely neglect geometry in their works, and at the same time think it requisite to treat of decimal arithmetic. Can it be supposed that gaging, which intirely consists in finding the contents of geometrical figures, can be understood, without being previously skilled in the principles of geometry? Yet this is the case, not only with *Mr. Symons*, but with almost every author who hath treated on the art of gaging.

V. *A new and easy Guide to the Use of the Globes*. Containing, 1. A short and distinct account of the four quarters of the world, with the distance and situation of the most principal islands and inland places. 2. A description of the globes, describing all the various signs and characters in geography and astronomy, with the different latitudes. 3. The solution of seventy practical problems applied to geography, astronomy, navigation, spherical triangles, dialling, &c. with their different answers in various places. To which are affixed, three useful tables. 1. Shews the latitude and longitude of the most principal places from the meridian of *London*. 2. Shews the sun's place, destination, right ascension, time of rising and setting, beginning and ending in twilight one day in every month throughout the year. 3. Shews the latitude, longitude, right ascension and declination of the most eminent fixed stars,



as they are placed on *Senex's* globes. The whole attempted in familiar dialogues, and digested in so easy a manner, that the most inattentive reader will receive at once both pleasure and information. Recommended by several able mathematicians and others. By *Daniel Fenning*. 12mo. 2s. 6d. *Hodges*.

The industrious Mr. *Fenning*, to whose merit in compositions of this kind we have heretofore borne testimony \*, does not, in this new production, assume to himself the honour of having excelled others who have gone before him in the same way; his intention being only to draw his instructions into so narrow a compass, as not to burthen the memory, and yet, at the same time, to 'give a pleasant and satisfactory account of what is both necessary and useful to every common reader.' And in the execution of this design, we think he has not been altogether unsuccessful.

VI. *Geography methodised*, for the use of young gentlemen and ladies. Containing a true account of the world, and of the present state of the several kingdoms and nations contained therein: together with the produce, commodities, manufactures, and forces of every country, and every thing worthy of notice all over the earth. Illustrated with a dictionary, explaining and describing the things signified by the names of the productions of nature and art, mentioned in the description of the world; and making a compendium of natural history, the knowledge whereof is one of the chief constituent parts of a liberal education. By *Lewis Chumbaud*. 12mo. 3s. *Linde*.

Notwithstanding the great multiplicity of literary productions, those who are employed in carrying on the important work of education, complain, and not without reason, that proper elementary books are very much wanted. Every attempt therefore to lay down the principles of science in a clear and easy manner, suited to the capacities of youth, is highly laudable. Yet it is very observable, that not many succeed in this attempt: and one reason of it may be this, that few are duly sensible of the difficulty of it; for it is not every one who perfectly understands a branch of science, that can communicate his knowledge of it to young persons in an easy and familiar way.

As to this performance, tho' it is by no means the most contemptible one we have seen of the kind, yet the questions in it are not always naturally put, and there is sometimes wanting that plainness and perspicuity which are so very desirable in every work intended for the benefit of youth.

\* See the account of his *Young Algebraist's Companion*, Review, vol. III.

VII. *The Rudiments of the Grecian History*; from the first establishment of the states of Greece, to the overthrow of their liberties, in the days of *Philip the Macedonian*. In thirteen dialogues. By the Rev. *John Galt* \*, A. M. 8vo. 6s. *Rivington*.

This appears to us to be no injudicious work. The dialogue is supported in an easy and natural way, and the author's reflections are generally just and pertinent.

VIII. *An Introduction to the English Language and Learning*. In three parts.—Part I. A spelling-book of arts and sciences; containing alphabets of all the words in the following sciences, viz. theology, ethics, grammar, rhetoric, logic, poetry, mythology, philosophy, geography, astronomy, arithmetic, algebra, geometry, mathematics, mechanics, anatomy, physics, chemistry, pharmacy, botany, jurisprudence, heraldry; disposed in a method entirely new; with the rules of *true pronunciation* and *spelling*.—Part II. The rudiments of *English* grammar, with the rules of orthography, construction, emphasis, and a just elocution.—Part III. Lessons on all the above-mentioned sciences; containing a particular description of each, by way of exercise or praxis, to enable the scholar to read justly and judiciously on any subject whatsoever. With a preface, shewing that nothing short of the method here taken can be sufficient for a plan of genuine *English* education. By *Benjamin Martin*. 12mo. 2s. *Owen*.

Mr. *Martin's* plan (which the prolixity of his title-page saves us the trouble of explaining) is executed in such a manner as promises to be of real service; more especially to those whose literary attainments are limited to a knowledge of only their vernacular language. His censures upon the too common method of employing the new or old testament to initiate children in reading, are just, and expressed with a becoming zeal for the honour of religion. *N, B*, The writing the first syllable of philosophy with a *y* in the title page, is probably an error of the press; yet it looks particularly amiss in the front of a spelling-book of sciences and arts.

IX. *Enchiridion Syntaxeos Liliæ constrictius: or an Epitome of Lilly's Syntax*. In which many words, both nouns, verbs, &c. are collected from several classic authors, and carefully placed, as notes against each respective rule, very proper to be exercised in all grammar schools, after the scholar is sufficiently grounded in the declining of nouns and conjugating verbs. By Mr. *S. Chadwicke*, late teacher of a grammar school for near fifty years at *Chelsea*. 8vo. 1s. *Crowder and Woodgate*.

\* Curate of St. John's Dublin,

To this piece are prefixed two approbations, one by the author himself, the other by one Mr. Kersey; with the latter we venture to agree, that, *Nihil reperimus quo minus idem in scholis grammaticalibus, proprio loco, minimâ cum molestiâ asurpari potest.*

X. *The Greek Rudiments*; in which all the grammatical difficulties of that language are adapted to the capacities of children, after the plan of Mr. Ruddiman's *Latin rudiments*, 8vo. 4s. *Edinburgh*: printed by Messrs. Ruddimans, and sold also by Innys and Co. *London*.

The dedication informs us, that its author's name is *James Barclay*, a gentleman of *Scotland*; who, in this performance, seems to have peculiarly intended the service of his own country. It appears from our author's preface, that it is not usual there to initiate their youth into *Greek*, 'till they are sent to the universities; this he complains of, not unjustly, as an impediment to their attaining a competent acquaintance with that language; and proposes to remedy it by the publication before us. But this defect does not subsist with us, seeing, according to the custom of our schools, as soon as the boy, who is destined to a learned education, is tolerably versed in *Latin*, he is introduced to a knowledge of *Greek*, in such a manner, that while he is making a proficiency in the latter, he is perfecting himself in the former. Nevertheless, it is no more than justice to Mr. Barclay, to admit, that his instructions are delivered with perspicuity, and are easy to be comprehended; nor can they fail being useful to all that are desirous of acquiring a familiarity with that learned language.

XI. *Les Aventures de Télémaque, Fils D'Ulysse; par son Messire François de Salignac de la Mothe Fenelon, précepteur des Enfants de France, et depuis Archevêque de Cambrai, &c. Nouvelle édition revue et corrigée avec soin par Mr. Chambaud.* 12mo. 3s. 6d. *Rivington*.

We may recommend this edition of an author who has long and deservedly been received as a *French* classic; as well calculated to facilitate the pronunciation of a language that fashion has made necessary to be understood.

XII. *A Guide to the English Pronunciation and Orthography*: in easy verse. By which all who can read may learn to speak and write *English*, as correctly as those who have had a liberal education. To which is added, an alphabetical collection (with the meaning) of one thousand words nearly alike in sound, but different in sense and spelling. Also, an explanation of abbreviations, notes of reference, and other marks that often occur in writing. By Samuel Hammond, master of the

the bluecoat-school in *Nottingham*. Recommended by several eminent schoolmasters and other ingenious persons. 12mo. 1s. Sold by *T. Field*, at the wheathesaf, the corner of *Pater-noster-row*, *Cheapside*; and by the author at *Nottingham*.

MEDICAL and CHIRURGICAL.

XIII. *Extracts from an old Treatise of Surgery*; shewing the successful application of fungous substances in stopping violent bleedings so long ago as *one hundred and sixty years* and upwards. With the ingenious conjectures of *Mr. Morand* about the manner in which these substances act. By *H. Mason*, surgeon. 8vo. 6d. *Bouquet*.

This piece seems principally, and somewhat invidiously, intended to depreciate *Mr. Brossard's* merit, as the discoverer of the styptic quality of the agaric; the hint of which *Mr. Mason* supposes to have been taken from the old author from whom he gives the extracts mentioned in the title; viz. *Felix Wurtz*, a surgeon at *Basell* in *Germany*, who wrote *An Experimental treatise of surgery*; 'translated from the 27th German edition into English, in 1656.'

XIV. *A Translation of the 9th, 10th, and 11th volumes of the Commentaries upon the Aphorisms of Dr. Boerhaave*, late professor of physic in the university of *Leyden*, concerning the knowledge and cure of the several diseases incident to human bodies. By *Gerard Van Swieten*, M. D. principal physician to the queen of *Hungary*.—Vol. IX. Treating of pleurifies, inflammations of the diaphragm, inflammations of the liver, and the several kinds of the jaundice, inflammations of the stomach, inflammations of the bowels, several kinds of the aphthæ or thrush.—Vol. X. Treating of the nephritis or inflammation of the kidneys, the apoplexy, the catalepsy, a caries, chronical diseases, the palsy, the epilepsy.—Vol. XI. Treating of the melancholy madness, the mania, or raving madness, the canine madness, the scurvy, the cachexy, the empyema, or suppuration in the chest. 8vo. 6s. each. *Knaptons*.

The merit of this work is so well known, that any account of it from us, especially so long after the publication of the former eight volumes, will not be expected.

XV. *Abdeker: or the Art of preserving beauty*. Translated from an *Arabian* manuscript. 12mo. 3s. *Millar*.

We suppose this work to have had its origin not in *Arabia*, but in *France*. The author has found out a way, ingenious and entertaining enough, of delivering a series of instructions for the preservation of female beauty, (by all the helps of paints, pomatums, lotions, &c. &c.) intermixed with the incidents

# 394 The MONTHLY REVIEW,

incidents of an amorous intercourse between the physician, who is the master of all these rare secrets, and a young lady to whom he communicates them : the former of these persons is *Abdeker* (whose name gives title to the book) an *Arabian* doctor, physician to *Mahomet II.* emperor of the *Turks* ; the latter, *Fatima*, one of *Mahomet's* sultanas, whose adventures are terminated by the wonderful manner of her quitting the seraglio, and her marriage with her preceptor and deliverer the doctor. However, the historical part of the work is by no means the principal ; the adventures being only the vehicle or form, which the author has made choice of as the most agreeable manner of teaching his art : and he doubtless judged right ; for he certainly makes thus a more decent, as well as a more engaging appearance, than he would have done under that of a *new collection of receipts for beautifying the skin, taking away wrinkles, recovering a lost* †—\* \* \* \* \*, &c.

XVI. *The Perfect King*, an essay : in which true grandeur is illustrated ; with the true means to acquire it. Made *English* from the *French*. 12mo. 2s. *Cooper*.

This anonymous performance appears, if we are not mistaken in our conjecture, to have been written as a compliment to his late majesty, by some sensible foreigner ; who, however, makes but an indifferent figure in this translation, whatever he might do in the original language wherein he delivered his work ; the orthographical and typographical mistakes being so many, that we can no otherwise account for them, than by supposing the book to have been printed abroad, by persons not well acquainted with the *English* tongue : and that this was really the case, we are under no doubt. For the rest we shall only say, that to those who have not read the many excellent treatises on this subject, which have been already published in our own country, the present tract may afford some satisfaction. The author's idea of a good king, is just ; and the maxims and rules he lays down for the conduct of princes, are rightly calculated to make the great ones of the earth happy in themselves, and a blessing to their subjects : but 'tis pity his instructions are not cloathed in a more elegant dress.

XVII. *The British Legacy; or, Fountain of Knowledge*. 8vo. 2s. sewed, *Chandler*.

To whom the public is obliged for this *Legacy*, it is not given us to know ; of what it chiefly consists, we shall inform the reader in as few words as possible. In the first place, the

† Among others, there is one prescription which the author had the decency to wrap up in *Latin* ; tho' that is but a very thin covering.

author

author gives us a system of horsemanship and farriery, in a dialogue between a horse-doctor and a groom. Then comes the best method of preventing chimnies from smoaking, receipts for making ketchup, cleaning silver-plate, and *fire-eating*, &c. &c. &c. After these follow the arts of bringing singing-birds to perfection, of breeding and dieting fighting cocks; curious method of *casting urine*, and curling hair; instructions for mounting fans, and making friar's balsam. The cultivation of the kitchen, fruit, and flower-garden brings up the rear;—but the book contains a vast number of other curiosities, which we have no inclination to enumerate: tho', for ought we know to the contrary, they may be all mighty good things.

XVIII. *The Travels of Mr. Drake Morris, merchant, in London.* Containing his sufferings and distresses in several voyages at sea. Written by himself. 12mo. 3s. Baldwin.

A flimsy kind of imitation of *Robinson Crusoe*.

XIX. *The Marriage-a-là.* A novel. In which the ruin of female honour, the contempt of the clergy, the destruction of private and public liberty, with other fatal consequences, are considered; in a series of interesting adventures. 12mo. 2 vol. 6s. Hodges.

A writer of some parts, but more virulence, stimulated by party prejudice against the present administration, as we are led to conclude from many passages in his work, has here put together a number of improbable tales of young people rendered unhappy in their amours, or matrimonial engagements; and the blame of all is contrived to be thrown upon the late act for the better preventing of clandestine marriages: which, according to our author, is only calculated to produce all those terrible consequences he has enumerated in his title-page. In the heat of his zeal, our political novelist has treated the legislature with a freedom that has produced a warrant for taking him into custody, which was executed a few days after the appearance of his work.

XX. *A new translation of the Persian Tales*; from an original version of the *Indian comedies of Moeles*. Wherein care has been taken to expunge all those useless repetitions, and trifling circumstances, with which the oriental writings are encumbered: so that the stories are rendered less tedious, and more instructive, the whole being reduced into one small volume. Designed for the service and amusement of the *British Ladies*. By Edward Button, gent. 12mo. 3s. Owen.

The utility of this book is sufficiently represented above; and, we think, without exaggeration,

## 396 The MONTHLY REVIEW,

XXI. *Thoughts on Gallantry, Love, and Marriage.* 8vo. 6d. *Dodley.*

A declamation against libertinism and debauchery; and in praise of matrimony. This performance, like its price, is but a slight one.

XXII. *A Voyage to the Island of Ceylon, on board a Dutch Indiaman, in the year 1747.* Containing a succinct relation of the productions, trade, and inhabitants of that place: together with some account of St. *Helena*, and the islands visited by the author, in consequence of the ship's distresses at sea. Written by a Dutch gentleman. 8vo. 6d. *Bouquet.*

The public are already sufficiently acquainted with the contents of this piece, by its having been previously inserted in the *Evening Advertiser*, a paper much called for, on account of its professed opposition to the principles of the *London Evening Post*.

XXIII. *The Trial of William Mitchel, surgeon, for perjury.* Tried at the sittings after Trinity term, 1754, in his majesty's court of king's-bench, *Westminster.* 4to. 1s. *Baldwin.*

Some remarkable occurrences in the course of this trial, will sufficiently apologize for our taking more notice of it than we commonly afford to publications of this sort. The altercations between Mr. *Lee* on the one part, and Messrs. *Ranby* and *Hawkins* on the other, concerning the abilities of the former, as to the cure of ruptures, has occasioned some appeals to the public\*. Mr. *Lee* brought his action against Mr. *Ranby* for defamatory words spoken against him the said *Lee*; particularly, that at a *Greenwich-board* Mr. *Ranby* had called him an *Impostor*. This cause was, in *Hilary* term, Jan. 23, 1753; when it was mutually agreed, 'that the action should be entirely put an end to by withdrawing a juror from the pannel, and by a rule of court, ordering, that the matters in question in that cause, between the two parties, should cease, and the plaintiff should trouble the defendant no more in respect thereof.'—Some time afterwards, another action was brought by Mr. *Lee* against Mr. *Ranby*, for words said to be spoken after the above-mentioned 23d of January, upon which action a verdict was found for, and one hundred pounds damages given to, the plaintiff. Mr. *Mitchel*, a surgeon belonging to the horse-guards, was examined on this latter trial in favour of Mr. *Lee*, and swore positively to certain defamatory words spoken by Mr. *Ranby*, particularly that at a *Greenwich-board* held on the 26th day of

\* See *Review*, vol. IX. p. 147. vol. X. p. 149—310.

*January*, he called the said *Lee* an impostor.—Mr. *Mitchel's* testimony upon this occasion gave rise to the indictment against him for perjury, and it appears to have been very clearly proved, that there was no *Greenwich*-board held that day, and that Mr. *Ranby* had been confined to his bed, or his chamber, from the third of *January* to the middle of *February*; consequently, that he could not have uttered those words at the time and place sworn to. It was also evident; that the words alluded to, if used at any time, could have been spoke only on the 22d of *December* preceding, and that the first action was partly founded on the same; therefore, that Mr. *Ranby* ought not to have been troubled a second time on that account.—However, in consideration of Mr. *Mitchel's* universal good character, upon his making an acknowledgment of his being mistaken, and that he did not intend any injury to Mr. *Ranby* thereby; also that the latter should declare his belief that no injury was designed by the former, it was agreed, that Mr. *Mitchel* should be acquitted. The lord chief justice, not less genteely than candidly, reproved this gentleman for his precipitance in swearing.

Without intending the least reflection on Mr. *Mitchel's* integrity, whose friendship, in this particular, instance seems for once to have got the better of his prudence, we cannot help lamenting the levity with which oaths are too frequently taken: it is to be feared, all men do not sufficiently reflect, that

An oath is a recognizance to heaven,  
Binding us over in the courts above  
To plead to the indictment of our crimes,  
That those who 'scape this world should suffer there.

*Southern's Oronoko.*

Is not therefore the utmost precision and circumspection necessary, as well in taking as administering an oath; by which (considered only in a temporal view) the properties, liberties, and even lives of our fellow-creatures, may in a moment be injured or destroyed? And it is a truth, tho' a melancholy one, that an inconsiderate oath may do as much mischief as a wilful and corrupt perjury.

XXIV. *The Universal Traveller*; or, *A Description of the several foreign Nations of the World*. Shewing, 1. The situation, boundaries, and face of the respective countries. 2. Number of provinces and chief towns in each. 3. The genius, temper, and habits of the several people. 4. Their religion, government, and forces, by sea and land. 5. Their traffic, produce of their soil, animals, and minerals. 6. An abstract of



of the history of each nation, brought down to the present time. By Mr. *Salmon*, author of the *New Geographical Grammar*. Folio, 2 vols. 3l. in sheets. *Baldwin*.

This work has been published in weekly numbers, at 6d. each, is now finished in 121 numbers, illustrated with 226 maps and copper plates; representing the habits of the people, views of cities, animals, &c.—Mr. *Salmon's* character for productions of this nature, is so well known, that it would be altogether a work of supererogation in us to say any thing on that head.

XXV. *A Proposal or Plan for an Act of Parliament* for the better paving, cleansing and lighting the streets, courts, lanes, alleys, and other open passages, as well within the several parishes of the city and liberty of *Westminster*, as of *St. Mary le Bone*, *St. Giles* in the fields, *St. George* the martyr, *St. George, Bloomsbury*; that part of the parish of *St. Andrew, Holborn*, which lies in the county of *Middlesex*; the several liberties of the *Rolls* and *Savoy* in the said county, and that part of the duchy of *Lancaster*, which lies in the same county, and for other purposes therein mentioned. By *John Spranger*, of *Covent Garden*. 6d. *Baker*.

XXVI. *The Trial of Richard Hathaway*, upon an information for being a cheat and impostor, for endeavouring to take away the life of *Sarah Morduck*, for being a witch, at *Surry* assizes, begun and held in the borough of *Southwark*, *March* the 24th, 1702. In which is discovered the malicious designs of the said impostor, with an account of his pretended enchantments and witchcraft. Before the right honourable the lord chief justice *Holt* and Mr. baron *Hatfield*. To which is added, a short account of the trial of *Richard Hathaway*, *Thomas Wellyn* and *Elizabeth* his wife, and *Elizabeth Willoughby*, wife of *Walter Willoughby* upon an information for a riot and assault upon *Sarah Morduck*, the pretended witch, at the said assizes. 12mo. 1s. *Griffiths*.

This extraordinary trial, &c. is reprinted from an edition published at the time when *Hathaway's* imposture was detected; and, if we mistake not, it is also printed at large, in the *State Trials*. It seems to be now re-published as a kind of parallel to the late affair for which *Elizabeth Canning* received sentence of transportation.

#### POETICAL.

XXVII. *The Italian Husband; or the Violated Bed avenged*. A moral drama. By *Edward Lewis*, M. A. 8vo. 1s. *Cooper*.

A very tragical story, told in very tragical verse. The following short specimen is taken from the author's enumeration of the dismal portents that preceded the catastrophe.

You know his lordship's bailiff, *Giovanni*,  
Lives in a farm near to his cattle-gate.  
Whilst he at dinner sate, a favourite hen  
Came cackling, and at's feet laid a live chick,  
Perfect with wings and claws, with eyes and voice,  
Which ran without delay after its mother.  
But lo! a greater wonder——

For which the curious reader is referred to Mr. *Lewis's* pamphlet.

XXVIII. *Verses to the memory of the late Sir Theodore Janssen, bart. father to the right hon. Stephen Theodore Janssen, esq; the present lord mayor. With notes, wherein is given a short historical account of him and his family. Folio, 6d. Robinson.*

From the notes it appears, that, in the reigns of King *William III. Queen Anne*, and King *George I.* Sir *Theodore* was accounted one of the most able merchants in *Europe*; and what is highly to his honour, and much endeared him to the *British* nation, was his strenuously opposing the bill for opening the trade with *France*, 1713. Of which affair, and some other particulars of Sir *Theodore's* history, mention was made in our *Review* for April last, p. 279. This gentleman lived to be near 100 years of age, and died *Sept. 22. 1748.* The annotator on the verses now published in commemoration of Sir *Theodore's* many virtues, has added a panegyric on his son, the present lord mayor of *London*, of which Mr. *Janssen* is every way worthy.

XXIX. *The fourth Grace. Folio, 6d. Crowder, and Company.*

A compliment to the countess of *Coventry*: the poetry not so beautiful as the subject; for example,

She oft has made me pipe fall heretofore;  
Now will I faller pipe, and more and more.

And, alas, how can it be prevented! except the piper should discover, that he is like to pay himself for such lays as no one else can possibly dance to? But if he will be obstinate like *Hob-* in the farce, who declares he *will dance*, and *does* strangely; and should persevere, by piping the celebrated sister of his fair patroness into a *fifth GRACE* (which, indeed, is partly done to his hand already \*) we beg he will mend his *pipe* a little; or, perhaps, on settling the present account, his bookseller may present him a *whistle* for his next essay.

\* By his grace the duke of *Hamilton*.

## POLITICAL and COMMERCIAL.

XXX. *An Essay towards a method of speedily manning a fleet upon any sudden emergency.* 8vo. 1s. Sandby.

The author's scheme is, to keep a constant register of ten or twelve thousand able-bodied seamen, such only as shall voluntarily enter their names for that purpose; who shall be obliged to submit to certain regulations and restrictions, whereby they may be speedily collected on any emergency: in consideration of which it is proposed, that each man be allowed 5l. a year, or 2s. a week.—The methods prescribed for raising a fund sufficient to defray the expence of these registered men, are, 1st. An application to this purpose of an eighth of the bounty upon exported corn.—2dly. A triennial lottery, to be called the *seamens lottery*.—3dly. The *suppressing of franks*.—4thly and 5thly, A tax upon dogs and horses.

However well meant, however plausible these proposals may appear in speculation, there are obvious difficulties that oppose their being soon carried into execution: we refer those who are desirous of further particulars to the pamphlet itself.

XXXI. *Some Thoughts relating to trade in general, and to the East Indies in particular.* 8vo. 6d. Baldwin.

This pamphlet is intended to vindicate the exportation of bullion to the *East Indies*\*, but as the author's reasonings are merely hypothetical, and unsupported by any positive facts, or modern calculations, we refer those whom it may concern to the performance itself.

## CONTROVERSIAL.

XXXII. *An Appeal to the Public; or, A Review of the Conduct of Dr. Ad—gt—n towards Dr. Piggot.* 8vo. 1s. Baldwin.

Dr. P— here gives the history of his late connection and subsequent difference, with Dr. A—; whom he accuses of a very scandalous breach of friendship in relation to Dr. P—'s settlement at Reading, and to his practice, as a physician, in that town. Our readers may remember a former charge of malevolence brought against this gentleman by another complainant. See Dr. *Russel's* letter to Dr. *Addington*, *Review*, vol. I. p. 276. We do not recollect that Dr. A— ever produced any thing in his own defence, with respect to the former occasion; and we wish he may be able to wipe off the imputation that must remain upon his moral character, if the facts now simply related by Dr. P— are not disproved,

\* See *Review*, vol. X. p. 369, upon the same subject.

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T H E

# MONTHLY REVIEW,

For DECEMBER, 1754.

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ART. XLVII. *The third and last Volume of the Memoirs of Mrs. Letitia Pilkington. Written by Herself. Wherein are occasionally interspersed, variety of poems: as also the letters of several persons of distinction: with the conclusive part of the Life of the inimitable Dean Swift.* 12mo. 3s. Griffiths.

**T**HIS posthumous production of Mrs. Pilkington is published by her son, pursuant to a subscription which his mother had begun to raise, and which his own affairs made it necessary to get completed.

Those who have seen the two first volumes of this lady's memoirs will be sufficiently apprized of what they may expect in this, when we inform them, that her pen is dipped in the same gall, and her style conducted with the same spirit. 'I cannot,' (says she, in her introduction to this volume) 'like a certain female writer, say, I hope, if I have done nothing to please, I have done nothing to offend; for truly, I mean to give both pleasure and offence: lemon and sugar is very pretty. I should be sorry to write a satyr which did not sting; nor will I ever write a panegyric on an undeserver: if a rogue should happen to be mine honest friend, I owe him silence; but that is the most he can expect.—I threaten not any, nor did I ever do it; but characters are my game.'—

How far the provocations she had met with may excuse, or extenuate, the excessive freedoms she has taken with the characters of several persons, our ignorance of her connections

will not allow us to determine: but, as we have no complaints of that kind to make, no reader of breeding, or generosity, will expect us to take up the malevolent task of making more public, what must necessarily give pain to those with whom we are at perfect peace. The further anecdotes Mrs. *Pilkington* has given us, upon her own credit, of Dean *Swift*, we hope, will prove a more agreeable entertainment.

These then, together with Mrs. *Pilkington's* behaviour in her last moments, as described by her son, in an appendix to this volume, are all we think fit to lay before the public; who, no doubt, are curious to know, in what manner this lady quitted a world, in which she had made herself so remarkable.

Her memoirs relating to *Swift* do no great honour to his good sense, or discretion. This our female biographer seems sensible of; but, supposing that ‘the most minute circumstances relating to so great a man cannot be deemed trivial,’—she undertakes ‘to trace him in private life:’ observing at the same time, very justly, that ‘there only it is we can frame a true judgment of any person, the rest being frequently mere outside.’

Most of Mrs. *Pilkington's* accounts of the Dean are from her own knowledge; the following however is upon hearsay.

‘I remember,’ (says she) ‘a worthy gentleman, who had the honour of his [*Swift's*] acquaintance, told me, that the Dean, and some other persons of taste, whom I do not now recollect, came to a resolution to have a feast once a year, in imitation of the *Saturnalia*; which, in heathen *Rome*, was held about the time we keep our *Christmas*, whereat the servants personated their masters, and the masters waited as servants.’

‘The first time they put this scheme in practice, was at the deanery-house. When all the servants were seated, and every gentlemen placed behind his own man, the Dean’s servant took an opportunity of finding fault with some meat which was not done to his taste, and taking it up in his hand, he threw it in his master’s face, and mimicked him, in every other foible which he had ever discovered in him.’

‘At this the Dean flew in a violent rage, beat the fellow, and put every thing into such disorder, that the servants, affrighted, left the room; and here ended the feast of *Saturnalia*.’

One would have thought, so much a master of true humour as the Dean was himself, that the poor fellow’s conduct, thus excellently adapted to the intention of their regale, would  
have

have met with a very different reception: but *Swift*, it seems, was one of those who think themselves authorised to push at random against all that come near them, with the privilege of exemption from any hit in return.

Mrs. *Pilkington* agrees with what has been mentioned in a former *Review*, from another author, that *Stella* was certainly the Dean's wife; but that no conjugal commerce had passed between them: that the Dean 'in the latter part of his life, offered to acknowledge her as the partner of his heart; but she wisely declined it, knowing that while she continued only as a visitor, he would treat her with respect; which would cease, as his temper was unpassive, if she lived entirely with him; and every fault of his servants would be attributed to her.' But our author is 'certain he must have tenderly loved that lady,' as she had been 'a witness, that the bare mention of her name has drawn tears from him, which it was not easy to effect.'

The following story we know not what to make of, without supposing that it happened very late in the Dean's life.

'I remember,' (says Mrs. *Pilkington*) 'he sent for me one morning very early, to breakfast; and as I always drank tea or coffee, I expected to have found one of these ready; but after he had detained me two hours, discoursing on his household economy, and other matters, amongst which one was, that a piece of his garden-wall had fallen down; and so," said he, "one of my fellows must needs get a trowel, and mortar, and undertake to mend the breach.

"I happened," continued the Dean, "to spy him out of my window at this employment, and called him to know why he did that? He told me he had been bred a bricklayer, and that his doing it would save me money; so I let him finish it, which he did very compleatly in about an hour's time. So I gave him a moidore; and pox take me, but the fellow, instead of going as he ought, to the ale-house, or a whore, went and bought silver buckles, and is grown very proud on it.

"—Come," said he, "shall we go to breakfast, I know you were once *Bermudas* mad; now I'll give you some of that country cheer; open that drawer, and reach me a flat bottle you'll find there." 'I ran to obey him, and as the drawer was low, kneeled down to it.'

'I no sooner attempted to unlock the drawer, but he flew at me, and beat me most immoderately; I again made an effort, and still he beat me, crying, "Pox take you, open the drawer." I once more tried, and he struck me so hard,

‘that I burst into tears, and said, “Lord, Sir, what must I do?”

“Pox take you for a slut,” said he, “would you spoil my lock, and break my key?” “Why, Sir, the drawer is locked.” “Oh! I beg pardon,” said he, “I thought you were going to pull it out by the key; well, open it, and do what I bid you.”

‘I did so, and found the bottle. “Now,” said he, “you must know I always breakfast between my own house and the church, and I carry my provision in my pocket;” upon this he pulled out a piece of ginger-bread, and offered me some.

‘As I was terribly afflicted with the heart-burn, the very thoughts of any thing so dry, made me ten times worse, which I told him, and begged he would excuse me. He positively insisted on my eating a piece of it, which I was, on penalty of another beating, obliged to comply with.

“Now,” said he, “you must take a sup out of my bottle.”

‘I just held it to my mouth, and found it so strong, that I intreated he would not ask me to taste it: he endeavoured to persuade me; but finding that would not avail, he threw me down, forced the bottle into my mouth, and poured some of the liquor down my throat; which I thought would have set my very stomach on fire. He then gravely went to prayers.’—

As the memoirs of *Swift* are promiscuously scattered through this work, we shall endeavour to lessen the disgust our readers must have felt from the above account, by introducing, in this place, one step taken by the Dean, very much to his honour.

Our author, whose addresses to the great were very frequent and extensive, takes occasion to complain loudly of the mercenary insolence of servants in families of rank; the allowance of which she, with more politeness than veracity, attributes to their lords’ being ignorant of it: this, however, leads her to recollect the following behaviour of *Swift* upon such an occasion. ‘The Dean,’ (says she) ‘discharged a servant only for rejecting the petition of a poor old woman: she was very ancient, and on a cold morning sat at the deanery-steps a considerable time, during which the Dean saw her through a window, and no doubt commiserated her desolate condition. His footman happened to come to the door, and the poor creature besought him in a piteous tone, to give that paper to his reverence. The servant read it, and told her, with infinite scorn, his master had something else to mind than her petition. “What’s that you say, fellow?” said the

“ Dean, looking out at the window, “ come up here.” The man, trembling, obeyed him: he also desired the poor woman to come before him, made her sit down, and ordered her some bread and wine; after which he turned to the man, and said, “ At what time, Sir, did I order you to open a paper directed to me? or to refuse a letter from any one?” “ Hark ye, Sirrah, you have been admonished by me for drunkenness, idling, and other faults; but since I have discovered your inhuman disposition, I must dismiss you from my service: so pull off my cloaths, take your wages, and let me hear no more of you.”—

But we return, with our author, to one or two more of the Dean’s whims.

“ When the Dean was at *Bellcamp*, at the house of the rev. Dr. *Gratton*, he wrote to Dr. *Delany* to come and dine with him, mighty *Thomas Thumb*, and her serene highness of *Liliput*, meaning my husband and me: accordingly we went; the Dean came out to meet us, and I, by agreement, hiding my face, Mr. *Pilkington* told him they had picked up a girl on the road, and desired to know whether they might bring her in. He, guessing who it was, said, “ let her shew her face, and if she be likely, we’ll admit her.” On this I took down my fan, and said, “ O indeed, Sir, I am:” “ Well then,” said he, “ give me your hand.” He led me into a parlour, where there were twelve clergy-men, and said, “ Those fellows coming in, have brought a wench with them; but,” added he, “ we’ll give her a dinner, poor devil! and keep the secret of our brethren.”—

“ Pox on you, you slut,” said the Dean, “ you gave me a hint for my polite conversation, which I have pursued: you said, it would be better to throw it into dialogue, and suppose it to pass amongst the great; I have improved by you:” “ O dear Sir,” said I, “ it is impossible you should do otherwise.” “ Matchless sauciness!” returned he: “ well, but I’ll read you the work;” which he did with infinite humour, to our high entertainment.

“ It was *Christmas* time, and froze very hard: the Dean, meditating revenge, set the wine before a great fire; the corks of the wine being secured with pitch and rosin, which began, in a little while, to melt: no sooner did the Dean perceive they were fit for his purpose, but he slyly rubbed his fingers on them, and daubed my face all over. Instead of being vexed, as he expected I would, I told him he did me great honour in sealing me for his own. “ Plague on her,” said he, “ I cannot put her out of temper;” yet he determined to do it, if possible, for he asked the company if they had



ever seen such a dwarf; and insisted that I should pull off my shoes till he measured me: to this I had no inclination to submit, but he was an absolute prince, and resistance would have little availed me; so when I obeyed, he said, why I suspected you had either broken stockings or foul toes\*, and in either case should have delighted to have exposed you.

He then made me stand up against the wainscot, leaned his hand as heavy as he could upon my head, till I shrunk under the weight to almost half my proportion; then making a mark with his pencil, he affirmed, I was but three feet two inches high.

Mrs. *Pilkington*, at that time breeding, goes on to inform us, that the gentlemen at table consulted the weakness of her appetite, with an officiousness that became so troublesome, 'that at last,' says she, 'I told the Dean, I wished I was a man, that I might be treated with less ceremony: why, said the Dean, it may be you are: I wish, Sir, said I, you would put the question to the company, and according to their votes let my sex be determined. I will, said he; "*Pilkington*, what say you?" A man, Sir: they all took his word, and, in spite of petticoats, I was made a man of after dinner. I was obliged to put a tobacco-pipe in my mouth; but they so far indulged me, as to let it be an empty one, as were the Dean's, Dr. *Delany*'s, and my husband's.

The Dean asked me could I play at cribbage; I said I could: upon which he called for cards; but, upon recollection, said, he would not play with a beggar, for he should stand no chance; for, if he won, he would not take the money, and if he lost, he must in honour pay. But why a beggar, Mr. Dean? said Dr. *Delany*. A married curate, must of consequence be a beggar, returned he, and you are another; and pox on me, if I can ever get acquainted with any persons but beggars; and I do not think, but this woman or man here, is in the way of producing another. Then, Sir, I hope you will be so kind to stand godfather, which will secure it from so hard a fate. So, said he, more demands upon me! Well, if it be a boy, I do not much care if I do; but if it be a little bitch, I'll never answer for her.

*Swift* executed his promise as follows. Mrs. *Pilkington* produced the sex the Dean wished for.—He was then in the country: a fortnight after her delivery he returned to *Dublin*,

\* The reader who has seen the Dean's *Lady's Dressing-room*, and other pieces of a like cast, will not wonder at this instance of his delicacy.

And, says she, came 'directly to visit me: Mr. Pilkington  
' opened the door for him, and brought him up to me. After  
' wishing me joy, he asked me where was his god-son elect;  
' I told him in heaven. "The Lord be praised, said he, I  
' thought there was some good news in the way, your husband  
' looked so brisk: pox take me, but I was in hopes you were  
' dead yourself; but it is pretty well as it is, I have saved by  
' it, and I should have got nothing by you."

After the compliment of caudle, which the Dean condescended to accept, he withdrew. 'About an hour after,' continues our historian, 'a servant brought me a letter, and a  
' great bundle of brown paper, sealed with the utmost care,  
' and twisted round with I know not how many yards of pack-  
' thread; my curiosity led me to read the letter before I examined the contents of the paper, which, to the best of my  
' knowledge, [*remembrance she means*] was this:

"Madam,

"I send you a piece of plumb-cake, which I did intend  
"should be spent at the christening; if you have any objection  
"to the plumbs, or do not like to eat them, you may return  
"them to, Madam, Your sincere friend and servant,

*J. Swift."*

'I now examined the contents of the paper, in which I  
' found a piece of ginger-bread, in which were stuck four guineas, wrapt in white paper; on the outside of each was  
' wrote *plumb*.'—

This was, in a great man like *Swift*, only *desperé in loco*: but the *pummelling* humour came on apace, and poor *Latitia* was, among others, the subject of it; as she immediately after this informs us.

It seems the Dean had 'received from *Spain*, from one Mr. *Wogan*, a green velvet bag, in which was contained, the adventures of *Eugenius*; as also an account of the courtship and marriage of the chevalier to the princess *Sobiesky*,' with other particulars, very proper to accompany them and each other, such as, 'some of the psalms of *David*, paraphrased in *Miltonic* verse,' and — 'remarks on the *Beggar's Opera*.

'The Dean said he did not care to be troubled with it; and  
' bid Mr. *Pilkington* take it to *London*, and look it over at his leisure, which accordingly he did.

'He was scarce gone, when the Dean came to me for the bag. I told him my husband had, according to his commands, taken it with him. He protested he never gave him any such permission; that I was impudent to say it, and my husband more so, to do it; the conclusion of which was, that he ordered me to write to him to return it immediately;

‘ and, lest I should forget it, he gave me a very good beating.  
 ‘ Well, I writ Mr. *Pilkington* an account of the Dean’s wrath,  
 ‘ and he sent me the fatal bag by a clergyman : I directly carried it to the Dean, and hoped he would be pleased, by my  
 ‘ punctual and ready obedience to his will ; but far otherwise  
 ‘ it fell out, for the Dean flew into a passion, for my daring to  
 ‘ presume to write for it ; and gave me another beating.’

This affair of the green bag brought Mrs. *Pilkington* to such *feeling*, that she here begins to moralize most plentifully : but as we have but three short stories more about *Swift*, and two of these of a piece with the last, we shall produce those two ; and then, introduced by our *fair Seneca’s morals*, conclude with the third.

‘ The first proof he [the Dean] gave of his incivility was his  
 ‘ affronting the lord lieutenant at the lord mayor’s table ; who,  
 ‘ because he had not paid his compliments to him in due form,  
 ‘ he very civilly accosted by the extraordinary title of, “ you,  
 ‘ fellow, with the blue string.” Some little time after this, he  
 ‘ invited two clergymen to take the air with him, and when  
 ‘ he got them into a coach, he did so belabour them, and knock  
 ‘ their heads together, that they were obliged to cry out for  
 ‘ assistance.’

Now for the meditations !

‘ But did not this more resemble the actions of a lunatic,  
 ‘ than of a gentleman of superior wit and knowledge ? Indeed,  
 ‘ I believe too much learning had turned his head, or  
 ‘ too deep a search into the secrets of nature, as nothing could  
 ‘ escape his observation. And this wrong turn in his brain ;  
 ‘ I fancy, had possessed him a long time before it was taken  
 ‘ notice of, as numberless proofs might be produced ; and even  
 ‘ amongst the facts that I have related, there are some strong  
 ‘ instances of it ; had he been less witty, it would sooner have  
 ‘ been taken notice of : but, as the poet observes,

‘ *Great wit to madness sure is near ally’d, &c.*’

The Dean’s conduct in the latter part of his life is much better accounted for by a very capital author, whose sentiments are transcribed into our late *Reviews*. As we are not likely to hear much more of this every way extraordinary man, till an account, long promised, comes out, Reader ! whoever thou art ! be not astonished that human nature can, in one and the same person, rise above imitation, and sink beneath contempt ! Art thou a *classical* reader ; art thou a *scriptural* (a judicious *scriptural*) reader ; instances are ready to inform thee, that providence, acting by the course of nature, is more equal in intellectual, as well as in all other human endowments.

ments, than some are aware of. Thou, too, hast thy advantages: thou, it is presumed, could'st never play the wit as he did; and he, possibly, played the fool more than thou.

We promised to give the last story of Mrs. *Pilkington* relating to *Swift*. Here it is,

'From this,' [from the time of the above-mentioned anecdote of this celebrated man] 'he fell into a deep melancholy, and knew nobody; I was told the last sensible words he uttered, were on this occasion: Mr. *Handel*, when about to quit *Ireland*, went to take his leave of him; the servant was a considerable time, ere he could make the Dean understand him; which when he did, he cried, "O! a *German*, and a genius! a prodigy! admit him." The servant did so, just to let Mr. *Handel* behold the ruins of the greatest wit that ever lived along the tide of time, where all at length are lost.'

We are now to acquaint our readers, how a woman of Mrs. *Pilkington's* particular talents took her flight elsewhere.

Her son, in the *appendix* to this volume, gives a very minute account of his ingenious, his unhappy mother's last illness and departure. Her necessities were great, her accommodations dear, and her treatment by her landlord, as he represents it, very cruel. Yet she bore it, not with *patience* only, but *spirit*, and, from the following lines, which her son avers 'were the last she ever wrote,' resignation.

My Lord, my Saviour, and my God,  
I bow to thy correcting rod;  
Nor will I murmur or complain,  
Tho' ev'ry limb be fill'd with pain;  
Tho' my weak tongue its aid denies,  
And day-light wounds my wretched eyes.

Mr. *Pilkington*, the younger, perceiving his mother in great decline, expected she would apply to the usual assistance the church offers people at the close of life. 'My dear, said she, you know the usage I have received from your father, together with the knowledge I have, that there are but few good clergymen to be found, have ever made me declare that I would permit none of them to visit me in my last hours, except dear Dr. *Delany*: however, since he is from town, and the world would add impiety to all they have said of me, if I do not have some one of them, pray send for the curate of this parish. I accordingly did, and we all joined in prayer; after which she fell into a good deal of discourse with him, and they drank a glass of wine together: he asked her if she forgave my father, and she related the following story to him.

'There

## 410 THE MONTHLY REVIEW,

‘ There was an honest *Irish* papist on his death-bed; and when the priest was going to give him absolution, he asked the sick man, if he freely forgave all his enemies, otherwise he could not administer that sacrament to him: the man replied, Arah faith, father, I do forgive every one, only *Teddy Brennan*, that pounded my cow. Nay, but, said the priest, you must forgive him also, or I cannot absolve you: well, said he, father, if I die, I will forgive him; but if I live, I never can. Will that do, said the sick man? Arah faith, said the priest, if it won’t do, it must do; and accordingly proceeded.

‘ So, Sir, said she, if I die, I do forgive him; and I wish the God whom he hath offended may do the same; but if I live, mark you that, Mr. Payson, I never will.’

Her son proceeds to let us know, that an hour after the above-mentioned clergyman was gone, ‘ came a great long letter, declaring that she [his mother] was damned beyond redemption; that she was now on the brink of hell; and that not the blood of the lamb could intercept her.’ This letter was suspected to have been the work of one of the *Dublin* methodists.

‘ We both,’ says he, ‘ laughed at this fantastical contrivance, and she only wished for strength to be able to answer it properly; but, alas, she never had.’

We are now come to the last *scene* of the last *act* of this memorable woman.

‘ This day,’ (says her son) ‘ she retained her senses tolerably, till evening, when she began to talk incoherently. I sat up till four in the morning, at which time I grew very heavy: what, said she, cannot you watch and pray a moment, till this bitter cup passes from me: a moment, and I shall be no more. Come, said she, kneel down, and take my blessing and last adieu.—She laid her hand on my head, and said, very devoutly, the God of *Abraham*, *Isaac*, and *Jacob*, bless you; the Father, the son, and Holy Ghost, protect and guard you, and bring you safe to everlasting peace, where I go a little before you; for surely, my dear child, I believe, through Christ, I shall be happy hereafter.’

Mr. *Pilkingten* here exclaims against those who would suppose his mother died an atheist. He then recollects, that, in the beginning of her illness, she applied to him as follows:

‘ I have a thing to request, which you must by no means deny me, but promise me on your life, your honour, and your soul, to perform it.—It is this, said she, in a few days you’ll lose your poor little mother; and as you know I have

‘ have no money, your father undoubtedly will bury me, and  
 ‘ perhaps may propose putting my remains in his family bu-  
 ‘ rial-place; but if you suffer that, you have my heavy curse;  
 ‘ nay, if it is possible, I will come from the grave to resent it.  
 ‘ Lay me by my dear father, and let our kindred ashes mingle  
 ‘ together; for were I put in the ground with your father,

The miracle of *Thebes* would be renew’d,  
 And the dividing flames burn diff’rent ways.

‘ These were her very words: now, said she, if ever you  
 ‘ grow rich, erect a little square stone over me, and let this  
 ‘ inscription be on it:

*Here lieth, near the body of her honoured father,*

JOHN VANLEWEN, M.D.

*The mortal part of*

Mrs. LÆTITIA PILKINGTON;

*Whose spirit hopes for that peace, through the infinite merit  
 of CHRIST, which a cruel and merciless world never  
 afforded her.*

The patience of some of our readers, by this time may be  
 tired. Be it so: others may be desirous to follow poor Mrs.  
*Pilkington* to the dying period. ‘ Between five and six,’ says  
 her son, ‘ her breath grew short, and her eye-sight failed  
 ‘ her; I wept and, embracing her hand, which was now al-  
 ‘ most lifeless, asked her if she knew me\*?—She desired  
 ‘ me to kneel down and pray by her, which I did; still  
 ‘ keeping her hand in mine, I found it grow cold and  
 ‘ heavy, and looking up, just saw her expire with a sigh.’

Reader! again observe, that none can judge of *real cha-  
 racters*, but GOD. Censure not in others those frailties, which,  
 tho’ beyond thy present perception, thou mayest have in thyself:  
 concealed, however, till a critical combination of circumstances  
 shall give thee the melancholy conviction of their real exis-  
 tence! consider *tempers, genius, education, company*, and the  
 wide space of *employments*: consider also the space much more  
 wide, horrid, desolate, and abandoned, of people well *educated*,  
 but *reduced*; of people of *great sense, literary, military*, and  
 other accomplishments, who, frantic by neglect, run into *re-  
 veries*, of which they never could have suspected themselves  
 capable! consider these, and *Lætitia Pilkington* may be forgot,  
 and Dean *Swift* forgiven!

\* By her answer to this question, it appears that her mind was  
 somewhat discomposed at that time.

ART. XLVIII. *The Useful Family Herbal; or, an account of all those English plants which are remarkable for their virtues: and of the drugs which are produced by vegetables of other countries. With their descriptions, and their uses, as proved by experience. Illustrated with figures of the most useful English plants. With an introduction, containing, 1. Directions for the gathering and preserving roots, herbs, flowers, and seeds. 2. The various methods of preparing those simples for present use. 3. Receipts for making from them distilled waters, conserves, syrups, and other forms, proper to be in readiness, and for keeping all the year. 4. The ways of making up electuaries, juleps, draughts, and the other forms of remedies; together with the cautions in the giving them. And an Appendix, containing, a proposal for the farther seeking into the virtues of English herbs, and the manner of doing it with ease and safety. The whole intended for the use of families, and for the instruction of those who are desirous of relieving the distressed sick.* 8vo. 5s. Johnson, &c.

THE knowledge of plants has, in all ages and nations, been justly esteemed an useful and important branch of learning. People are generally convinced, that simples make up almost the whole of medicine; and as nature has implanted in animals an instinct, by which they discover particular plants to be proper remedies for their disorders, so she seems, in a great measure, to have left us to the use of reason, deduction, and experiment, in order to discover the virtues and uses of each particular vegetable: a task, in the execution of which the reason of man can with difficulty come up to the instinct of some animals.

The antients were particularly careful to discover the uses of plants, and thought it a greater honour to have found a new medicinal virtue, than to have discovered an hundred simples before unknown. The moderns, on the contrary, who have carried the curious part of the botanical science to a great degree of perfection, employ themselves principally in distinguishing the characters of bodies, and almost entirely neglect their uses. And perhaps this is one reason why some have been led to aver, that the art of healing has not made an equal progress with the rest of the sciences, since the revival of learning.

This new herbal is intended, as the author himself tells us, ' to inform those who live in the country, and are desirous of  
' being useful to their families and friends; or charitable to  
' the poor, in the relief of their disorders; of the virtues of  
' those

those plants which grow wild about them: that they may be able to supply this necessary assistance in places where apothecaries are not at hand; and that they may be able to do it without putting themselves to the expence of medicines of price, when the common herbs that may be had for gathering, will answer the same purpose.

However, as there are cases in which more help may be had from drugs brought from abroad, than from any thing we can procure at home, an account of those roots, barks, seeds, gums, and other vegetable productions, kept by the druggists and apothecaries, is also added; and of the trees and plants from whence they are obtained; together with their virtues.

This work therefore will tend to instruct those charitable ladies, who may be desirous of giving this great relief to the afflicted poor in their neighbourhood, and to remind the apothecaries of what they had before studied: but the first-mentioned purpose is by much the most useful, and the most considerable, and therefore has the greatest regard paid to it.

The author, in the course of his introduction, lays down methods for collecting and preserving plants, &c. and for preparing them for use. These he has delivered in a very concise manner: perhaps too concise for those whose use they are principally intended for; for tho' a person previously acquainted with pharmaceutical operations, will find no difficulty in understanding them, yet this will not be the case with ladies, and others, entirely ignorant of those processes.

In describing the method of making oxymel of garlic, the author directs the vinegar to be boiled in an earthen pipkin; but does not mention whether the pipkin is to be glazed or not. This however, should not have been omitted; for as lead is the principal ingredient in the glazing, and as vinegar readily dissolves lead, the composition, if made in a glazed vessel, as those generally in use are, will receive a poisonous quality, too dangerous to be slighted.

The descriptions of the various plants are clear and well adapted, and the virtues ascribed to them, such as are founded on experience. Several new plants, not known in the present practice, are also added, with their virtues and uses.

In the appendix to this work, the author has given us some useful observations on the virtues of plants, which have not yet been tried. To find out the virtues of plants not yet in use, is certainly a very laudable attempt; and the discovery of but a single remedy for an obstinate disease, would reflect more honour on the author, than all the useless learning in the world.

With



With regard to the danger attending trials of this kind on the *English* plants, it is very inconsiderable, if the person be previously acquainted with the nature of plants.

‘If a man,’ says our author, ‘were to be turned loose upon an island, where no person had set foot before, he might dread to taste of any plant he saw, because he might not know but every one he saw was fatal: and supposing him to have got over this fear, the ignorance of the virtues of all would keep him backward: but this is not the case with him who shall, at this time, set about enquiring into the virtues of plants in *England*. The poisonous plants, natives of our soil, are hardly a dozen, and these are characterised even to the eye, by something singular or dismal in the aspect. They are well known, and he has nothing to do but to avoid them. For the rest, he has so many whose uses and qualities are already perfectly known, that he has a great foundation to go upon in the search, because he can compare those he does not know with them. Their tastes will go a great way towards informing him; but this is not all, their very outward figures will direct him: for in general those plants which agree in the external aspect, agree likewise in their virtues.

‘To give an instance in the marshmallow. It is known to work by urine, and to be good against the gravel. We will suppose no more known concerning this kind. A person desirous of extending this useful knowledge, finds that by the taste of the root, which is insipid, and its mucilaginous quality, he might have guessed this to be its virtue, from what he before knew of medicine. The next plant he meets, we will suppose is the common mallow, and afterwards the little white flowered mallow, which lies upon the ground: he tastes the roots of these, and he finds they are like the other; he will therefore guess, that they have the same virtues, and upon trial he will find it so.

‘But this is not all: if he had examined the flower of the marshmallow, in what manner it was constructed, and how the little threads grew within it, he would have found that the flowers of these other two mallows were, in all respects, like those of the other; and farther, he would have found, that the seeds of these two kinds were in the same manner disposed in circular bodies: from this he might, without tasting their roots, have been led to guess, that their virtues were the same; or having guessed so much from this, he might have been then led to taste them, and by that have been confirmed in it: but he might be carried farther; he would find the same

‘ same sort of round clusters of seeds in the holly-oak in his garden; and upon examining the single flowers, he would see they were also like: and hence he would discover, that it was of this kind; and he would rightly judge, that the holly-oak also possessed the same virtues.—

‘ There is this great use in examining other plants, which have the same sort of flowers and fruits with those which we know to have virtues, that we may in this way discover plants at home, to supply the place of those we have from other countries. It is certain the sun, in warmer climates, does ripen the juices of vegetables farther than in ours, but yet we find the plants of the same kind, from whatever part of the world they come, to possess nearly the same kind of virtues; generally indeed they are the same, only differing in degree.—

‘ The observation already made, that the external form of plants may very well give the hint for a conjecture about their virtues, is much more general than might be imagined. Almost all the plants of the same kinds are of the same virtues. But that is not all: for in general, those of the same class possess the same qualities, tho’ different in degree; and this is a prodigious help to him, who shall set out upon the generous and useful plan of adding to the number of useful plants. It is also singular, that what might appear objections in this case, being brought to the trial, will often be found confirmations of the truth there is in the observation.

‘ Thus, suppose a man observing that lettuce is eatable, should enquire into all the plants like lettuce, which are those that have flowers composed of many parts, and have the seeds winged with a white downy matter, to find whether they were eatable; let us examine how he would succeed. The plants of this class, native of *England*, are the sow-thistle, the hawkweeds, the dandelions, goats-beards, succory, and endive, all eatables. The hawk-weeds are less agreeable in taste, but wholesome; and as to the wild lettuces, those who would bring the opiate quality of the principal of them as an objection, strengthen the observation; for the garden lettuce also has an opiate quality. This wild one possesses it in a greater degree, but still in such degree that it is an excellent medicine, not at all dangerous. Its bitter taste would prevent people’s eating it, for it is disagreeable; but its virtues are the same with those of lettuce, only greater.—

‘ This general observation may be carried a great deal farther; but it were the business of a volume to explain it at large.

## 416 The MONTHLY REVIEW,

large. In general, the seeds of umbelliferous plants, that is, those which have little flowers in rounded clusters, each succeeded by two seeds, are good against cholics; those of caraway, anise, cummin, coriander, and all of that kind, are produced by plants of this figure. In the same manner the verticillate plants, as they are called; that is, those which have the flowers surrounding the stalks, as in mint, and thyme, are of a warm nature; and however they differ in degree and circumstance, they have the same general virtues. Farther, such plants as are insipid to the taste and smell, have generally little virtues; and, on the contrary, those which have the most fragrant smell, and sharpest taste, have the greatest virtues of whatever kind.

In general also, those plants which have a strong, but an agreeable taste, are most worthy to be examined with respect to their virtues; for they are the most valuable: and, on the contrary, when a very strong taste is also a very disagreeable one; or in the same manner, when the strong smell of a plant has also something heavy, disagreeable, and overpowering in it, there is mischief in the herb, rather than any useful quality. The poisonous plants of this country are very few, but they are for the most part characterised after this manner; so that they are known, as it were, at sight, or by the first offer of a trial.

To conclude, tho' the knowledge of plants, and their virtues, may be acquired from books of this kind, yet it must not be supposed, that every person who has acquired such knowledge is likewise qualified for exhibiting them. He must also be acquainted with the animal œconomy, the nature of diseases, and their various symptoms, before he can have the least reason to expect success from his prescriptions. In short, the greatest difficulty lies in knowing how to give, not how to make up, a medicine.

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ART. XLIX. *New Experiments and Observations on Electricity, made at Philadelphia, in America.* By Benjamin Franklin, esq; communicated to P. Collinson, esq; at London, F. R. S. and read at the royal society, June 27, and July 4, 1754. To which are added, a paper on the same subject, by J. Canton, M. A. F. R. S. and read at the royal society Dec. 6, 1753; and another in defence of Mr. Franklin against the Abbé Nollet, by D. Colden, of New York. Part III. 4to. 1s. Henry and Cave.

IN the *Review*, vol. IX. pag. 103, and sequel, and pag. 111, and sequel, accounts of the first and second parts of these curious observations are given; which the reader would do well to peruse before he reads this article; for by that means he will acquire a much clearer idea of the subject: the experiments, &c. now published, being a continuation of the former.

In the first letter, (which is the twelfth in the series) Mr. *Franklin* observes, that he was mistaken in considering the sea as the grand source of lightening; and that it owed its luminous appearance to electric fire, produced between the particles of water and those of salt; (see vol. IX. pag. 105,) for that, being since on the sea-coast, he found, by experiments, that tho' sea-water in a bottle would at first, by agitation, appear luminous, yet in a few hours it lost that virtue; and that he could not by agitating a solution of sea-salt in water, produce any light; from whence he justly concludes, that the luminous appearance of sea-water must be owing to some other cause.

Naturalists are greatly divided in their opinions with regard to the cause of this luminous appearance observable in sea-water; and perhaps those who impute it to insects, are not the farthest from the truth. The learned Dr. *Vianelli*, of *Chioggia*, in *Italy*, tells us, that being surprised at the luminous appearance he observed in the water of the lakes of *Chioggia*, he carried a vessel full of it home for examination. This water being stirred by his hands in a dark closet, glittered very much, but after filtrating it through a piece of coarse linnen, it entirely lost its luminous property. But that the piece of linnen appeared covered with lucid particles, which, by the help of a microscope, he discovered to be living animalcules, of a curious and singular structure, and entirely luminous.—But, to the treatise before us.

Mr. *Franklin* being desirous of knowing whether the clouds were electrified *positively* or *negatively*; that is, whether they had in them less or more than their natural quantity of the electric fluid, contrived an apparatus for that purpose, and from a great number of experiments, made by himself and others, he found, that the clouds of a thunder-gust are most commonly in a negative state of electricity, but sometimes in a positive state. From whence it follows, that for the most part, in thunder-strokes, it is the earth that strikes into the clouds, and not the clouds that strike into the earth. The effects and appearances, however, are nearly the same in either case; the

same explosion and the same flash, between one cloud and another, and between the clouds and mountains, &c. the same rending of trees, walls, &c. which the electric fluid meets with in its passage, and the same fatal shock to animal bodies; also pointed rods fixed on buildings, or masts of ships, and communicating with the earth or sea, will be of the same service in restoring the equilibrium silently between the earth and clouds, or in conducting a flash or stroke, if one should be, so as to save harmless the house or vessel: for points have equal power to throw off, as to draw on, the electric fire, and rods will conduct up as well as down.

But tho' the practice is the same, whether the clouds be electrified negatively or positively, it is not so with regard to the theory; and we have as much need of an hypothesis to explain by what means the clouds become negatively, as before to shew how they became positively, electrified. This Mr. Franklin has attempted to account for, in the following manner:

'I conceive,' says he, 'that this globe of earth and water, with its plants, animals, and buildings, have, diffused throughout their substance, a quantity of electric fluid, just as much as they can contain, which I call the *natural quantity*.

'That this natural quantity is not the same in all kinds of common matter under the same dimensions, nor in the same kind of common matter in all circumstances; but a solid foot, for instance, of one kind of common matter, may contain more of the electric fluid than a solid foot of some other kind of common matter; and a pound weight of the same kind of common matter may, when in a rarer state, contain more of the electric fluid than when in a denser state.

'For the electric fluid, being attracted by any portion of common matter, the parts of that fluid (which have among themselves a mutual repulsion) are brought so near to each other, by the attraction of the common matter that absorbs them, as that their repulsion is equal to the condensing power of attraction in common matter; and then such portion of common matter will absorb no more.

'Bodies of different kinds having thus attracted and absorbed what I call their *natural quantity*, i. e. just as much of the electric fluid as is suited to their circumstances of density, rarity, and power of attracting, do not then shew any signs of electricity among each other.

'And if more electric fluid be added to one of these bodies, it does not enter, but spreads on the surface, forming an atmosphere, and then such body shews signs of electricity.

‘ I have, in a former paper, compared common matter to a sponge, and the electric fluid to water: I beg leave once more to make use of the same comparison, to illustrate farther my meaning in this particular.

‘ When a sponge is somewhat condensed by being squeezed between the fingers, it will not receive and retain so much water as when in its more loose and open state.

‘ If *more* squeezed and condensed, some of the water will come out of its inner parts, and flow on the surface.

‘ If the pressure of the fingers be entirely removed, the sponge will not only resume what was lately forced out, but attract an additional quantity.

‘ As the sponge in its rarer state will *naturally* attract and absorb *more* water, and in its denser state will naturally attract and absorb *less* water, we may call the quantity it attracts and absorbs in either state, its *natural quantity*, the state being considered.

‘ Now what the sponge is to water, the same is water to the electric fluid.

‘ When a portion of water is in its common dense state, it can hold no more electric fluid than it has; if any be added, it spreads on the surface.

‘ When the same portion of water is rarified into vapour, and forms a cloud, it is then capable of receiving and absorbing a much greater quantity; there is room for each particle to have an electric atmosphere.

‘ Thus water, in its rarified state, or in the form of a cloud, will be in a negative state of electricity; it will have less than its *natural quantity*; that is, less than it is naturally capable of attracting and absorbing in that state.

‘ Such a cloud, then, coming so near the earth, as to be within the striking distance, will receive from the earth a flash of the electric fluid; which flash, to supply a great extent of cloud, must sometimes contain a very great quantity of that fluid.

‘ Or such a cloud passing over woods of tall trees, may, from the points and sharp edges of their moist top-leaves, receive silently some supply.

‘ A cloud being by any means supplied from the earth, may strike into other clouds that have not been supplied, or not so much supplied; and those to others, till an equilibrium is produced among all the clouds that are within striking distance of each other.

‘ The cloud thus supplied, having parted with much of what it first received, may require and receive a fresh supply from

‘ the earth, or from some other cloud, which by the wind is brought into such a situation as to receive it more readily from the earth.

‘ Hence repeated and continual strokes and flashes, till the clouds have all got nearly their natural quantity as clouds; or till they have descended in showers, and are united again with the terraqueous globe, their original.

‘ Thus thunder-clouds are generally in a negative state of electricity, compared with the earth, agreeable to most of our experiments; yet, as by one experiment we found a cloud electrified positively, I conjecture, that in that case, such cloud, after having received what was, in its rare state, only its *natural quantity*, became compressed by the driving winds, or some other means, so that part of that it had absorbed, was forced out, and formed an electric atmosphere around it in its denser state.—

‘ One seemingly material objection arises to my new hypothesis, and it is this: if water, in its rarified state, as a cloud, requires, and will absorb, more of the electric fluid than when it is in its dense state as water, why does it not acquire, from the earth, all it wants, at the instant of its leaving the surface, while it is yet near, and but just rising in vapour? To this difficulty, I own, I cannot at present give a solution satisfactory to myself. I thought, however, that I ought to state it in its full force, as I have done, and submit the whole to examination.’

As the whole doctrine of the clouds being negatively electrified is founded on a supposition that the electricity communicated by a glass globe is really positive, Mr. *Franklin* recommends it to the curious to repeat with care his experiments relating to it, in order to determine whether it be truly so or not. And also to observe carefully the recent effects of lightning on buildings, trees, &c. with a view to discover the direction.

The second letter (or thirteenth in the series) contains several observations of Mr. *Kinnerley*, relating to the negative and positive state of electricity in the clouds; from whence it appears, that they often change from negative to positive, and from positive to negative; and particularly, one afternoon, he observed six successive changes of this kind.

After the foregoing letters, follow Mr. *Colden's* remarks on the Abbè *Nallet's* letters on electricity, to *Benjamin Franklin*, esq; of *Philadelphia*; in which Mr. *Colden* has obviated all the abbè's objections against Mr. *Franklin's* experiments, and

shewn that the abbè has related his own experiments in a very partial manner.

The electrical experiments by Mr. Canton, which are added to this performance, are also inserted in the forty-eighth volume of the Philosophical Transactions; and therefore it will be unnecessary to say any thing more of them in this place, than that they tend to confirm Mr. Franklin's observation, that the clouds are sometimes electrified negatively, and sometimes positively.

ART. I. *The Analysis of Nobility, in its origin; as military, mercantile, and literary; proofs, privileges, duties, acquisition, and forfeiture thereof, interspersed with several curious monuments of history, relating to laws of chivalry, creations, degradations, jousts, tournaments, combats, &c. Translated from the original German of Baron Von Lowhen. With notes collected from the best English antiquarians and other authors.* 12mo. 3s. 6d. Robinson.

HAD the Baron Von Lowhen never distinguished himself by any other literary production \*, the piece before us would entitle him to the character of a sensible and judicious writer. His performance is divided into eight chapters; in the first of which he treats of the *origin of nobility*; wherein, after considering the general depravity of mankind, and their amendment by virtue, he observes, that in the commencement of political societies, 'virtue was the only stamp to true worth, and the only title to just preference; and according to the degree of this worth and preference in which a man stood, he was accounted superior to, and better than, his fellow-citizens. The advantages of this excellence, did not terminate in them, but descended to their issue. They were treated with distinguished respect, the popular favour and esteem shewn to their parents and family, became as it were their appenages. To this also not a little contributed the riches which they inherited, together with the reputation of their ancestors. Where wealth is, there is a proportionate power, than a right use of which nothing gains a more solid regard, being the best proof of a good mind and heart. Nor was this all, for in succeeding times, this nobility, the primary origin of which

\* The preface to this translation mentions his having published several other compositions, particularly his *Soldier*, and his *One Religion*; pieces which we have not seen.



‘ was virtue, came by ordinances of the state to be invested with certain honours and privileges, which were also rendered hereditary, and these were the first distinctions of nobility.’

The *Romans*, according to our author, were the first who established their nobility by particular laws and ordinances; whose customs ‘ being adopted by most other *European* nations, nobility, or a distinction of classes, came also to be received among them.’ Military services, he says, were at first the principal recommendation to the being ennobled; but times taking a happy turn towards tranquility and commerce, and the *European* nations becoming civilized, military men were not the only servants of whom princes stood in need: but laws and ordinances being requisite, to keep both public and private affairs in a right posture, men of learning and judgment, and especially civiliahs, were encouraged, and made ministers of state.’—This chapter concludes with an account of the rise and gradations of honour in *Germany*.

In the second chapter, the baron considers *the several kinds of nobility*. These he divides into three classes, high, middle, and low nobility: the first comprehends the families of princes, and counts possessed of sovereign power.—The second consists of ‘ counts, and the immediate free lords, who are independent of any princes, but are real members of the national states;’ under this head are also comprised, ‘ all titular, princes and counts, who hold lands by tenure under others: such are all landed nobility, who, tho’ invested with privileges over the other inhabitants, owe service to the prince.’—The third includes ‘ the antient city-nobility.’—In *Germany*, the current idea of the word burgher, carries with it something mean and contemptible; such a one is a burgher! as if nothing of nobility belonged to him; but this is an abusive way of speaking, a burgher living on his means being indisputably no less noble than the landed. There is not a large city that does not abound with instances of it; are we not all bound by burgh-laws?—Is it never seen, that a landed nobleman, after having had the good fortune to repair his shattered situation by marrying a rich burgher’s daughter, is not a little glad to be presented with the freedom of the burgh; therefore let it be candidly acknowledged, that the city, *ceteris paribus*, are equal to the land-nobility, when living in a manner becoming their opulency.’—

Literary nobility, and the causes of its having grown into contempt, are next considered, ‘ Doctor,’ the baron observes, ‘ was a title of which the most distinguished nobility was not ashamed.’

‘ alhamed. The books of heraldry afford long lists of eminent personages, among whose titles stands that of doctor: whereas the very lowest of our modern nobility would look upon it as disgraceful: indeed the lords of *England* accept of it as a compliment from the universities. Yet doctors seem entitled to equal regard with the nobility, as they arrive to that rank by degrees, and have further on their side, *presumptionem meritorum*: whereas hereditary nobility may devolve upon a sordid creature. One cause of the declension of doctorial nobility is, the execrable abuse of the law by its crafty professors: here,’ says our author, ‘ I would except the doctors of physic; for these, allowing that many fall victims to their ignorance, yet are not so detrimental to the public as our incendiary-jurists, death putting an end to all dispute; consequently they cut short an evil, which the latter are very studious to protract. As for the doctors in divinity, who have published many laboured pieces on their claim to nobility, and represented the failure of respect to them as the surest mark of an infidel and abandoned age, I shall be very reserved in any animadversions upon them, lest they enjoin their hearers to treat me as an heretic, and misrepresent my freedom with them, as impiety towards God.’ After some other subdivisions, this chapter finishes with the constituents of complete nobility, which are described to be, First, ‘ a degree of honour acquired by merit and virtue.—Secondly, a nobility honourable in its rise, must be suitably transmitted by treading in the founder’s steps, or by a distinguished exercise of the great or the amiable qualities; to these must likewise be added a competent income, and a liberal use of it, the temper and estate equally above meanness; a concurrence of these three circumstances, it must be owned, constitute a perfect nobility, but such a one will be extremely difficult to be found.’

The third chapter treats of mercantile nobility: the utility and importance of commerce, the esteem in which merchants have been, and are, held, in different places, and the eminent services many of them have done for their respective princes and countries, are here largely discussed. Among other arguments urged in honour of merchandize, the following is not the least singular. ‘ All men,’ says our author, ‘ will be found occasionally to be merchants, or rather petty tradesmen. The two essential parts of merchandize are known to be buying and selling; the landed gentleman makes the best bargain he can with his tenants, and not seldom racks them; tho’ his oppression may sometimes come short of its aim, by the

‘ *duplicity* of those on whom he discharges the incumbrance of affairs. The clergy are reputed very acute dealers in the disposal of their tithes, and other temporal barter. The profound doctor haggles with the bookseller about his dissertation, no less than the futile poet for satires and panegyrics. And may I be permitted to say, that even monarchs themselves are not above commutations or driving bargains, and such as no mean pens have taken upon them to charge with injustice and cruelty; I mean subsidy-contracts, or furnishing another prince with some thousands of men, many of whom are disabled, or perish in a war which no-wise affected their own country?’

Our author farther takes notice, that ‘ the *English*, among whom merchandize was in as little esteem as among the *Germans*, are now grown so wise, that commerce is not thought beneath the younger sons of the best families; and what has been the consequence of this countenance given to trade? Commerce, says Mr. *Voltaire*, in his letters on the *English*, has secured the *English* in their liberties, and their liberty has promoted their trade; such is their wealth and power, that it would take up no long time to send an hundred stout ships to sea, the number of their navy consisting of above two hundred. Posterity will hardly conceive how a small island, whose chief commodities are lead, tin, coals, wool, and corn, should by trade attain to such a degree of power, as to send three considerable squadrons to three very distant parts of the world; which yet was seen in the year 1723; one at *Gibraltar*, for the security of that important place; another at *Porto-bello*, to prevent the *American* treasure from being brought to *Spain*, thereby baffling all the designs of the king of *Spain* against them; and the third was in the *Baltick*, to preserve the tranquility of the north. At the same time that the earl of *Oxford* was at the head of affairs in *England*, his brother was a factor at *Aleppo*; likewise, if Lord *Townshend* was respected in the parliament as secretary of state, his brother was no less regarded in the city as a merchant.’

The mention of Mr. *Voltaire* leads the baron to a just censure, as politely as freely expressed, of not only that celebrated author, but several other distinguished *French* writers, for arrogating to their nation a pre-eminence of merit, as well in the civil as literary world, over other countries, particularly the *Germans* and *English*.—This chapter is extended to a greater length than any other, the professed reason of which is, the author’s desire ‘ of exploding every false and pernicious notion out of his country, as is the contempt of merchandize.’

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We could with great pleasure have enlarged our extracts from this performance: but the many publications this season of the year has already produced, obliges us to resist our inclination, in this respect. From the above specimens, the intelligent reader will be able to form some idea of the *Analysis of Nobility*; wherefore we shall content ourselves with giving only the titles of the remaining chapters: the fourth of which treats of ancestry, and other proofs of nobility;—the fifth, of the privileges and rights of nobility;—the sixth points out the duties of nobility;—the seventh informs us how nobility is acquired;—and the eighth, how it is forfeited. The whole concludes with a sentiment, which, tho' it may not have the merit of novelty, is truly worthy of being remembered, especially as the inculcation of it seems to have been principally intended through the whole of this work; 'That virtue is the primordial fountain, from whence are derived the splendor of titles, and pre-eminence of extraction; and that, as in nobility virtue shines in its most advantageous point of light, so vice appears in its foulest turpitude, and is withal more exposed to the public contempt and detestation.'

As to the merits of the translation, we have the less to say, not having seen the original work; but we cannot put an end to the article, without taking notice, that this publication, tho' neatly printed, might have had several additions made to its catalogue of *errata*: and we would recommend, in a future edition, that a more careful distinction might be observed, when the author speaks for himself, or from any other writer. Perhaps the translator never saw the proof-sheets; if so, the imperfections we have observed in the diction may be, chiefly, errors of the press.

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ART. LI. *General Thoughts on the construction, use, and abuse, of the Great Offices; with a view to some further discourses on the same subject.* 8vo. 6d. Baldwin.

THIS pamphlet is only to be considered as an advertisement of the author's design; which, as it is to investigate a subject of great importance to the public, we shall be glad to see completed by so judicious and able a writer as our author appears to be: some passages from these general thoughts will, we doubt not, excite in our readers an equal curiosity, and desire, to peruse the intended future discourses, whenever they shall be given to the public.

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‘ before we take a view of our own course of proceeding, in our council, or board of trade.

‘ But altho’ the matters above hinted at are of great moment, and public concern, yet it may be necessary, previous to such enquiry, to know the disposition of the public, so as to be informed, how far this may be a fit time to enter into a disquisition of this nature.

‘ Therefore, to collect the sense of the public on this subject, it is proper to mention the heads\* of the several matters proposed to be treated of in the following discourses, viz.

‘ The motives which induced *Lewis XIV.* to constitute a board of commerce, and the plan upon which the said board is constituted; and also the checks and restraints the governors and other officers are liable to in the discharge of their respective duties, with a general view of their commerce.

‘ The designs of the *French* in forming connections with the *Indians*, and in extending their territories in *America*.—

‘ To take a view of the *English* colonies in *America*, with respect to their settlements and different models of government.

‘ The plan, or system, of our council or board of trade, as constituted in 1696; and of several other regulations with respect to our colonies, and to his majesty’s governors and other officers of the crown there.

‘ The alterations which have been made in the said system, or plan of government; and also the abuses which have crept into the offices in *America*; and as much depends on the secretary of state’s manner of signifying the king’s pleasure, to treat briefly on that subject.

‘ The appointment of an auditor and receivers of his majesty’s revenues in the colonies, with several other observations in relation to the nature and duty of the said offices; and from what causes the said appointments have not had the desired effect.

‘ To shew that the *English* colonies are not so united, as to form any regular plan for their own defence, when attacked by the *French* and *Indians*.—

‘ And lastly, to offer several proposals for redressing the grievances complained of in the course of this essay.

‘ And having treated fully in the former discourses of the system of the *French* board of commerce, and our board of trade, and other matters relative to *America*, it is conceived;

\* Some of these heads we have omitted, and curtailed others, in order to reduce this article within a narrow compass: with the same view we have also spared to insert any thing from ourselves.

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that it may be of great use to take a view of the original system or plan of proceeding in our other great boards at home, viz.

To treat briefly of the powers lodged in the lord high-treasurer, deputy-treasurer, and chancellor of the exchequer.

To take a view of the departments of several of the principal officers of the exchequer, from the reign of King Henry VII. until the revolution; namely, of the auditors of the impress, the auditors of the exchequer, and the king's and treasurer's remembrancers; and as the said remembrancers are a proper and useful check upon the accomptants, and most of the other officers belonging to the said court, it may be proper to treat fully on that head. And next to treat briefly of the present course of proceeding in the treasury and exchequer, in relation to our home and foreign revenues, and the connections the said treasury-board hath with the admiralty and other great offices.

To offer a short state of the various regulations which have been made in his majesty's privy-council, for upwards of one hundred and twenty years; to point out the great benefits and advantages resulting from them; and as nothing can shew the wisdom of any system better, than to point out the inconvenience which naturally arises from the disuse of them, to make several remarks thereon.

And lastly, to observe, that as all executive power ought to center in the crown, as flowing originally from that fountain, if the checks or restraints on those in office, which have been wisely constituted by our ancestors, are lessened or removed, we may, under such a predicament, pursue the form, and yet give a new principle or spirit of action to the government, which through time, incidents, and a great variety of causes, may leave us destitute of all resource.

ART. LII. *The Instructions of a Parish Minister to his Parishioners, on the subject of popery. Occasioned by the late growth of popery in this kingdom. Part II. By Henry Stebbing, D. D.* 12mo. 1s. Davis.

WE have given our readers some account of the first part of this performance in the *Review* for September 1753, pag. 223. In that part are distinctly considered those

published \*. Four of them appeared formerly, on occasion of the late rebellion; but of these it will not be expected we should say any thing: as for the others, we shall take them in the order in which they lie, and begin with that concerning *the nature and end of the lord's supper*, the *specific nature* of which our author makes it his business to enquire into. To have an exact idea of it, two things, we are told, must be well considered: the state of religion at the time of instituting this rite; and the immediate occasion of its celebration.

'1. In those ages of the world,' says he, 'when victims, made so great a part of the religion both of jews and gentiles, the *sacrifice* was always followed by a religious feasting on the thing offered; which was called the *feast upon*, or *after the sacrifice*; the partakers of which were supposed to become partakers of the *benefits* of the sacrifice. Now, from the gospel-history of the institution of the *Lord's supper*, and from St. Paul's reasoning upon it, a celebrated person (Dr. Cudworth, in his discourse concerning the true notion of the Lord's supper) hath long since shewn, with great compass of learning, and force of argument, that Jesus, about to offer himself a sacrifice on the cross for our redemption, did, in conformity to a general practice, institute the *last supper*, under the idea of a *feast after the sacrifice*. So far that learned writer.

'2. As to the immediate occasion of the celebration, we are to consider, that the great SACRIFICE ON THE CROSS was typically prefigured by several of the temple-oblations; and particularly by the PASCHAL-LAMB. Now just before the *passion*, and while Jesus was eating the *paschal-supper*, which was a *jewish feast after*, or *upon the sacrifice*, he institutes this holy rite. And as it was his general custom to allude, in his actions and expressions, to what passed before his eyes, or presented itself to his observation; who can doubt, when we see in the very form of celebration, all the marks of a *sacrificial supper*, but that the divine institutor intended it should bear the same relation to his *sacrifice on the cross*, which the *paschal-supper*, then celebrating, bore to the oblation of the *paschal-lamb*; that is, to be of the nature of a *feast after the sacrifice*. For if this was not his purpose, and that no more was intended than a *general memorial*, or *remembrance of a dead benefactor*, why was this instant of time preferred to all other throughout the course of his ministry, any of which had been equally commodious?

\* For our account of the first volume, see the *Review* for January, 1753.

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‘ This reasoning receives additional strength even from what hath been supposed to invalidate it, namely, the concluding words of the institution—*Do this in remembrance of me*. For tho’ these words, considered alone, might signify no more than the remembrance of our obligations to him in general; yet when preceded by—*this is my body—this is my blood*—they necessarily imply the remembrance of his death and passion for us, in particular. And could there be a *feast after the sacrifice*, in which that sacrifice was not commemorated?

‘ It is true, the injunction of doing it in *remembrance* implies, that the celebration was to be continually repeated; which, it must be owned, was not the practice in the *feasts after the sacrifice*: on which, as we say, this holy rite was modelled. But then if it differed from all others in this respect, let us observe, that the great sacrifice itself, of which this feast was a type, differed no less from all other sacrifices. The Jewish and pagan oblations had, or were supposed to have, only a passing and temporary virtue. The sacrifice on the cross is of perpetual efficacy, and will continue to operate till the consummation of all things. It seemed fit therefore, that the operating virtue of this sacrifice should be perpetually set before us, in a constant celebration of the *feast upon it*.

Having thus shewn what he thinks may be naturally, and must be reasonably inferred, of our saviour’s purpose in the *last supper*, from the history of its institution, our learned author tries next what can be collected of St. Paul’s sense in the matter, who has occasionally spoken at large concerning it. And here, he tells us, we shall find, that this very sort of feast, which the words of the institution tacitly allude to, St. Paul, in order to shew the *specific nature* of the rite, expressly draws a comparison from; and at the same time, in order to shew the efficacy of it, informs us of the end and purpose of those *feasts upon the sacrifice*. The place he refers to is, in the first epistle to the *Corinthians*, ch. x. where the apostle reproves the profelytes to Christianity for the idolatrous practice of eating, with the gentiles, of things offered to idols, in their *feast upon the sacrifice*. After this he proceeds as follows:

‘ Such then, I presume, is the true nature of the LORD’S SUPPER. And was the adjusting a precise idea of it, as it referred to a religious custom of antiquity, a matter only of curiosity and speculation, I might perhaps have left it to the ecclesiastical historian. But it appears to me to have im-



portant consequences, with regard both to our FAITH and WORSHIP. For,

1. If the last supper be of the nature of a *feast after a sacrifice*, then is it a declaration of Jesus himself, that his death upon the cross was a REAL SACRIFICE. For figurative expression (as some are apt to deem the gospel-representation of Christ's *sacrifice* and *atonement*) could never produce a religious rite of divine appointment, arising from, and dependent on, a real specific action. I say, of *divine appointment*, because many of human origin have been thus produced. Yet then only (which is a further support to the preceding observation) when the *figure* had been mistaken for the *substance*.

2. If the last supper be of the nature of a *feast after a sacrifice*, then is it productive of great and special benefits to the partakers. For the partakers of the Jewish and gentile *feasts after a sacrifice* did, or were supposed to, communicate of the benefits of the sacrifice.

Our learned author proceeds now to examine the reasoning advanced in the *Plain account of the nature and end of the sacrament of the Lord's supper*, the author of which, he tells us, has taken away the *specific* nature of the *last supper*, and left it nothing but its *generic*; has excluded the idea of a *feast after the sacrifice*, and confined us to the notion of a mere *memorial or remembrance*. The faulty link in the chain of propositions laid down in the *Plain account*, Dr. Warburton imagines to be the fourth proposition, which runs thus.—It cannot be doubted but that he himself (Jesus) sufficiently declared to his first and immediate followers, the whole of what he designed should be understood by it (the *sacrament of the Lord's supper*) or implied in it.

Now, says our author, 'I apprehend *this* to be the *faulty link*; and that all the connection it hath with the *propositions*, which precede and follow it, lies in the unperceived ambiguity of the words, SUFFICIENTLY DECLARED: which may either signify, *declared by express words*; or, on the other hand, *declared by significative circumstances*, such as respect the time, the occasion, the mode of acting, or the manner of speaking. For the communication of our thoughts is carried on as well by EXPRESSIVE ACTIONS as by WORDS AND SOUNDS: nor did the first bear a small part in the converse of the antients; especially amongst the Jewish people of every age, to the time in question.

Hence it comes to pass, that tho' we are agreed in the proposition, that *Jesus sufficiently declared the whole of what*

be understood by his *last supper*, we draw so different conclusions: the learned writer, that it was simply a *remembrance of Christ*; I, that it was of the nature of a *feast upon the sacrifice*. For he considers only what Jesus in express words SAID, at the institution of this holy rite: I take in both what he SAID and DID; and not only that, but the MODE of saying and doing; relative to the time, the occasion, the manners, and the customs of the age; as being persuaded, that the speaker's meaning, where the subject is of remote antiquity, can be but very imperfectly understood, without taking in all these things. A rule of interpretation, in which I suppose the learned writer would concur with me, was the point concerning a difficulty in CLASSICAL expression.

This then, I understand to be the only remaining question, whether or no the disciples of Jesus (as it is agreed, their master did not, in express terms, call this rite a *feast upon a sacrifice*) could collect, from the whole of the circumstances attending the institution, that it was indeed of the nature of such a feast? namely, from the critical time of the celebration, which was just before his passion, and at the *Jewish paschal-supper*; from the peculiarity of phrase employed in the institution, of which more hereafter; and from his accustomed manner in the execution of his ministry, to adapt his words and actions to the scene or subject before him? Now, I suppose, that from these circumstances, one may fairly conclude, the disciples might and did collect that the *last supper* was of the nature of a *feast upon sacrifice*.

Dr. Warburton advances a great deal more upon this subject, but the extracts we have given may suffice to inform our readers what he principally insists upon against the author of the *Plain Account*. Towards the close of his discourse, he shews briefly what those benefits are which we receive at the *Lord's table*, and what the obligations which we lie under of frequenting it: he concludes with the following words.

All this duly considered, we shall, I hope, endeavour to regain a proper veneration for this *holy mystery*; which hath of late been so fatally impaired, as by other liberties, so principally by the prostitution of it to CIVIL PURPOSES; not a prostitution by the LEGISLATURE, but by those licentious men, who, contenting themselves with the observance of the form and *letter*, neglect the end and *spirit of the law*.

Upon what just and consistent principles the legislature can be vindicated from the charge of prostituting the sacrament of the *Lord's supper*, by making it a civil test, we really cannot

see; and we apprehend it would be difficult for Dr. Warburton to shew. The test-act, we allow, does not forbid our receiving the sacrament, for the ends for which it was originally instituted; but it mixes with them other, and very improper, views, by which the sincerity of the receiver is greatly endangered; and, consequently, the act itself is chargeable with the abuses occasioned by it: the sacramental test, indeed, has a most obvious tendency to weaken the power of religious principles in the minds of men, and thereby to make void the most effectual security of social happiness, and to destroy the surest foundation that can possibly be laid for the support of government and human laws. But this by the bye \*.

We come now to give some account of our author's two sermons on *church authority*. In the first, which, upon the whole, is an honest, candid, and sensible one, he takes occasion from these words,—*Call no man your father upon the earth, &c.* to explain the equity and wisdom of the precept in his text, and to point out the good which follows from the observance, and the evils which arise from the violation of it.

In the second he discourses from the following words;—*The scribes and pharisees sit in Moses's seat. All therefore, whatsoever they bid you observe, that observe and do: but do not ye after their works; for they say and do not*, Matt. xxiii. 2, 3. In another place of the same evangelist, our Saviour seems to insinuate a very different doctrine, where he bids us be on our guard against *false prophets, who come in sheeps clothing, but inwardly are ravening wolves*. These two places of scripture Dr. Warburton attempts to reconcile, by observing, that very different persons and characters are the subjects of the two different directions, and that there is a perfect agreement between the two rules; he then enquires into the reasons of them.

Of all the delusions into which licentious men are apt to fall, the most unhappy, he observes, is that which, from the vices and imperfections of the *ministers of the gospel*, inclines them to reject, or entertain suspicions of, that *religion itself* they are intrusted to teach: and yet, he thinks, nothing has more contributed to keep men attached to their infidelity than this foolish prejudice.

‘Did the gospel,’ says he, ‘deliver, or was it suspected to deliver, any doctrines, even of the remotest tendency to encourage its ministers in their vices, much might be said for this strange conclusion. But when it is by those very doctrines, that the people discover the true nature and enormity

\* The best arguments against this *test*, that we have seen, are contained in the learned Mr. Abernethy's volume of tracts.

‘ of

of vice; when it is by those doctrines they hear the preacher condemned out of their own mouths, it seems strangely perverse to think amiss of religion on that account. Surely these men of reason have not brought themselves to expect, that, in the ordinary course of God's providence, a mere knowledge of his will, and of the truths arising from it, should have a resistless force to bear down inveterate habits, and subdue the strongest bent of human inclination.'

He acknowledges, how consistently we may hereafter enquire, that the guilt of immoral preachers admits of no excuse, and concludes with several considerations, that aggravate the crime of a profligate life in the *stewards of the mysteries of God*.

The two sermons on church authority are followed by two on church communion, in the first of which Dr. Warburton exposes the vain opinion of inherent sanctity, superiority, or exclusive privilege, in one church above another, merely because founded by a *Paul*, a *Peter*, an *Andrew*, or a *James*; or because administered by an hierarchy, an equal ministry, or a moderate episcopacy. In the second, he takes occasion, from these words—*Endeavouring to keep the unity of the spirit in the bond of peace*, to shew, that concord and uniformity in opinions, after a careful examination of their truth, does, in a supreme degree, secure the peace of the church, and advance the honour of religion. After this he proceeds to explain how the unity of the spirit has been violated, and to shew by what means it is to be restored. The means he proposes for restoring it are these:

1. By retrenching all unnecessary articles, to which the animosity of parties, the superstition of barbarous ages, and even the negligence of time, have given an imaginary importance: and by reducing the formula of faith to the primitive simplicity: leaving all disputable points, together with such other as no party deems necessary, to the free decision of every man's private judgment: whereby the terms of church communion will be made as wide as is consistent with the welfare and good government of a SOCIETY.

2. As divisions, long kept up, have inflamed the passions, strengthened the prejudices, and biased the judgments of the contending parties, another, and indeed principal means of restoring unity, is the mutual compliance with one another's weaknesses. And this, methinks, would not be difficult amongst well-disposed men, as we must needs esteem those to be, who seek to regain this *unity of the spirit*: for tho' these long contentions have made us blind to our own infirmities, yet they have rather sharpened our sight towards

those of our adversaries; so that a general weakness being mutually seen and pitied, the very passions raised by our differences, may be naturally brought to promote our reconciliation.

But notwithstanding this apparent ease in bearing with one another's weaknesses, it deserves a more than ordinary care to put the disposition in practice; as ecclesiastics of all denominations are but too apt to reason wrong, in applying it to their mutual endeavours for reconciliation. "The demands of our adversaries," say the established party, "are for matters owned by themselves to be no duties; and against others they confess to be indifferent; why then should we alter the stated order of things, to comply with their perverseness or imbecillity?" But those who reason thus, seem not to consider, that they themselves become guilty of the very miscarriage of which they accuse, and rightly accuse, their adversaries. For if the thing in question be of matters indifferent, why are they not complied with, for the sake of so great a blessing as the *unity of the spirit*, how foolishly or obstinately soever demanded? Allow them to be weak or wilful for insisting on indifferent things, as the terms of fellow-membership in church communion; do we shew less of this imbecillity, in refusing to comply with them in these indifferences? which, because they are so, we pretend our opposites should not be indulged in. For wherein consists their fault or folly, but in treating indifferent points as *duties*, by an obstinate demand of them? And wherein consists our wisdom, but in treating indifferent points as *sins*, by as obstinate a refusal? Now when this mutual miscarriage hath defeated, as it often hath done, the repeated endeavours of good men on all sides to restore the violated *unity of the spirit*, each party may reasonably blame the conduct of the other, but it is impossible he can justify his own. Indeed it would be hard to say who are most to blame; those who oppose established authority for the imposition of matters indifferent; or that authority which rigidly insists on them, and will abate nothing for the sake of tender uninformed consciences: I say, it would be hard to resolve this, had not the holy apostle done it for us, where he says, *We that are strong ought to bear the infirmities of the weak, and not to please ourselves. I myself, says he, do so, and all for the gospel's sake.* This is the man who tells us, *he had fought a good fight and overcome.* And we may believe him; for, in this contention, the party that submits is always conqueror.

But

‘ But now, tho’ the UNITY OF THE SPIRIT cannot be purchased at too high a price, yet UNIFORMITY of established worship may be bought too dear. Here then, in pursuit of this spiritual blessing, we must stop; and not venture to go one step further: we must not dare to procure it either at the expence of TRUTH or JUSTICE. It must be now left to the good care of providence.’

In the remaining part of this sermon, our author tells us, that when the *unity of the spirit* cannot be preserved or restored, the only remaining care then is, the keeping fast the BOND OF PEACE. Now the only means of securing this, we are told, is by a general toleration, or full liberty to all christian sects (who give security for their good behaviour to the civil government) of worshipping God according to the dictates of their own consciences, without let or molestation from the established religion. The distractions and iniquities of these latter ages, he observes, give us no reasonable grounds to hope for a better condition of the church, and he offers some considerations, to shew, that the late COMPREHENSION SCHEME was both impracticable and mischievous.

In the sermon following those on church communion, he considers the influence of learning on revelation. The late Lord *Bolingbroke* alledged, that since the revival of learning in the west, and the consequent practice of thinking for ourselves, the christian faith hath kept gradually decaying, and men have given less and less credit to its pretensions. This point Dr. *Warburton* debates with him: a point of the utmost importance to the honour of revelation.

His lordship’s proposition he expresses in plainer terms thus: *the more the world has advanced in real knowledge, the more it has discovered of the intenable pretensions of the gospel.* In opposition to this, our author shews, that *christianity* made its first way against the highest powers and prejudices, in the very center of the most flourishing age of knowledge; that at the last revival of learning, it received the strongest aid from human science, and the sincerest homage from the most illustrious names that ever adorned or cultivated letters; that the only enemies it found among the learned, were either such as were immoral in their lives, or were tied down by a false philosophy to inveterate prejudices, or were carried away by vanity, or were incompetent judges, by their unacquaintance with the nature of the proofs; or lastly, such as pretended only to a knowledge they indeed had not. From all this he concludes, and justly, that let *infidelity* be risen to what height it will, it is not yet of that kind which brings any real discredit to *revelation.*

In the last sermon he takes occasion, from those words—*What God hath joined together, let no man put asunder*, to enquire into the nature of the marriage-union. Marriage, we are told, is of a mixed nature, in part a sacred ordinance, in part a human institution. ‘It hath,’ says Dr. Warburton, ‘both a *natural* and a *social* efficacy; considered in a natural light, as an union of male and female, from whence all the charities of human life arise, it is a *religious* contract: considered in a social light, as creating new relations and connections, all of which have their distinct rights and privileges assigned them in civil life, it partakes of a *civil* contract.’

‘This distinction is marked out to us by the nature of things, and confirmed by laws divine and human.’

‘What then, it may be asked, are the distinct parts which God and the MAGISTRATE claim, as their peculiar in this solemn contract? It is from God that two are made one by an indissoluble tie: and this is the LAW OF RELIGION. It is from the magistrate that this union, ordained by heaven, is executed by a solemn form, prescribed by the state: and this is the LAW OF SOCIETY.—

‘From all this it necessarily follows, that till this sacred union, instituted by God in *Paradise*, be sealed and confirmed by such rites and ceremonies, as the wisdom and policies of civil states direct to be observed, God hath not *joined* any pair *together*, according to his holy ordinance: and that the observance of such rites and ceremonies is essential to that union which he declares to be indissoluble.’

‘To suppose this union may be *authentically* made, in the present state of religion and society, without the intervention of the civil magistrate, leads either to *fanaticism* or *licentiousness*.—

‘From these clear *principles*, and this certain *deduction*, we collect the *justice* and religion, as well as *expedience* and true policy of a late salutary law, solely calculated for the support and ornament of society; by which the just rights and authority of parents are vindicated; the peace and harmony of families preserved; the irregular appetites of youth restrained; and the worst and basest kind of seduction encountered and defeated. I mean that sage provision, whereby all pretended marriages, not solemnized as the WISDOM OF OUR ANTIENT CONSTITUTION directs, are rendered null and void.’

In the remaining part of this sermon, our author examines a material objection to his general argument, supposed to arise from

from the exprefs words of scripture, and shews that the mutual agreement of the two sexes is not alone fufficient to make a *legitimate marriage*.

As our author feems, in his difcourfe on the facrament, to rely fo much on the truth of Dr. *Cudworth's* fystem, it may not be altogether improper to enquire whether the foundation of his pofitions and reasonings, is not precarious and delufive. That learned writer declares, that ‘the right notion of that christian feaft called the *Lord's fupper*, in which we EAT and DRINK the BODY and BLOOD of Chrift, that was ONCE OFFERED up in facrifice to God for us, is to be derived (if I miftake not) from analogy to that antient rite amongst the *Jews* of feafting upon things facrificed, and eating of THOSE THINGS which they had offered to God \*.’ But to assert that we eat and drink the body and blood of Chrift, in the Lord's fupper, is to convey an abfurd fentiment in improper and unfcriptural language. We eat indeed of the bread, and drink of the cup, by which actions we commemorate, or fhew forth, the death of Chrift; but unlefs we admit a real prefence, a miraculous conversion, or tranfubftantiation, it can with no propriety be truly declared that we eat Chrift's body, or drink his blood. At the institution and firft celebration of the Lord's fupper, the apoftles could not poffibly eat and drink the body and blood of Chrift, as having been ONCE offered up in facrifice to God for them: for at that feafon the body and blood of Chrift had not been offered up in facrifice. The Lord's fupper could not then be to them, in any fhape, or under any pretence, *epulum facrificiale*, a facrificial feaft, or a feaft UPON OR AFTER a facrifice; or *epulum ex oblatiis*, a feaft upon things offered up to God †. This obvious remark fo evidently fubverts the bafis of Dr. *Cudworth's* notion, and fo perfectly invalidates the conclufions he would deduce from it, that we are not a little furprifed at Dr. *Warburton's* declaring with him, ‘that Jefus about to offer himfelf a facrifice on the crofs for our redemption, did, in conformity to a general practice, institute the laft fupper, under the idea of a feaft AFTER the facrifice,’ even BEFORE the facrifice itfelf had been offered. If, according to our author's profefled principles, Chrift's words and actions at the institution or firft celebration of the *laft fupper*, conftituted or declared it to be a feaft UPON OR AFTER a facrifice, it was, without queftion, a feaft upon an ENS RATIONIS, a mere physical non-entity; fomething which, at

\* Dr. *Cudworth's* difcourfe concerning the true notion of the Lord's fupper, page 4.

† *Ib.* p. 21.



that juncture, had no real existence; and our author himself afterwards confesseth, that the sacrifice not being offered, was not yet IN ESSE.

Our author likewise seems to be of opinion, that the passover was a legal sacrifice; not reflecting, that the institution and first celebration of it, preceded the ratification of the national covenant, and the promulgation of the law—that no proper or legal priests could officiate as such at the first celebration; that season being prior to the appointment of the *Aaronical* or legal priesthood.

It is also asserted by Dr. Warburton, that the great SACRIFICE ON THE CROSS was typically prefigured by the PASCHAL LAMB; which is, in effect, to allow, that the sacrifice on the cross was not propitiatory, nor exhibited any expiation for sin; since the paschal entertainment was not ordained to answer such purpose; and no feasting was allowed either to priests or people, on the expiatory sacrifices, which were to be totally consumed by fire.

Another consequence arising from the assertion, that the Lord's supper is a feast UPON a sacrifice, is, that in this view, all christians, male and female, are as *truly* and *really* priests, and officiate as such at the Lord's supper, as they do truly and really feast upon a sacrifice. This arises from the declared analogy which this service bears to that antient rite among the *Jews*, of feasting upon things sacrificed, and eating of THOSE things which THEY HAD OFFERED to God. And as the materials of their festival repast had been sacrificed and offered to God, by analogy to this, upon our author's scheme, the christian feast must become a REAL sacrifice; but whether it be a commemorative or representative sacrifice, we leave it to the doctor to settle with the nonjurors.

We are at a loss to determine what our learned author intends by these expressions, 'the sacrifice on the cross is of perpetual efficacy, had an operating virtue, and will continue to operate till the consummation of all things.' The sense of these phrases he hath not precisely, or explicitly declared, we therefore wave all curious enquiries concerning the occult qualities of an unintelligible mystery. That 'the LAST supper,' which strictly and properly means the one identical supper, celebrated by Christ in person, the night in which he was betrayed, 'is productive of great and special benefits to the partakers,' Dr. Warburton hath asserted, but not attempted to prove from scripture; which, as to these things, is absolutely silent.

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The phrases, death and passion, death and sufferings of Christ, which occur seven times in this discourse, may perhaps be considered as merely a wrong position of the words, and not as implying a confusion of ideas. The passion or sufferings of Christ certainly terminated at his death, unless it be imagined, that, during the intermediate state, his spirit went to purgatory.

We apprehend, that the observations offered by our author upon the proper meaning of these words *ταυτο ποιεῖτε ὑπὲρ τῆς μνήμης ἀναμνήσειν*, "this do in remembrance of me," do not sufficiently justify the conclusions which are deduced from them. As these words were spoken by Christ, at the first celebration of the Lord's supper, they must certainly have some immediate reference to the transactions at that solemnity. And this order the apostles in some measure complied with at that time. Tho' it is not improbable, that the more just rendering of them is, *do this for my commemoration*, that is, to the end that a proper memorial of my death may be established and perpetuated. By this translation the absurdity of the nonjurors system is shewn in a stronger view; they pretend, that these words express an oblation of an unbloody sacrifice; notwithstanding Christ himself was then present, who was neither the priest nor the sacrifice; but the bread and the cup being the sacrifice, each of the apostles, perhaps Judas the traitor, officiated as priest, before the crucifixion; and thus, according to their scheme, there was an expiatory or propitiatory sacrifice offered, without the intervention of death, or the shedding or sprinkling of blood. From whence it would also follow, that every individual who partakes of the Lord's supper, is a true and proper priest; because they who eat this bread and drink this cup, are commanded to do it for a memorial or commemorative sacrifice of Christ. 1 Cor. xi. 25, 26.

Our author farther intimates, that his notion of a feast upon or after a sacrifice, will afford the strongest arguments for confuting the papists literal interpretation of these expressions, *This is my body, this is my blood, &c.* But to us it appears, that these assertions do not necessarily or strictly refer to the bread and the cup, abstractly considered, but to our actions in relation to them; that is, our partaking of them in the manner appointed, as an act of obedience to the institution or command of Christ; or the series of actions observed and practised on this occasion, exhibits a representation, and constitutes a memorial of the body and blood, that is, of the death of Christ. In this series or process is included, whatever is done in obedience to the command of Christ, or for a commemoration of him,

him, or in order to shew forth his death. And this is expressly declared to be done, as often as we eat this bread and drink this cup. 1 Cor. xi. 26. It hath been observed by judicious critics, that the word *τοῦτο*, THIS, [*τοῦτο ἐστὶ τὸ σῶμα μου*, *this is my body*] is not the relative to *ἄρτος*, BREAD, but of the neuter; whereas THAT is of the masculine gender; and, consequently, it is not here said, *this BREAD is my body*, (the body of *Christ*) but either indefinitely this, or *λάβετε, φάγετε*, take, eat, this is my body: THIS TAKING AND EATING is, or denotes, my BODY.

The observations the doctor hath made, relating to our Saviour's tenderness towards the scribes and pharisees, as ministers of religion, who sit in *Moses's chair*, invested with authority to teach the law, and to be attended to as INSTRUCTORS, &c. do not seem exactly to correspond with the truth of the case. But he did not, perhaps, reflect, that the SEAT of *Moses* was not the place appropriated to the purposes of public religious teaching and divine service; but was properly the SEAT of JUSTICE. See *Exod. xviii. 13*. *Moses* was no priest, or ecclesiastical person, himself; but a LAYMAN, or a CIVIL MAGISTRATE, of the highest dignity in the government of *Israel*. The seventy men of the elders of *Israel*, who acted as deputy-magistrates in subordination to *Moses*, were also officers over the people, and were not invested with ecclesiastical characters. Our Saviour, probably, when he exhorted his auditors to regard their proceedings in the seat of *Moses*, did not consider them as spiritual men, or ministers of religion, but as officers of justice, or civil magistrates, in whose decisions in state matters, or civil disputes, when agreeable to the law and equity, they should acquiesce.

The doctor strongly recommends to us, 'to reverence' profligate ministers and teachers of religion, against whom the censures of the law and the prophets are remarkably severe. *Unto the wicked God saith, what hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? seeing thou hatest instruction, and castest my words behind thee.* Psalm l. 16, 17. *Behold I am against them, saith the Lord—yet I SENT them not, nor commanded them; therefore they shall not PROFIT this people at all, saith the Lord.* Jerem. xxiii. 31, 32. The instructions given to christians in the new testament, concerning those who are a scandal to their religious characters, abundantly warrant our rejecting all profligate and immoral teachers, however distinguished. *I beseech you, brethren, saith St. Paul, mark them which cause divisions and OFFENCES, contrary to the doctrine ye have learned; and AVOID them*

*them. For they that are such SERVE NOT our Lord Jesus Christ, but their own belly; and by good words, and fair speeches deceive the hearts of the simple.* Rom. xvi. 17, 18. *Now we COMMAND you, brethren, in the name of the Lord Jesus Christ, that ye WITHDRAW yourselves from every brother that walketh disorderly.—* 2 Theff. iii. 6.

Our church declares, in article xxvi. that it appertaineth to the discipline of the church, that ENQUIRY be made of EVIL MINISTERS, and that such as are found guilty be DEPOSED.\* And the learned and pious Bishop Bull asserts, that ‘the priest that is not clothed with righteousness, tho’ otherwise richly adorned with all the ornaments of human and divine literature, and those gilded over with the rays of a seraphic prudence and sagacity, is yet but a naked, beggarly, despicable creature, of NO AUTHORITY, no interest, no use, or service, in the church of God \*.’

ART. LIV. *The Spiritual Quixote; or, the entertaining history of Don Ignatius Loyola, founder of the order of the Jesuits: of whom it may, with the strictest truth, be said, that he was one of the most extraordinary men that ever the world produced. Containing also an account of the embellishment, government, and surprising progress of that powerful order. Translated from the French of Monsr. Rosiel de Selva. 2 vols. 12mo. 4s. sewed.* Bouquet,

THE original, from whence is translated this history of the founder of a religious order (whose intrigues have, at different times, influenced the councils and conduct of all the states in Europe) was published at the Hague in 1736: its author, probably some ingenious French hugonot, repeats the well-known story of Ignatius, with such an air of sprightliness and pleasantry, as gives the whole an appearance of novelty, and the reality of new entertainment; wherefore, tho’ we cannot propose to give a full abstract of the extraordinary achievements of our very justly entitled *Spiritual Quixote*, it is apprehended some specimens of them will prove acceptable.

The character of this hero is thus attempted by our author: ‘In him will be seen a *visionary*, ambitious, daring, artful, insinuating, and indefatigable; who, after a late and ill-directed education, by his fanaticism, supported with an exterior gravity, drew to his party several persons, whose sublime knowledge assisted him in the institution of his order: an order which, notwithstanding the obstacles opposed to its

\* Bishop Bull’s Important Points, &c. vol. I. serm. vi. pag. 225.

## 446 THE MONTHLY REVIEW.

‘ establishment, by both the ecclesiastical and secular powers, has surpassed, with amazing rapidity, all other orders in riches, credit, and authority; and which, by a policy yet more formidable than that of the old man of the mountain, has found the secret of making the most powerful and intrepid monarchs tremble.’

*Ignatius Loyola* descended from an illustrious family, was born in the year 1491, at *Guipuscoa*, in *Biscay*, and received the earlier part of his education in the court of *Ferdinand* and *Isabella*; till tired of an unactive life, he embraced the profession of arms, in which he, on many occasions, discovered an extraordinary valour. ‘ Glory and love were his predominant passions; he could not comprehend how a man, nobly born, could live honourably without ambition, or happily without love: these two passions engrossed him wholly in their turns. While the campaign lasted, he devoted himself entirely to glory, and sought it eagerly amidst the dangers of the field; but while the army remained in quarters, he relieved the fatigues of war with the softness of love.

‘ In this manner he lived till he was twenty-nine years of age, when, all of a sudden, he became disgusted with the world, and that with an ambition which appeared to him more worthy of his great heart: he resolved, however dear the sacrifice, to take upon him the life of a saint-errant, and to surpass all who had gone before him in so painful an undertaking.’

Some wounds he received in the defence of *Pampelune*, besieged by the *French* in 1521, produced this surprising metamorphosis: ‘ A violent fever ensuing, weakened him to such a degree, that it was judged necessary he should receive the sacraments. It was the vigil of the apostles *St. Peter* and *St. Paul*; the same day the physicians pronounced, that he could not get over that night, and that nothing else but a miracle could recal him to life: there was indeed a miracle worked in his imagination, which was very strong, the manner was this;—falling asleep when his thoughts were wholly engrossed by *St. Peter*, in honour of whom he had made a poem in the *Spanish* language, he dreamed this apostle, as a reward for the praises he had bestowed on him, cured him with his hand: this dream had so admirable an effect upon the sick man, that when he awaked, he found himself quite out of danger, his pain ceased, and he was on a sudden renewed.’

Nevertheless, he continued so weak that he was obliged to keep his bed for some time, during which state of inactivity, than

than which nothing could be more mortifying to his disposition, he asked for some books of knight-errantry to divert him; but there being none to be found, they brought him the *Flos Sanctorum*, in the *Spanish* tongue. 'This consecrated romance, full of marvellous stories, struck him at first as much, and afterwards more, than the books of chivalry in which he had till then taken such delight;—till he passed insensibly from the admiration of the one, to a greater admiration of the other; and from this admiration to imitation!'

Having determined to enlist himself under the banners of spiritual chivalry, 'he deliberated not a moment upon the choice of the examples he should follow; St. *Dominic* and St. *Francis d'Assisi* presented themselves immediately to his mind, one as the spiritual *Orlando*, and the other as the spiritual *Amadis*. The difficulty of imitating those sublime heroes did not affright him, his courage made him think all things possible, and he was heard to cry out, in the ardour of his zeal, "Why may I not undertake what St. *Dominic* has undertaken? Why cannot I perform what St. *Francis* has performed?"

'Mean while, that his ardour might not cool, he passed all his nights in prayer and weeping for his sins: being risen one night, as usual, to give free course to his tears, he prostrated himself before an image of the virgin; and consecrating himself to the service of *Mary*, with sentiments of the most tender affection, swore to her inviolable fidelity. Immediately he heard a horrible noise, the house shook, all the glass windows in his chamber were shattered to pieces. Without doubt it was the devil, who, enraged to see himself abandoned by our hero, had caused this shock, to the end that he might perish under the ruins of the castle of *Loyola*: but the intrepid *Ignatius* let fly a great sign of the cross at the evil spirit, whom he obliged to retreat: the breach that he made in the house they shew to this day; for it could never be repaired, because of the insupportable stench that exhales from it.

'A vision which he had a few days after, contributed not a little to confirm him in the choice he had made. He imagined, one very dark night, that he saw the virgin: she was surrounded with a most shining light, and honoured him with several gracious looks. He felt his soul melting with a celestial tenderness during this vision, which continued a long time. It seemed to him, that it purified his heart, and quite effaced those obscene images which his past life had traced in his imagination: and the severe regimen he was obliged

## 448 The MONTHLY REVIEW,

‘ to keep, while his leg was under cure, had so weakened his passions, that he believed the virgin had favoured him with the gift of continence.’

In this disposition, being pretty well recovered, he set out in quest of adventures, bending his rout to *Montserrat*\*, a monastery of St. *Benedict*, where was preserved an image of the virgin, reported to have wrought great miracles: in his road thither, *Ignatius* found an opportunity of signalizing his zeal for his holy patroness; meeting with a mahometan *Moor*, who could not be prevailed on to think so respectfully of the virgin, he imagined it behoved him to chastize the unbeliever’s insolence; the *Moor*, ‘ perceiving he had to do with a man who understood better how to fight, than to dispute, betook himself to his heels, and ran off in a hurry.

‘ *Ignatius* galloped after him immediately, and was upon the point of overtaking him, when, on a sudden, he was seized with a scruple, in a place where the road divided itself into two paths, one of which led to *Montserrat*, the other to a market-town, whither the *Moor* was gone. Uncertain whether to pursue the *Moor*, or go on his own way, he stopped for some time, deliberating with himself which of the two to chuse: at last, not growing wiser by the delay, and fearing to transgress the laws of chivalry, if he did not follow the blasphemer, he resolved, in imitation of the ancient knights-errant, to leave to the wisdom of his mule the decision of this doubt; and letting go the bridle, suffered the beast to go as it pleased, fully resolved to stab the infidel, if it took the way to the town. Happily for the *Saracen*, it marched directly to *Montserrat*, which made *Ignatius* believe that his beast was inspired;—and therefore concluded, that heaven did not demand vengeance for the blasphemies he had heard.’ Being arrived at the town, which stands at the foot of the mountain, he bought ‘ a coat of coarse cloth, a rope to serve him as a girdle, a pair of sandals, and a great cloak; and placing this furniture of a religious warrior on his saddle-bow, went in haste to *Montserrat*.’

Having spent three days in making an ample confession of all the sins he had been guilty of, he proceeded to carry his design into execution; ‘ he went at night to find out a poor man, and stripping himself to his shirt, gave him his cloths secretly; then dressing himself in his gown of stuff, he returned to the church of the monastery, and, at his entrance,

\* The history of this famous monastery, and miraculous image is here introduced, but is too long for our insertion.

remembered what he had read in *Amadis*, and other romances, that new knights, before they received the order of knighthood, performed the ceremony of watching their arms: not to fail in a formality so essential, he watched all night *March 24, 1522*, before the image of the virgin, sometimes standing, sometimes kneeling, with his eyes turned towards the image, devoting himself to the service of *Mary*, in quality of her knight. Having hung up his sword and his poignard, at a pillar near the altar of the virgin, and presented his mule to the monastery, he went from *Montserrat* on foot, very early in the morning, for fear of being known by any persons of his country.

These ceremonies being performed, 'he marched with his staff in his hand, his gourd on one side, his head uncovered, and only one leg and foot bare; the other being still painful, by reason of his wound, he thought proper to keep covered. —He walked on with a vigour, which proceeded from the inexpressible satisfaction he felt at being armed knight of the virgin, and finding himself at liberty to seek adventures.' His first stage was to *Manreze*, since rendered famous by the penance our knight submitted to there; a penance more arduous 'than that of *Amadis de Gaul*, upon the poor rock, which *Don Quixote* renewed upon the black mountain.'

Upon his arrival at *Manreze*, he went to lodge at the hospital, highly pleased at being numbered among the beggars; in conformity to their manner of life, he begged his bread from door to door, and, to add to his appearance of wretchedness, he suffered his hair, beard, and nails, to grow to so enormous a length, as rendered him a most hideous spectacle. — 'He began his penance by keeping a fast every day of bread and water, except *Sundays*, when he eat a few herbs boiled and mixed with ashes. He girded his waist with an iron chain, and, in imitation of *St. Dominic*, gave himself the discipline three times a day. Besides this he would watch all night, and used no other bed but the bare earth. —He spent seven hours a day in prayer,' —and often went to pay homage to the virgin *Mary*, his lady; and to render himself the more agreeable to her, 'he added to the hair-cloth and shirt which he wore, a girdle of certain prickly herbs.'

We have not room to enumerate here, all his conflicts with, and victories over, the evil spirits, who often attempted to dissuade him from his resolution; nor the many visions, illuminations, and extasies that encouraged him to persevere in it: but it therefore suffices to take notice, that the constant severities he practised upon himself at *Manreze*, threw him into so



violent an illness, as had well nigh put an end to his spiritual errantry; nor did any thing contribute more to his preservation, than his firm opinion, that he was ordained to serve greater purposes: wherefore, 'animated by the example of the knight of the crucifix\*, who, by an internal impulse, which came, as he believed, from heaven, had undertaken to convert the foldan of *Babylon*; he resolved, by a like motion, to go and plant the catholic faith in *Palestine*.'

Accordingly, soon after his recovery, he set out from *Man-reze* for *Barcelona*, and not without some difficulty got to *Gai-atta*; from whence he 'took the rout to *Rome* alone, on foot, fasting every day, and begging as he went.' After having kissed the Pope's feet, and received the benediction of his holiness, he proceeded on his pilgrimage to *Jerusalem*.

From *Rome* he went to *Venice*, and, after some stay there, embarked on the 14th of *July*, 1523, for *Cyprus*; from whence he was transported to *Jaffa*, where he arrived the last day of *August*, and found himself at *Jerusalem* on the 4th of *September*, in the same year. Having satisfied his devout curiosity, and meeting with invincible obstructions to his design of converting the infidels, he returned to *Venice*, 'determined to labour for the reformation of sinners, and the instruction of the ignorant.'

'Whether he suspected his visions, or had found by experience, men were not willing to believe him on his word; or that he apprehended he should never be permitted to teach religion publickly, till he had studied in the universities; he resolved to join to his imagined supernatural lights, the human sciences, which he knew not yet in their first principles:' to this purpose he went without delay to *Barcelona*, where he obtained the favour of being admitted *gratis* into the number of scholars belonging to *Jerome Ardeball*, who taught grammar privately.

Tho' *Ignatius* was thirty-three years old when he began to learn *Latin*; 'he overcame, courageously enough, the difficulties of declension; but when he came to the verbs, the devil, who waited there to stop him short, suggested to him such tender sentiments for God, that our new scholar passed all the time of his study in devout aspirations; instead of conjugating the verb *amo*, he made the acts of love. *I love you, O my God*, said he, *you love me*, and he could get no further. The little progress he made discovered to him the

\* *St. Francis d' Assise*, to whom his followers gave this title in theitanies they made in his honour.

artifice of the evil spirit; and not doubting but these acts of divine love were a snare which he [the devil] had laid to interrupt his studies, far from leaving the conjugations to devote himself to God, he quitted God to devote himself to the conjugations.

But to make the devil lose all hope, he took *Ardeball* into the church of *St. Mary of the sea*, threw himself upon his knees before him, and after making a vow at the foot of the altar, to continue his studies without interruption during two entire years, he most humbly intreated his master to give him a lesson every day, and if he did not learn it well, to punish him like one of the least of his scholars. The devil, vanquished by this act of humiliation, quitted our knight, and importuned him no more with divine illuminations.

Having accomplished his vow, tho' not greatly improved, he determined to go through a course of philosophy and theology at the university of *Alcala de Henares*: he had already gained some disciples, who, charmed with his manner of living, attempted to imitate him in all things. Four of these he took with him, but being soon disgusted with the little progress he made in his studies, he quitted *Aristotle* and *St. Thomas*, and with his disciples, as ignorant as himself, betook himself to catechizing children, making exhortations to debauched scholars, and teaching the christian doctrine to poor scholars.' This, joined to their mendicant life, and uniform habit, drew upon them the notice of the Inquisition; *Ignatius* was sent to prison, nor was he discharged but upon condition, 'that he and his companions should take the common habit of scholars; and that, as they were not divines, they should abstain from explaining the mysteries of religion to the people, till they had studied divinity four years, under pain of excommunication and banishment.'

Our knight resented this prohibition so highly, that he left the place, and went with his disciples to *Salamanca*; where pursuing the same measures, they were again imprisoned, and obtained their liberty only on the same terms as had been enjoined them at *Alcala*.

The oppositions he met with here, made him resolve not only to quit the ungrateful *Salamanca*, but even to retire from *Spain*. 'He imagined himself at the same time to feel a strong inspiration to go to *France*, to re-commence his studies in *Paris*,' where he arrived the beginning of *February* 1528: being robbed of what money he had brought with him from *Spain*, he was reduced to such necessity, that he was obliged

to put himself into St. *James's* hospital, and go about begging his bread. This accident, tho' it was an impediment to his studies, 'did not hinder him from inspiring the young men of 'his acquaintance with a passion for holy indigence;' in which he was so assiduous and successful, as to draw on him the resentment of the superiors of the university, and it was not without difficulty that he escaped public punishment. However, all these embarrassments did not prevent his completing his courses of philosophy and theology, and increasing the number of his disciples; and the more securely to attach them to himself, he induced them, by an express vow, to oblige themselves 'to accompany him to *Jerusalem*, and renounce entirely 'ly the things of this world.' This vow was made, with great ceremony, in the church of *Monmartre*, on the 15th of *August* 1534; and renewed annually for two years, at the same time and place, and in the same manner. These spiritual *Paladins* were at first only seven in number, including their director, but were soon after multiplied to ten.—It was agreed among them, that *Ignatius* should return to *Spain*, to regulate his own and their affairs; from whence he was to proceed to *Venice*, where they were to join him.—He accordingly came to *Spain*, in the year 1535, where his sermons were so much followed, that the churches could not contain the numerous auditors; wherefore he was obliged to preach in the open fields.

The business he came about being settled, he went by sea to *Genoa*, and from thence to *Venice*, where his companions rejoined him on the 8th of *January*, 1537: while he had been waiting for them he had not been idle, for he had added to his troop, and obtained the friendship of *John Peter Caraffa*, afterwards Pope *Paul* the fourth. Having been at *Rome*, and procured the Pope's benediction, and permission for their voyage to *Jerusalem*, they returned again to *Venice*, in order to accomplish their vow: but were prevented in their journey, by a war between the *Turks* and *Venetians*, whereby all commerce with the *Levant* was interrupted.

The order of priesthood was now conferred on *Ignatius*, and his companions, wherefore, as by their vow they were obliged to stay at *Venice* a whole year, to wait for an opportunity of embarking for the *Holy Land*, these new priests distributed themselves among the cities and towns of the *Venetian* state, to exercise their zeal. 'A butcher's stall served them for a pulpit, when they preached in the streets; and in public places 'they mounted upon two stools, crying out as loud as they

could, to invite people to come and hear them, waving their hats above their heads, for a signal to those whom their voices could not reach. And after having thus spent the whole day in preaching in the streets and markets, without any other nourishment than a little bread, which they begged from door to door, they passed the night in ruined houses, without any other bed than a little straw.

The year being expired, and no probability of their being able to go to *Palestine*, they returned to *Rome*, to offer their services to his holiness. Here it was that *Ignatius* concerted the plan of his order, which he got solemnly confirmed by Pope *Paul* the third, but not without great opposition, under the name of the *Company of Jesus*, in the bull *de regimine militantis ecclesiæ*, published the 27th of *September*, 1541.

The rapid increase of their order is not less remarkable than its origin; but we must content ourselves with the foregoing sketch of the history of its founder; who died the last day of *July*, 1556, at the age of sixty-five years, 'with the consolation of seeing his society spread over all the world, and divided into twelve provinces, which altogether had no less than a hundred colleges.'

As to the performance from whence this article is taken, it appears to us very capable of affording entertainment to an inquisitive reader; who will, in all probability, readily perceive a close analogy between these original spiritual knights-errant, and some of our modern enthusiasts.

ART. LV. *Letters concerning Taste.* 8vo. 2s. Doddsley.

WE shall not attempt to give our readers a distinct view of every thing contained in these letters, as the author has touched upon a great variety of subjects, and as a performance of this nature cannot well admit of a regular abstract. A just idea of the whole piece, however, may easily be formed, by a discerning reader, from the few ensuing extracts.

In the first letter we have the following definition of a *good taste*. 'It is,' says our author, 'that instantaneous glow of pleasure which thrills through our whole frame, and seizes upon the applause of the heart, before the intellectual power, Reason, can descend from the throne of the mind to ratify its approbation, either when we receive into the soul beautiful images through the organs of bodily senses; or the decorum

454 THE MONTHLY REVIEW,

of an amiable character, through the faculties of moral perception; or when we recall, by the imitative arts, both of them through the intermediate powers of the imagination.'

Immediately after this definition he adds,—'Nor is this delightful and immediate sensation to be excited in an undisciplined soul, but by a chain of truths, dependent upon one another, till they terminate in the source of all perfection, the divine ARCHITECT, of the whole.'

In the fifth letter he speaks of taste in the following manner.

*Taste* does not wholly depend upon the natural strength and acquired improvement of the *intellectual* powers; nor wholly upon a fine construction of the *organs* of the body; nor wholly upon the intermediate powers of the *imagination*; but upon an union of them all happily blended, without too great a prevalency in either. Hence it falls out, that one man may be a very great reasoner; another have the finest genius for poetry; and a third be blest with the most delicate organs of sense; and yet every one of these be deficient in that *internal* sensation, called *taste*. On the contrary, a fourth, in whose frame indulgent nature has twisted this *triple cord*, shall feel it constantly vibrate within, whenever the same *union* of harmony is struck from without; either in the original works of nature, in the mimetic arts, or in characters and manners. That worthy man, and amiable writer, Mr. Addison, was no great scholar; he was a very indifferent critic, and a worse poet; yet from the happy mixture just mentioned, he was blessed with a taste truly delicate and refined. This rendered him capable of distinguishing *what were* beauties in the works of others, tho' he could not account so well *why they were so*, for want of that deep philosophical spirit which is requisite in works of criticism. He likewise translated the poetical descriptions of *Quid*, very elegantly and faithfully, into his own language; tho' he fell infinitely short of them in his own original compositions, for want of that *unconstrained* fire of imagination which constitutes the true poet. Hence we may be enabled to account for that peculiar fatality which attends Mr. Addison's writings, that his translations seem originals, whilst his own compositions have the confined air of translations.'

In his fifteenth letter our author passes a severe censure on that common remark, *that we have no poetical genius left among us*: hear what he says. 'For my part, I am of opinion, that there is now living a poet of the most genuine genius this kingdom ever produced, *Shakespeare* alone excepted. By poetical genius, I do not mean the mere talent of *making*

*verses*,

' *verses*, but that glorious enthusiasm of soul, that *fine frenzy*,  
 ' as *Shakespeare* calls it, *rolling from heaven to earth, from earth*  
 ' *to heaven*, which, like an able magician, can bring every  
 ' object of the creation, in any shape whatever, before the  
 ' reader's eyes. This alone is poetry; ought else is a mecha-  
 ' nical art of putting syllables harmoniously together. The  
 ' gentleman I mean is *Dr. Atterbury*, the worthy author of the  
 ' *Pleasures of the Imagination*, the most beautiful didactic  
 ' poem that ever adorned the *English*, or any other, language.  
 ' A work in which the great author has united *Virgil's taste*,  
 ' *Milton's* colouring, and *Shakespeare's* incidental expression,  
 ' with a warmth peculiar to himself, to paint the *finest* features  
 ' of the human mind, and the most lovely forms of true reli-  
 ' gion and morality. Besides this leader of the muses train, we  
 ' have others now living, who, in their respective compositions,  
 ' leave not only all our deceased poets, and those of *France* and  
 ' *Italy*, far behind them, but even bear the palm away from any  
 ' of their competitors of antient *Rome*, and, as *Homer* describes  
 ' in his games the steeds of *Diomedes* pressing close on the chariot  
 ' of *Eumelus*, (Il. Ψ.) they breathe, in the race, on the shoulders  
 ' of their *Grecian* masters. I should not hesitate a moment to  
 ' prefer the *Elegy in a country church-yard*, written by Mr. *Grey*,  
 ' of *Peterhouse*, in *Cambridge*, to the best performance, in that  
 ' kind, of *Ovid*, *Tibullus*, or *Propertius*. Has *Horace* any mor-  
 ' al ode equal to Mr. *Nugent's Ode to Mankind*, or any de-  
 ' scriptive one, to Mr. *Collins's Ode to the Evening*? I should  
 ' pay Mr. *Mason* no compliment, to compare all the excel-  
 ' lencies in *Seneca* together to his elegant *Elfrida*; nor do I  
 ' think I should at all degrade the *Athenian* stage to say, that  
 ' the palm of *tragic* glory hangs wavering betwixt the con-  
 ' joined merit of *Sophocles's Philoctetes*, and the *Oedipus Colo-*  
 ' *neus*, and this modern tragedy, did not *Shakespeare*, like a  
 ' champion of old, inspired by all the Gods, step majestically  
 ' in, to bear it away by supernatural power from the utmost  
 ' force of human abilities. I dare say his *Monody on the death*  
 ' *of Mr. Pope*, wherein he has imitated the stile of four of our  
 ' *English* poets, has given you, and every man of true taste,  
 ' more pleasure than the joined efforts of all the wits in the  
 ' celebrated court of *Leo* the tenth. There is another little  
 ' piece written by the same author, which has no rival in the  
 ' court of *Augustus*, entitled, *An Ode to a water-nymph*. These  
 ' opinions, you'll say, are very bold ones to give under my  
 ' hand; but as I think I can support them by just criticism,  
 ' I shall not fear the misplaced imputation of being *particular*,  
 ' for I am sure I shall not stand alone in my judgment.'

## 456 THE MONTHLY REVIEW.

In his fourteenth letter our author has presented his readers with an excellent old song, written by a bridegroom, above an hundred years ago. We shall here insert it, as, we apprehend, every reader of taste will be pleased with the easy turn of thought, the simplicity of manner, and delicacy of sentiment, that appear in it.

### A S O N G.

1. Away, let nought to love displeasing,  
My *Winifreda*, move thy fear,  
Let nought delay the heav'nly blessing,  
Nor squeamish pride, nor gloomy care.
2. What tho' no grants of royal donors,  
With pompous titles grace our blood,  
We'll shine in more substantial honours,  
And to be noble, we'll be good.
3. What tho' from fortune's lavish bounty,  
No mighty treasures we possess,  
We'll find within our pittance plenty,  
And be content without excess.
4. Still shall each kind returning season,  
Sufficient for our wishes give;  
For we will live a life of reason,  
And that's the only life to live.
5. Our name, whilst virtue thus we tender,  
Shall sweetly sound where'er 'tis spoke;  
And all the great ones much shall wonder,  
How they admire such little folk.
6. Through youth and age, in love excelling,  
We'll hand in hand together tread;  
Sweet smiling peace shall crown our dwelling,  
And babes, sweet smiling babes, our bed.
7. How should I love the pretty creatures,  
Whilst round my knees they fondly clung,  
To see 'em look their mother's features,  
To hear 'em lisp their mother's tongue!
8. And when with envy time transported,  
Shall think to rob us of our joys,  
You'll in your girls again be courted,  
And I go wooing in my boys.

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ART. LVI. *A Dissertation against the modern use of Accents in the antient Greek language.* 8vo. 2s. 6d. *Millar.*

**A**S it has been long controverted among the learned, whether the *Greek* language ought to be pronounced according to the accents it is now usually wrote and printed with, or

ac-

according to the natural quantity of the different vowels and syllables composing it, which frequently inculcate an opposite pronunciation; the present work must afford a considerable satisfaction to such admirers of that rich and harmonious tongue, as contend for the pronunciation by quantity, which, on the very naming it indeed, appears the most just and natural: and which the present author, by entering thoroughly into his subject, seems to have established on such a foundation, as renders it very difficult for the patrons of pronouncing according to the modern manner of accenting, to attack it as effectually as they must, before they can tolerably defend their own. And since a right pronunciation is essential to the identity of *any* language, which has been observed by our author, by Dr. *Clarke*, and by others, with regard to *this*, the perfect investigation and adjustment of this essential propriety must be a useful and laudable attempt.

‘ A right pronunciation,’ our learned author premises, ‘ is necessary in all languages: and the more harmonious a language is in itself, the more will it suffer by a wrong Pronunciation. As therefore the *Greek* language recommendeth itself above all others, upon account of its harmony, it must be well worth our while, if we would be acquainted with its real beauties, to know how it ought to be pronounced.

‘ The use of *Greek* accents,’ he distinguishes, ‘ in the ancient *Greek* language was one thing, and the modern use of them in the same language is another.—*Henninius* and others have argued against the modern use of accents in the *Greek* language, chiefly from ancient manuscripts, inscriptions, and medals, in none of which any accents appear. And this argument is certainly very strong and conclusive: for as to that part of it which is founded upon ancient inscriptions and medals, if it should be said, that no accents appear in them, because they could not be conveniently placed there, this cannot be said as to that part of the argument, which is founded upon ancient MSS, where they could have been conveniently placed; whence the main force of it arises from ancient MSS. And it will appear to have a still greater force, if it be considered, that none of 1000 years old, and upwards, have any accents; which is a full proof, not only that accents, as they are now used in the *Greek* language, were unknown to the ancient *Greeks*, but also that they are of a very modern date, and were not in common use but after the seventh century: nor were they generally written immediately after that time; since many good ones, written after that century, have none, but  
‘ the



## 458 THE MONTHLY REVIEW,

‘ the use of them, commencing then, gradually prevailed.’ We may add to our author’s assertions on this point, the opinion of Messrs *Port Royal*, who say, ‘ Accents were introduced in order to ascertain the pronunciation, and render it easy to strangers ;’ [which accenting would seem of course to coincide with the natural quantity] ‘ for the ancient *Greeks*, to whom it was natural, never used them, as appears from *Aristotle*, old inscriptions, and antient medals.’ And, in the same manner, a dictionary of our own language, properly accented, must be of great use to foreigners who learn it, tho’ of very little, in that respect, to such natives as speak it with propriety and correctness.

Our author subsequently remarks, ‘ his design is not to write against all use of accents, some being necessary in all languages, as there is no harmony in continued monotones ; but to shew, that the modern way of applying them in the ancient *Greek* language is wrong, because it is, 1st, very arbitrary and uncertain ; 2dly, contrary to analogy, reason, and quantity ; and 3dly, contradictory to itself.’ On the first head he observes, ‘ 1st, That accents are not placed upon words of the same form by any uniform and constant rule ; but words of the same form are accented differently, and those of different forms in the same manner,’ of which he gives many clear and indisputable examples. ‘ 2dly, That the accent of the oblique cases varieth often, and without reason, from that of the nominative, both as to nature and place ;’ some instances of which are immediately annexed. ‘ 3dly, That all dissyllabical prepositions, except *ἀνὰ* and *διά*, when placed after the case they govern, are made to draw back their accent,’ which our author thinks quite arbitrary and absurd ; as no change of quantity or signification results from such a position of them. Some critical considerations relating to the doubtful vowels ensue under this head. His second and third propositions are sustained with equal force and perspicuity, by a farther induction of particulars : after the establishment of which, our author, by way of obviating any objections to them, observes ;

‘ It is vain to pretend that accents, as they are now used, are consistent with quantity, and that a due regard may be had to both. 1st, Because quantity is not the constant, and but seldom the rule for the placing of accents. And therefore, whenever accents are not placed according to quantity, *this* must cause a difference in the pronunciation. For why are accents in any case placed according to quantity, but that they may both agree in the pronunciation ? And if the pronunciation

nunciation is genuine and rational, when accents and quantity agree, it must necessarily be otherwise when they do not. One of them must give way to the other: and if quantity doth this, then it will be at variance with itself; and if accents give way, then they are nothing as to pronounciation. 2dly, Because it is not true in fact. No man can read prose or verse according to both accent and quantity: for every accent, if it is any thing, must give some stress to the syllable upon which it is placed; and every stress that is laid upon a syllable must necessarily give some extent to it: for every elevation of the voice implieth time, and time is quantity.—For this reason *Dionysius Thrax* saith, That a tone or accent giveth a greater extent or quantity, *τονος προς δι' αδιαμεν και την φωνην υπερτεραν ποιουμεν*. Even a rough breathing is able to make a short vowel long, for no other reason but because it layeth a greater stress upon it than a smooth breathing doth. And the pause, which must necessarily be made at the end of every verse, is the true reason why the last syllable is not common, but necessarily long. [This was also the opinion of Dr. *Clarke* and of Dr. *Watts*.] It cannot therefore be said, that accents only denote an elevation of the voice; since no such elevation can be sensibly pronounced, without such a stress as lengthens the syllable.

It is upon account of this connection,' continues our author, 'between accent and quantity, that *Quintilian* saith, that in the case of common syllables, the place of the accent varieth with the quantity, as—*pecudes, piæque volucres*—So that, according to *Quintilian*, when the penultimate of *volucres* is long, it must be read with an acute accent, but when it is short, it must be read without one. Which in both cases can be founded only in the connection between accent and quantity: for if these were unconnected, the two last syllables in *volucres* might make either a *spondee* or an *iambus*, without any alteration in the accent.—Upon the same account some ecclesiastical *Latin* poets have made short some syllables of words from the *Greek*, which originally, and in their nature, are long, merely because they had only a grave accent; and have made long others, which originally are short, merely because they had an acute accent.' One example of the last our author mentions from *Sidonius Apollinaris*, in the penultimate of *Euripides*, because that is accented in the *Greek*; and four of the former from *Prudentius*, erroneously contracted in the penultimate, because in the *Greek* their antepenultimates are marked with an acute.—' Yet though

‘ though accents are placed, they are never read in verse ;  
 ‘ because if they were, they would turn it, says our author,  
 ‘ into prose :’ to which we may add, that it would not be in-  
 to right prose, since the proper accent is essential also to that,  
 which is not without its rhythm, as he afterwards observes  
 rhythm is prosaical, oratorical and poetical.

This subsequently leads him to treat of metre, as distinct  
 from rhythm ; from which he observes ‘ it differs as the *species*  
 ‘ from the *genus*, according to the scholiast on *Aristophanes*,  
 ‘ who calls rhythm the father of metre, *πατὴρ μέτρον ῥυθμός*.  
 ‘ Metre ariseth necessarily from syllables ; but rhythm may arise  
 ‘ from meer sounds.’ But for a more particular explanation  
 of rhythm, and how it differeth from metre, he refers to *Lon-*  
*ginus* in those *scholia* upon *Hephaestion*, which are ascribed to  
 him.

Though somewhat digressive from the immediate subject,  
 it seems natural here to enquire what relation our modern  
 rhyme has, if any, to the Greek *ῥυθμός* ; which did not con-  
 sist in the consonance or congruity of articulate sounds at cer-  
 tain distances and terminations ; but, according to our curious  
 author, arose from a due proportion in quantity. Hence we  
 may infer, perhaps, that their rhythm related to the number,  
 time, and movement, of the different sounds or notes ; and the  
 metre to the feet and syllables adapted to them : and from hence  
 our modern rhymes, which, being syllables at the end of verses,  
 will be all long, can have but a very small relation to the *rhyth-*  
*mi*, by, or to, which the words were measured. The circum-  
 stance of a final echoing articulation, (to chime in at the end  
 of a certain number of bars or pauses) the moderns have pos-  
 sibly superadded, to compensate for the less flowing structure  
 of the living languages ; which, it was experienced, would  
 not submit, with any grace, to the poetical numbers of the  
 Greek or Roman tongues, tho’ capable of other melodious dis-  
 positions, according to the distinct genius of each. This re-  
 flection seems, without much straining, to lead us into na-  
 ture’s purpose of universal poetry and musick, since we know  
 no nation nor language wholly destitute of either.—But this  
 by the way.

After his many and well supported objections to modern  
 accentuation, our author opposes one to his own system, *viz.*  
 —‘ Are accents then of no use ?’ to which he answers 1st, ‘ Ac-  
 ‘ cents may be useful to distinguish the different senses of words  
 ‘ which do not differ in form or sound. As *ἐμὴ sum*, and  
 ‘ *ἐμῇ vado* ; *ἐσὶν ἐστὶ essis*, and *ἐσὺν ἐσε esjote* ; & *non*, and & *ibi*.  
 ‘ In which last words a distinction may be useful ; tho’ not  
 ‘ that

that which is here made. The circumflex is unnecessary to this purpose; as well because both these monosyllables must, and cannot but be pronounced with a circumflex, whether marked or not; as because the different senses are distinguished by the different breathings—*ἦν*, with one and the same accent, carrieth five different senses; whence the reader can have no help from the accent, but the context, to discover its particular sense in each place. But as such another instance of five different senses to one word, under the same accent, can hardly be produced, and the context removes the difficulty, it is a strong proof that accents cannot be of great use, tho' they should be allowed to be of some—*ἀνα* and *διά* prepositions have an acute on the last syllable, to distinguish them from *ἄνα rex*, and *τὸν Δία Ἰovem*; but he must be an utter novice, who finds any difficulty in distinguishing these without an accent. 2dly, Accents may be useful to distinguish the quantity of syllables: but then to do this they ought always to be placed according to quantity, which at present they are not. And therefore, as accents may sometimes lead us to the knowledge of quantity, so it is certain they may also sometimes mislead us.—After these concessions however, our author determines—'Upon the whole, the advantages of accents are but small; but the disadvantages great and many, since they introduce unnecessary difficulties into a language, which hath sufficient ones of itself.—They are placed by rules which are often arbitrary, and contrary to one another.—They destroy all that harmony for which the *Greek* language is so justly esteemed—and they encourage laziness.—It is an easy matter, continues our author, to see an accent marked over a syllable, and to place the stress of the voice there; but it is not so easy to know the quantity of syllables, and give to every part of a word its due proportion of time. We are hereby led and accustomed to trust to our eyes, and not to our ears.'

Having added, that accents are of less use in the *Greek* language than in most others, from the settled quantity of their long and short vowels, and from their twelve diphthongs, which so frequently occur, he curiously reflects, that—'Men are led to accent their words partly by the constitution of their language, and partly by their own natural temper. One of a volatile temper will love short syllables, and will not like to be stopped, either by quantity or accent. So that in pronouncing a word of three syllables he will run on, and place the accent upon the last, because he can run no  
fur-

• further. On the contrary, one of a phlegmatic temper will  
 • love long syllables, and, being pleased with the majesty of  
 • quantity and accent, in pronouncing a trisyllable, he will  
 • naturally lay some stress as soon as he can, and fix upon the  
 • first for his accent.—Thus he instances, amongst the *Greeks*,  
 • the *Æolians* were termed βαρυτοννοί, from placing their ac-  
 • cents as soon as they could, which necessarily brought a grave  
 • upon the last.\* We are not without several instances of the  
 different dialects of our own language, consisting, among other  
 diversities, sometimes in a different accentuation of the same  
 word, spelt in the same manner. Thus, an *Englishman* says a  
*reply*, accenting the last syllable; a *Scotchman*, unaccustomed  
 to the *English* accent, says a *réply*, accenting the first; as we  
 have often remarked: and undoubtedly many such diversities  
 of pronouncing may occur in different, and even sometimes in  
 contiguous, countries.

Our curious author, who is not content to treat his subject  
 in a loose superficial manner, imagines, ‘ that the present use  
 of accents was introduced into the *Greek* language when con-  
 quest, and commerce, &c. brought foreigners into *Greece*.  
 For then, each was naturally led to pronounce *Greek* accord-  
 ing to the accents which prevailed in his mother-tongue :  
 for instance, he whose mother-tongue abounded in *anapæsti*,  
 (as the *French*, which hath no trisyllable that maketh a *dactyl*)  
 would naturally have placed the accent upon the last syllable,  
 and made *ραντινός*; an oxytone, tho’ the penultimate is long  
 by nature. And he whose mother-tongue abounded in *dac-  
 tyls*, (as the *English*, which hath no trisyllable that maketh  
 an *anapæst*) would naturally have placed the accent upon  
 the antepenultimate, and pronounced *τύλασθαι*, with the  
 accent upon the first, tho’ the last is long by nature, and  
 the penultimate by position. And if you were to give to  
 a *Frenchman*, and to an *Englishman*, who knew nothing of  
 the *Greek* accents, two *Greek* words to pronounce, one con-  
 sisting of three long syllables, and the other of three short  
 ones, in both cases the *Frenchman* would certainly place the  
 accent upon the last, and make both words *anapæsts*; and  
 the *Englishman* would certainly place the accent upon the first,  
 and make both words *dactyls*.\*

Two incidents are cited by our author, from which the pa-  
 trons of pronunciation by accent endeavour to prove their  
 antiquity; in both of which *Demosthenes* was concerned. One  
 of them occurs in his oration *περί σεφάδης*, in which his inten-  
 tion was to persuade the people, that *Æschines* was the merce-  
 nary, *πρωθυμῶς*, not the guest, *ἐνὸς*, of *Philip* and *Alexander* ;

where

where, in proposing the question to them, he artfully laid the accent on the first and wrong syllable, saying *μίσθωτος*; as fore-knowing the people would repeat the word, *μίσθωτος* to him, in order to rectify his wrong pronunciation of it; in which it is said, he met with the desired success; from thence assuming, the voice of the people had declared *Æschines* a mercenary. — This, he observes, was an artifice too low for *Demosthenes*, and as the success of it was very uncertain, one cannot think he would in prudence have trusted to it.

The other instance is from *Plutarch's* lives of the contractors, where *Demosthenes* is supposed to have been censured for laying the accent upon *Ασκληπιος* (*Æsculapius*) upon the antepenultimate, instead of the last syllable, the common way of accenting it; the former of which he endeavoured to justify by saying he was *ἥπιος*, a mild benign god. And upon this account, says *Plutarch*, he was often disturbed. But this our author affirms, doth not, nor can, come up to what is pretended, without overstraining and perverting the text, which he charges *Baillius*, a pronouncer by account, with having done, who varies the common accent of this word on the last syllable, to the penultimate. He remarks too, that *Plutarch*, in enumerating the defects of *Demosthenes*, never charges him with false accents; which, being a principal defect, he could not have omitted; and rationally concludes, it cannot be imagined that *Demosthenes*, who had been born and educated at *Athens*, could be faulty in this respect.

Within a few pages after our author gives three lines from the *Iliad*, accented in the manner of the moderns, and in that of the antients, by which it appears they must read barbarously and dissonantly by the accentuation of the former: and at length concludes his work in the following manner, after summarily averring his former objections to the modern use of *Greek* accents.

‘ There are undoubtedly some difficulties to be met with on  
 ‘ the subject of accents, both in the *Greek* and *Latin* languages.  
 ‘ But these may, perhaps, be removed by considering, that in  
 ‘ all languages the pronunciation of some words is founded  
 ‘ only upon custom, which is above all the laws of grammar.  
 ‘ — There are several instances of this in *Quintilian*, *Priscian*, *Festus*, *Gellius*, and *Charisius*: *Sanctius* particularly  
 ‘ confessing, there were some things in the use of accents  
 ‘ among the antient *Romans*, (which our author supposes  
 ‘ equally applicable to the antient *Greeks*) of which we have no  
 ‘ perfect conception. — ‘ If then the patrons of the modern doc-  
 ‘ trine of accents, in the antient *Greek* language, think they  
 ‘ can

‘ can reconcile it with a due observation of quantity, they are free to retain it: but I must sincerely confess, I cannot see how they can. On the contrary, we plainly see that, in fact, they do not: and that in verse they do not so much as pretend to it.—And therefore, if we would preserve uniformity, and keep to what we can safely rely on, we must not admit of any use of accents in the antient *Greek* language, but what is consistent with quantity. And if we have lost the nicer part of the antient pronunciation, we have the more reason to adhere to that essential part which still subsisteth.’

Thus have we attempted such an abstract of this curious and critical piece, as we hope will excite those admirers of *Greek* literature, who maintain the opposite system of accents, or are yet undetermined on this head, to peruse the whole. The ingenious and learned author has well observed, in a former part of his treatise, ‘ that the nature of accents had not been sufficiently considered; and that there was but one accent, viz. an acute in nature, the *grave* being a privation of accent.’ He has entered throughout the sequel into as analytical an investigation of the subject, as it admitted; and discovers not only a critical knowledge of the *Greek* tongue, but a taste of the abstruser niceties of language in general; while he conducts the whole in such a manner, as to join some entertainment with his information.

MONTHLY CATALOGUE for December, 1754.

MISCELLANEOUS.

I. **M**iscellanies in prose and verse. Containing, *The General Resurrection*, a satire,—fables, songs, epitaphs, epigrams, &c. all entirely new. By *Charles Hallifax*. 8vo. 1s. Hooper, &c.

This performance ranks with the *Fourth Grate*, mentioned in our last month’s catalogue, art. 29:

II. *Merlin’s Life and Prophecies*; &c. 8vo. 1s. Cooper, Reeve, and Simpson.

The above is published on occasion of the late contests about the rights of *Richmond* park. All the old legendary tales concerning *Merlin*, are here raked together, for the sake of introducing a very short narrative of the late trial, which determined the dispute between the ranger of the aforementioned park, and the inhabitants of *Richmond*. Whether this narration be a just one or not, we are uncertain, not having been present at the trial, of which no genuine account has been published.

III. *The origin of the grandeur of the court of Rome.* By the late *Abbé Vertot*. Translated from the French; by *John Farrington*, esq; 8vo. 1s. 6d. *Dodley*.

This we take to be the least valuable of all the works of the *Abbé Vertot*. It contains nothing but what is related in a much more satisfactory manner, in several different histories of the popes; of whom we have no account in this pamphlet, after the death of *Charlemain* the Great. Nor have we any thing to say in commendation of the present translation; which, if we mistake not, is the second we have had of this unimportant piece. Mr. *Nourse* published one a few years ago, which we have not seen; price one shilling.

IV. *The Free-thinker's Catechism*; that is to say, an instruction to be learned by every young fellow before he can know the world, &c. &c. 8vo. 6d. *Mannerly*:

*Specimen.*

*Quest.* 'What is your nick-name?

*Ans.* 'Buck, Blood, Jolly Dog, Queer Devil, Wit, Critic, Tom, Dick, Harry, Bob, &c. &c. &c.'

*Quest.* 'Who gave you these names?

*Ans.* 'The choice spirits upon the town; wherein I was made a member of *White's*, the child of mother *Douglas*, and an inheritor of the *Hell-fire Club*!

*Quest.* 'What did they then for you?

*Ans.* 'They did promise and vow three things in my name; First, That I should renounce the creator and all his works, follow the pomps and vanities of the polite world, and all the fashionable lusts of the flesh. Secondly; That I should ridicule all the articles of the christian faith. Thirdly, That I should keep the purlieu of *Covent-garden*, and walk in the same all the days of my life.'

The author has borrowed a free-thinking creed, (written in the same spirit) from the *Connoisseur*, No. IX. He then continues the dialogue, and introduces a sett of commandments, of which take the following sample.

'Remember that no day in the week can be more holy than another. The seventh day is the sabbath, and a day of rest and devotion to low tradesmen and mechanicks, who go to church to hear nonsense from a pulpit: but as thou hast no business there, thou shalt follow any manner of pleasure, thou, and thy son, and thy daughter, and the visiter that is within thy gates. Thou shalt get drunk, thou shalt intrigue, thou shalt play at cards.'

'Thou shalt not steal. Thou shalt not pick a pocket, or break open a shop like a petty rogue; thou shalt rob like a



'gentleman, and cheat a man of his fortune at cards and dice:  
'and, upon a pinch, thou shalt take a purse on the highway,  
'like a gentleman.'

To his catechism the author has added, a list of books proper for the library of a modern free-thinker; among which are orator *Henley's* pieces, and *Wesley Hall's* sermon preached at *Salisbury*, in defence of polygamy: but how that truly moral piece, the *Sure Guide to Hell*, came among them, we cannot conceive; unless it be that our author took a prejudice against it, from its title, without ever giving himself the trouble to look into it.

V. *A Charge delivered to the Grand Jury at the sessions of the peace held for the city and liberty of Westminster, on Wednesday 16th of October, 1754.* By *Thomas Lediard*, esq; chairman of the said sessions. To which is added, the presentment of the grand jury of the *philosophical works* of the late viscount *Bolingbroke*. Published by order of the court. 8vo. 1s. *T. Payne*.

This piece bears too near a resemblance to the many others we have seen of the same kind, to require a more particular account here.

VI. *The Tuner. Letter the Third.* To be occasionally continued. 8vo. 6d. *Cooper*.

This number contains nothing material. Its author writes himself down by swifter gradations than we have ever known any other occasional writer do before him.

VII. *The History of Joshua Trueman, esq; and Miss Peggy Williams.* 2 vols. 12mo. 6s. *Wilson and Durham*.

The above performance has at least this to recommend it, it is neither immoral nor indecent; a decorum which too many of the present race of fabulous historians pay little regard to.

There is nothing, however, elevated, or striking, in the sentiment, style, or incidents. The author is unhappy in the catastrophes of most of his characters, which turn upon the discovery that the parties concerned are not the children of those who were thought to be their parents. This gives a disagreeable sameness, and lessens that surprise, which in this kind of writing, an author should be particularly careful to lead his reader into.

VIII. *The History of Will Ramble, a libertine.* Compiled from genuine materials, and the several incidents taken from real life. 2 vols. 12mo. 6s. *Woodfall*.

This history gives a detail of circumstances very different from what one would expect from the title. His hero is, indeed, a libertine as to women and gaming, but a libertine of sense,

sense, and (in what are called points of honour) of principle. The performance, take it altogether, is but moderate; yet better worth reading than some of the late productions of the kind.

IX. *The History of Sir Harry Herald and Sir Edward Haunch.* 3 vols. 12mo. 9s. *Noble.*

We have read this performance with some pleasure; and cannot but think it the best of the sort that has come from the press this season. The characters are natural and strongly mark'd; the sentiments generally just and elevated, the style easy, and most of the incidents such as might happen in real life. We are sorry, however, that the press has not acquitted itself so well as the author. The number of sheets in each volume is so small, the printing so diffuse, the words so disjointed, the lines at so wide a distance, the margin so large, and the blank spaces at the end of the chapters so long and numerous, that it has all the appearance of a jobb, as it obliges the public to pay for one book in three more than, according to usual printing, they ought to do. We are even inclined to think, that the whole might have been brought within the compass and price of a reasonable three shilling volume, such as we have frequently met with.

X. *The Story of the new tragedy, called Barbarossa, the usurper of Algiers.* 8vo. 6d. *Reeve.*

The particulars here related concerning *Barbarossa*, are purloined from a book called, *The history of the pyratykal states of Barbary, &c.* for which see the third volume of our *Review*; wherein, among other extracts from this work, is an abstract of the history of that celebrated corsair.

XI. *The Bertoldi at the court of King Alboino.* A new comic opera, as it is acted at the *Theatre-royal*, in *Covent-garden*. 8vo. 1s. *Woodfall.*

The same in *French* and *Italian*, 1s. *Woodfall.*

XII. *L'Arcadia in Brenta.* A new opera. 1s. *Woodfall.*

XIII. *Love and Wine*; or, the sequel to the comedy of *Love and Friendship*. By the author of *Alfred the Great*, a tragedy. 8vo. 6d. *Mechell.*

In our *Review*, vol. VI. p. 396. and seq. we intimated our opinion of the comedy of *Love and Friendship*. If that piece was justly thought despicable, this sequel is not entitled to a more favourable regard. Our thoughts also of *Alfred the Great* may be seen in vol. VIII. p. 391.

XIV. *The Poll for Knights of the Shire for the county of Kent*, expressing the names of the candidates, and for which of them every person voted, the places of abode and names of the electors;

468      The MONTHLY REVIEW,

tors; their parish and nature of their freeholds, with the names of the occupiers thereof, taken at *Maidstone*, on *Wednesday* and *Thursday* the 1st and 2d of *May*, 1754. By Sir *Thomas Rider*, *knt.* sheriff. To which is added, A complete alphabetical index. 8vo. 5s. *Vaillant, &c.*

XV. (Beautifully printed on a fine writing-paper, adorned with twenty-four copper-plates, in ten volumes, price 1l. 1s. bound in calf) A NEW EDITION of the works of *Alexander Pope*, *esq;* complete. With his last corrections, additions, and improvements: together with all his own notes, as they were delivered to the editor a little before his death: printed from the octavo edition of Mr. *Warburton*. Small 8vo. *Knapton, Lintot, Tonson and Bathurst*.

XVI. *Antiquæ Linguae Britannicæ Thesaurus*; being a *British* or *Welsh* *English* dictionary. Containing some thousands of *British* words more than any *Welsh* dictionary hitherto published. And, to make this work more-complete, besides the explications and etymologies of words, many valuable *British* antiquities are interspersed through all the Parts of it. To which is prefixed, a compendious *Welsh* grammar, with all the rules in *English*. By *Thomas Richards*, curate of *Coschurch*. *Bristol*: printed and sold by *Eliz. Farley*: Sold also by *B. Dod*, in *Ave-mary-lane*, *London*.

As this dictionary consists only of a *Welsh* and *English* part, we could not inform ourselves, in relation to that copiousness of the *Welsh* language, which the author ascribes to it, as readily as if he had added an *English* and *Welsh* part, which is the scheme of most dictionaries. But from the extent of this book we cannot avoid supposing, that both the *Greek* and *English* must exceed it in copiousness, as they seem to do in harmony. We shall insist however the less on this, as it is above our own erudition; and the modern date of our annals has not induced any *ancient Briton* to associate with us. Mr. *Richards* has added a long list of *British* proverbs, but without giving the *English* of them.

XVII. *A Letter to Mr. John Spranger*, on his excellent proposal for paving, cleansing, and lighting the streets of *Westminster*, &c. [See our last, p. 398, art. 25.]. By Mr. *J. Hanway*. 8vo. 1s. *Wangh*.

Mr. *Hanway*, with whose public-spirited disposition our readers are already acquainted, has here offered many judicious hints for the improvement of several parts of Mr. *Spranger*'s plan. But as the several regulations proposed therein, will not, probably, be thought very interesting to the majority of our readers, we decline particulars.

XVIII. *Lettres choisies, sur toutes sortes de sujets; or a collection of familiar letters in French and English.* Designed for the use of schools, and young gentlemen and ladies. 8vo. 2s. Stonehouse.

These letters are not ill chosen to serve the purposes for which they are professedly designed; but the translation is somewhat the worse from a too close adherence to the French idiom: the following short extract may serve as a specimen.

*Pour souhaiter une heureuse année.*

\*\*\*\*\* Je vous demande à ce commencement de l'année, la continuation de votre amitié; vous assurant que de ma part je ne manquerai jamais à celle que je vous dois. Trop heureux, si les protestations que je vous en fais, vous sont toujours agréables, & si je vous puis les rendre utiles, autant que je le souhaite. Ce sont les sentiments qu'aura toujours, Très-cher ami

*Votre, &c.*

\*\*\*\*\* I ask, at this beginning of the year, the continuation of your friendship, assuring you on my part, that I shall never fail in that which I owe you. Too happy, if the protestations I make to you of it are always acceptable, and if I can make them useful to you, as much as I desire it. These are the sentiments that will always be had by,

*My dear friend, &c.*

XIX. *An Enquiry into the grounds and nature of the several species of ratiocination.* In which the argument made use of in the philosophical essays of *D. Hume*, esq; is occasionally taken notice of. By *A. G. O. T. V. O. C.* 8vo. 1s. Marsh.

According to the author of this piece, whatever can become the object of a rational enquiry, is ultimately reducible to one or another of three general classes. One of these, we are told, includes the several relations of *ideas*; another, the whole system of *moral* relations; and the remaining one, that of all *actual* existences. To these three distinct classes of objects, it is said, three distinct species of *ratiocination* correspond, *viz. demonstration, moral* evidence, and *presumption*. Quantity alone, our author thinks, is the object of demonstration; and such propositions as are affirmative of the several relations of equality, proportion, &c. betwixt any two ideas of quantity, the only ones that are susceptible of *demonstrative* proof.

He endeavours to shew, that the existence of a first cause is not capable of being *demonstrated*: if it is asked why it is not capable of being demonstrated, his answer is, because it is not deducible from any principle of *necessary* truth. By *necessary* truths, he means such as manifestly *cannot but* be, in opposition to such as, however *evident*, and however we may be *persuaded*

## 470 The MONTHLY REVIEW,

of, are yet not certain in such a manner, but that the *contrary* also may be supposed to take place, without a *natural contradiction*.

Every man, however, he tells us, bears in his own breast a perpetual testimony that there exists a first cause. The testimony he means, is that indelible *persuasion* of the human mind, in consequence of which we are led to acknowledge it as a certain truth, that *nothing could ever have begun to exist of itself*; but that every thing which ever began to exist at all, did really flow from some pre-existent nature, whose active influence introduced it on the stage of being. In establishing this persuasion, he says, *reason* can have no share, since there is nothing, properly speaking, *unreasonable* in supposing the contrary.

In the course of his enquiry he advances several things concerning experience, testimony, and the credibility of facts; but without that clearness, that accuracy, and precision, which are necessary, in order to a satisfactory discussion of such subjects.

XX *The Adventures of William B--df--w, commonly stiled Devil Dick*, the son and brother to two pious ministers: Containing instructive accounts of his wicked exploits, during a course of several years, in company with *Ann S--x--d*, whom he afterwards married; the penitent reformation of both these profligates; their coming to a great estate of her father's; and their religious as well as generous behaviour to *Will. Edgcomb*, one of their iniquitous associates, who by their endeavours was happily reformed, and became a worthy gentleman farmer. Drawn up for the benefit of mankind, by Mr. B--df--w's own hand, and published from his papers. 12mo. 2 vol. 6s. *Robinson, &c.*

The public are, really, more obliged to us *Reviewers* than they imagine. We are necessitated to read every thing that comes out, and must, consequently, submit to the vile drudgery of going through those loads of trash, which are thrown in upon us under the denomination of *Lives, Adventures, Memoirs, Histories, &c.* How reasonable our complaint is, may easily be judged of by the readers of *William B--df--w*. The author must, certainly, be deeply read in the *Newgate* memoirs and *Tyburn* history: a collection of these he has jumbled together, and published, to plague us, in the form of *DEVIL DICK*.

XXI. *The adventures of Dick Hazard*. 12mo. 3s. *Rever.*

We have here the history of the *gaming table*, and its consequence, a *prison*. The chief merit of this performance is, that it exceeds not one volume.

XXII. *The Mock-Monarchs*: or the benefits of high blood. 12mo. 2 vols. 6s. Crowder, &c.

The heroes in this performance, by deeply searching into their respective pedigrees, came at last to discover, that the one, by a lineal descent from *Robert Bruce* heretofore king of *Scotland*, had the clearest title imaginable to the crown of that kingdom; and that the other, by relationship, equally near to *Llewellyn* of famous memory, prince of *Wales*, had as indisputable a right to that principality.

His majesty of *Scots*, by condescending to make shoes for the *Yorkshire* gentry, assisted by the *Welsh* prince, in the capacity of foreman, had, at the last, put his finances into so good a condition as to leave off trade; and, with a full determination to employ his fortune in the recovery of his own and the prince's dominions, they set out, assert their claim wherever they come; and thereby give rise to such adventures as our author thought fit to run them into.

There is a good deal of *Don Quixote* in this performance; but, alas! nothing of *Cervantes*.

XXIII. *A refutation of Sir Crisp Gascoyne's address to the liverymen of London*. By a clear state of the case of *Elizabeth Canning*, in a narrative of facts, ranged in a regular series, and supported by the informations and affidavits of near eighty witnesses of good credit. Folio. 2s. 6d. *Payne*.

Tho' this is by far the most considerable performance that has appeared in favour of the young woman, yet we shall decline entering into particulars concerning it, as the story is now become too stale; and, which is a better reason, as we gave nothing from Sir *Crisp's* address. See *Review for August*, 1754, p. 153.

#### POLITICAL and CONTROVERSIAL.

XXIV. *A Defence of the Rector and Fellows of Exeter-college*, from the accusation brought against them by the rev. Dr. *Huddesford*, vice-chancellor of *Oxford*; in his speech to the convocation, Oct. 8, 1754, on account of the conduct of the said college, at the time of the late election for the county. 8vo. 1s. *Bouquet*.

Dr. *Huddesford* is here severely handled for the censure he passed upon *Exeter* college, on the occasion above mentioned. We shall say no more of this affair, as the public papers, particularly the *London Evening Post*, and the *Evening Advertiser*, have sufficiently dwelt upon it already.

XXV. *The Conduct of* ——— *Coll. considered*; with some reflections upon a late pamphlet, entitled, *A Defence of the Rec-*

tor and Fellows of Exeter college. In a letter from a *Cambridge Soph*, to a gentleman in *Hampshire*. 4to. 6d. *Corbet*.

Our *Soph* is very angry with the author of the *Defences*, on whom he liberally bestows hard names, and terms of contempt. He also, in a *Dravocansir*-like mood, affects to despise both the *London Evening Post* and the *Evening Advertiser*; yet are there, in each of these papers, writers, of talents far superior to any that this pretended *Camtab* has; in this piece, shewn himself master of; for he has said little, and proved nothing, relative to the controversy he has engaged in.

XXVI. *Fifty Queries*, concerning the present *Oxfordshire* contest, in a letter to a clergyman, on points of the utmost importance to the constitution. 8vo. 6d. *Bouquet*.

In these queries the managers on the part of the old interest are called upon, to clear themselves from the charge of misconduct at the late election for the county of *Oxford*, in many very remarkable instances, here enumerated.

XXVII. *The Conduct of the French with regard to Nova Scotia*, from its first settlement to the present time. In which are exposed, the falsehood and absurdity of their arguments to elude the treaty of *Utrecht*, and support their unjust proceedings. In a letter to a member of parliament. 8vo. 1s. *Jefferys*, near *Charing-cross*.

The public have been long since acquainted, by the newspapers, with the encroachments the *French* have of late made, or attempted, upon our colonies on the *American* continent: the professed design of this publication is to vindicate our right to those lands they pretend a claim to. To this purpose our author has given a regular, and, as it appears to us, an authentic account of the several proprietors of these countries, from their first settlement by *Europeans*, as well as of the treaties that have been concluded relative thereto. As this pamphlet will not easily admit of either an abstract, or extracts, we shall only observe, that both the quantity and quality indicate its coming from the hand of no common, catch-penny writer.

XXVIII. *True Blue*: or a letter to the gentlemen of the old interest in the county of *Oxford*. By an A———n. 8vo. 6d. *Cooper*.

What we are to understand by the A———n in the title-page of this performance, let those pronounce who are able to make the discovery.—Whether the author thereby means to inform us that he is an *alderman*, an *anti-gallican*, or an *anti-christian*, will, possibly, remain a mystery to all but himself. Of one thing, however, we are  
suffi-

ſufficiently ſatisfied, viz. That he is a hearty advocate for the *new intereſt*, and no contemptible writer. He aſſumes the character of a *real True Blue*, according to his own idea of that denomination. The *True Blue* of our author, is ‘The *determined enemy to every invader of our conſtitution, and to every infatuated ſlave, that would impoſe a [Roman] catholic king upon a proteſtant people.*’ *Hambden* and lord *Ruſſel* he numbers among the original great *True Blues*: the latter he mentions with the following juſt encomium. ‘It was *HE* who taught the patriots of his age the danger impending over the public weal, from that alarming circumſtance of a popiſh heir to a proteſtant crown, a ſon of *Rome* ſucceeding to the throne of *England*: *HE foreſaw* the danger, he *warn-ed* the nation, he tried to reſcue his poor countrymen, he nobly *perished* in the attempt. The event proclaimed his judgment, as the ſcaffold did his bravery.’—

This is the light in which our author ſays, he ſhall himſelf ever be proud to appear as a *True Blue*. But he conſiders the partizans of the preſent time, called *Old-intereſt* men, as *Blues* of a quite different hue; and he rallies them very agreeably for aſſuming to themſelves a term of diſtinction, diametrically oppoſite to their true principles.

XXIX. *The Devil to pay at W——r, or, St. J——s’s in an uproar.* Being a true account of a moſt deſperate and bloody battle, which was fought by four *Italians*, commonly called, *The ſweet fingers of Iſrael*. [i.e. the miniſtry] By *Blindem Buckhorſe*, M.A. 8vo. 6d. *Raymond*.

The author is one of thoſe would-be-merry wags, that think *there is nothing like a touch on the times*; who love to have a *ſling at the court*, and if they can but ſo wrap up their *ſun*, that *no body can find it out* but themſelves, imagine they have *achieved ſomething*. Writers of this ſort ſeem to aim at no higher applauſe than that which the Merry-Andrew obtains from the tickled clown, who ſilly obſerves to his gaping neighbours, ‘Ecod! this fellow’s no fool!’ However, we very much doubt, if any reader will ſay as much of Mr. *Blindem Buckhorſe*.

XXX. *A cenſure and examination of Mr. Thomas Rudiman’s philological notes on the works of the great Buchanan, more particularly on the hiſtory of Scotland*: in which alſo, moſt of the chronological and geographical, and many of the hiſtorical and political notes are taken into conſideration. In a letter to a friend. Neceſſary for reſtoring the true readings, the graces and beauties, and for underſtanding the true meaning



ing of a vast number of passages of *Buchanan's* writings, which have been so foully corrupted, so miserably defaced, so grossly perverted and misunderstood: containing many curious particulars of his life, and a vindication of his character from many gross calumnies. 12mo. 4s. *Keith*.

The author of this work endeavours to shew, that Mr. *Ruddiman* has greatly corrupted *Buchanan's* writings, more particularly his history, in the edition printed by Mr. *Robert Freebairn* at *Edinburgh* 1715, in two vols. in folio; of which edition Mr. *Ruddiman* had the oversight: that he discovers great ignorance of the use and meaning of verbs, adverbs, pronouns, prepositions, conjunctions, &c. &c. that he is unacquainted with the elegancies, the idioms and figures of the *Latin* tongue: that his corrections are, for the most part, corruptions of the text of *Buchanan's* writings: that throughout the text and notes he discovers ignorance, inattention, forgetfulness, vanity and inconsistency, want of taste, want of judgment, and sometimes want of sincerity: in a word, that he is a finished pedant, and a most furious calumniator. In regard to the merit of the performance, we shall only say, that tho' our author has certainly, in a variety of instances, made good his charge against Mr. *Ruddiman*, and discovered no inconsiderable knowledge of the *Latin* classics: he deals too much in abuse and scurrility, and writes more like a snarling pedagogue than a gentleman.

#### MEDICAL, &c.

XXXI. *Remarks on the Reverend Mr. Delafay's vindication \* of his sermon*, intitled, Inoculation an indefensible practice; by *N. Bolaine*, surgeon. 8vo. 1s. *Baldwin*.

Mr. *Bolaine*, who has appeared before in this controversy†, smartly, and, it seems to us, successfully attacks Mr. *Delafay's* opinion concerning inoculation; and, in the course of his remarks, has convicted his reverend antagonist of gross misrepresentations of authors, and facts, and even of having advanced downright falsehoods, to serve his purpose.

XXXII. *Some remarks on the Reverend Mr. Delafay's vindication of his sermon against Inoculation*: in a letter to a friend, by a regular Physician. 8vo. 1s. Printed for *Smith* in *Canterbury*, and sold by *Davy* and *Law* in *London*.

\* See Review for last September, p. 340.

† Review, vol. IX. p. 474.

The arguments in this performance turn, principally, on the same points with those in the preceding pamphlet. The ingenious author has prefixed to his reasonings, an account of the success inoculation has met with in *Canterbury*, and its vicinage; that out of 128, 'not one single person has mis-carried, and there were scarce any but had the disease in a mild favourable manner.' It were to have been wished, that he had likewise given us the proportion of those who died in the natural distemper, as it would have considerably illustrated the superior advantages of one kind of infection, compared with the other.

XXXIII. *De Aqua Marina Commentarius. Autore J. Speed, M. D. 4to. 1s. Baldwin.*

In this performance, which is neatly printed, and ornamented with handsome emblematical head and tail pieces, Dr. Speed, from a chymical analysis of sea-water, insists, that its bitterness does not proceed from any bituminous matter existing therein, as has been supposed by some writers upon the same subject. He also strongly contends against the administration of this medicine internally on many occasions, wherein it has been thought particularly useful by others. To enforce these doctrines, and to oppose Dr. *Russel* \* (tho' our author endeavours to evade any suspicion of the last mentioned motive) seem to us the principal design of this publication; however, as his objections to that learned writer have some appearance of a disposition to cavil, and his general arguments in support of his own opinions have so positive an air, we apprehend the injunction he has imposed on the public, not to give any translation of his performance, will the more readily be obeyed. His opinion of his own work, and his indifference about the judgment of others concerning it, will appear from the following passage. '*Hæc sunt quæ de aqua marina dicenda habui; quibus qui fidem habueris, et quæ ex his sequuntur rectâ ratione poterit deducere, credulitatis illum suæ haud pœnitēbit: siquis autem ista stocci fecerit, faciat, per me licet.*'

XXXIV. *A treatise on the gout*; in which the cause is first briefly assigned; and secondly, an effectual and certain cure is pointed out. By *Arentius Ferdinand Lambrechts, M. D. 8vo. 6d. Bouquet.*

This little pamphlet, whose title page promises so much, and which is dedicated to four or five foreign doctors of physic, be-

\* A pretty large abstract of Dr. *Russel's* dissertation upon sea-water may be seen in the ninth volume of the *Review*, t. 188.

This author hath ventured to give his opinion upon a subject, which he appears not to have duly considered. His ideas are, in general, confused, his principles sometimes inconsistent, and his language obscure, and even ungrammatical. He represents the divinity and godhead of Christ as two distinct things, and declares it to be necessary that Christ should be the SUPREME GOD, 'that the merit of HIS SUFFERINGS may be sufficient to atone for the sins of the world.' By some remarks on the *Hebrew*, in the *Hutchinsonian* manner, he would seem to intimate, that Christ is personally and individually the supreme God and father of all: that he is the angel of God, and that God whose angel he is: that the lamb that was slain, or Jesus who suffered at *Jerusalem*, is the Lord of Hosts, and that God who liveth and reigneth for ever.

XXXIX. *Some short and plain arguments from scripture*, evidently proving the divinity of our Saviour. 8vo. 6d. Printed for S. Silver, in *Sandwich*, and sold also by *Hitch* and comp. *London*.

The twelve arguments of which this little piece consists, are drawn up in the form of syllogisms; which, however, bear such different aspects, and are productive of such opposite conclusions, as would require a very able moderator indeed, to reconcile them. Some of them tend to prove, that Jesus Christ is a different Being from the father, but coequal with him; others, that he is the identical person of the father himself; some passages intimate, that the MAN Jesus Christ is God the father; but in his preface we are informed, that neither the Father nor the Son, considered either separately or conjunctly, is the one supreme God, but that the addition of the Holy Spirit is necessary to constitute the one eternal, almighty, supreme God. Upon the whole, our author's motley system seems compounded of the extremes of socinianism and tritheism.

XL. *Miscellaneous observations* on the works of the late Lord Viscount *Bolingbroke*, on the several answers to them, and *Mons. Voltaire's* defence of his lordship, and on the subjects themselves. In a series of letters to a nobleman. Part I. By a Free-thinker. 8vo. 1s. 6d. *Dodley*.

This piece is not intended as an answer to any part of Lord *Bolingbroke's* works, but consists only of general reflections on his lordship's manner of writing, and his character as an author. In the first and second letters the author assumes the air of an advocate for Lord *Bolingbroke*, and appears in defence of his learning; but what he says is chiefly by way of sneer. The third letter is an encomium on his lordship, upon the general view of his works; and the fourth contains some *criteria* of him, on a more particular examination: the author appears to be a man of sense and learning.

**XLI.** *A Summary of divine truths*, stated and evinced in a catechetical way. Humbly offered for the confutation of error, and the establishment of truth. 8vo. 6d. *Keith*.

We have here rather a collection of scholastic ænigmas, than a summary of divine truths. Instead of deducing the necessary proofs of his doctrine from the HOLY SCRIPTURES, the author amuses his readers with precarious suggestions in support of certain *Calvinistical* principles.

SERMONS since October 1754.

1. **T**HE nature and duty of the civil magistrate. Preached at Lincoln, before the mayor, on *Michaelmas-day* last. By *Will. White*, A. M. vicar of *Blyton*. 6d. Sold by the author at *Lincoln*; also by *J. Lee*, in *St. John's-lane*, near *West-Smithfield*, *London*.

2. *The law established by St. Paul's doctrine of justification*: the substance of which was delivered *Sept. 8. 1754.* to the congregation at *Bedford*, under the inspection of *Mr. Saunderson*. By *John Green*. 8vo. 4d. *Buckland, &c.*

3. *Christ the ransom found*. Preached *Oct. 13. 1754.* on the death of *Mr. John Davenport*. By *John Gill*, D. D. 8vo. 6d. *Keith*.

4. *Neglect of fervent prayer complained of*. Preached at a monthly exercise in the rev. *Mr. Stevens's* meeting-house near *Devonshire-square*, *Nov. 21, 1754.* By *John Gill*, D. D. 8vo. 6d. *Keith*.

5. Preached at *Southwark*, on the sudden death of the reverend and learned *Zephaniah Marryat*, D. D. *Sept. 22. 1754.* By *Thomas Hall*. To which is added, The funeral oration at his interment. By *Thomas Towle*. 8vo. 8d. *Buckland*.

6. *The necessary connection of truth and love in matters of religion*. Preached in the cathedral church of *Winchester*, at the visitation of the worshipful and reverend *Dr. Hoadly*, chancellor of the diocese of *Winchester*, *Sept. 24, 1754.* By *Robert Eden*, D. D. prebendary of *Winchester*, and canon of *Worcester*. 4to. 6d. *Sandby*.

7. Preached at the consecration of the *Infirmity-chapel*, at *Newcastle upon Tyne*, *Oct. 18, 1754.* By *Thomas Dockwray*, M. A. fellow of *St. John's college*, in *Cambridge*, and lecturer of *St. Nicolas's church*, *Newcastle*. 4to. 6d. *Bathurst*.

8. Preached before his excellency *William Shirley*, esq; captain-general, governor, and commander in chief, the honourable his majesty's council, and the honourable house of representatives, of the province of the *Massachusetts-bay*, in *New England*, *May 29, 1754.* being the anniversary for the election of his majesty's council for the province. By *Jonathan May-*  
brw,

## 480 THE MONTHLY REVIEW,

by, D. D. pastor of the west church in Boston. Boston printed: London reprinted. 8vo. rs. G. Woodfall.

This discourse was printed by order of the house of representatives, and bears the marks of genius, sense, and judgment. The source of civil power, and the great ends of government, are briefly treated upon; but the arguments to enforce fidelity in exalted stations are distinctly and copiously represented and urged. The author speaks highly of the *British* constitution, as a well-balanced scheme of liberty, and calls upon his audience to exert their united powers in a zealous defence of the rights and properties of the *American* colonies, against the threatening encroachments, insidious arts, and unprovoked hostilities, of their ambitious and powerful neighbours.

ART. LVII. *The Justice of Peace, and Parish-Officer.* By Richard Burn, clerk. 8vo, 2 vols: 12s. Millar.

THE particular utility of this performance consists, principally, in the methodical arrangement of the several subjects cognizable by justices of the peace, and necessary to be understood by parish-officers. Thus, in reciting the laws upon one and the same head, he has placed them in the order of time in which they were promulgated, and 'where there is no priority in point of time, the next method' observed by our author; 'is that of Lord Coke, to frame a definition which takes in the whole subject, and then explain the several parts of such definition in their order;—that one thing shall clear the way for another, and the subsequent paragraph expound the preceding.' In large comprehensive titles care is likewise taken to be as particular as may be, without injuring the connexion in the statutes, by inserting the whole law by itself, relating to each separate article;—whereby 'all these distinct titles which have a mutual dependance upon each other,' are brought together.—In such statutes and acts of parliament as he has thought fit to abridge, the abridgement is given in the very words of the statute; and to each distinct clause he has annexed the interpretation thereof, as the same has been determined or explained in the courts of law; he is also pretty diffuse in the matter of precedents under divers titles, and hath endeavoured to bring them much nearer to the statutes upon which they ought to be formed than usually have been done.

Such appears from its preface, to be the professed design of the above work, in which the author, so far as we may be allowed capable of determining on this subject, has shewn no less judgment than industry.

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A N  
A P P E N D I X  
TO THE  
MONTHLY REVIEW,  
VOLUME the ELEVENTH.

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ART. LVIII. *An Account of the Life, Character, and Poems of Mr. Blacklock, student of philosophy, in the university of Edinburgh. By the rev. Mr. Spence, late professor of poetry in the university of Oxford.* 8vo. 1s. Doddsley.

**A**S it would gratify our best passion to contribute to, and extend the good effects of, the learned and ingenious Mr. Spence's excellent purpose, in the publication of this account, which is calculated to serve a man of a most amiable character; of singular ingenuity; and of very extraordinary attainments, when his obstructions to them, from a total blindness, and very limited circumstances, are duly considered; we shall present our ingenious and benevolent readers (to whom we heartily recommend a perusal of the whole pamphlet, which is curious and entertaining) with such liberal extracts from this performance, as we hope, by proving advantageous to Mr. Blacklock, must terminate in reflections very satisfactory to their own generous dispositions.

'This person,' says Mr. Spence, 'is one of the most extraordinary characters that has appeared in this, or (perhaps) in any other age. His name is *Blacklock*, the son of a poor tradesman at *Anan*, in *Scotland*, where he was born in 1721. Before he was six months old, he was totally deprived of his eye-sight by the small-pox. His father, (who, by his account of him, must have been a particularly good man)

' had intended to breed him up to his own, or some other  
 ' trade: but as this misfortune rendered him incapable of  
 ' any, all that this worthy parent could do, was to shew the  
 ' utmost care and attention towards him, in so unfortunate a  
 ' situation; which has left such an indelible impression on  
 ' the mind of his son, that he mentions it always with the  
 ' greatest warmth of gratitude and affection: of which he has  
 ' given a very fervent proof in his poems. What was want-  
 ' ing to this poor youth from the loss of his sight, and the  
 ' narrowness of his fortune, seems to have been repaid him in  
 ' the goodness of his heart, and the capacities of his mind.  
 ' It was very early that he shewed a strong inclination to-  
 ' wards poetry in particular. His father, and a few of his  
 ' other friends, used often to read to divert him; and, among  
 ' the rest, they read several passages out of some of our  
 ' poets. These were his chief delight and entertainment.  
 ' He heard them not only with an uncommon pleasure, but  
 ' with a sort of congenial enthusiasm: and from loving and  
 ' admiring them so much, he soon began to endeavour to  
 ' imitate them. Among these early essays of his genius, there  
 ' is one inserted in his works, which was composed when he  
 ' was but twelve years old, and has something very pretty in  
 ' the turn of it, and very promising for one of so tender an  
 ' age.' And indeed, it is observable, that there have been  
 ' few of our most eminent poets, who have not given very  
 ' early proofs of their genius this way; a quick and promising  
 ' blossom, pre-indicating, as it were, the plenty and excellence  
 ' of the fruit their maturity affords.

' Providence kindly indulged Mr. *Blacklock* in the assistance  
 ' of his good father, till he was nineteen: upon whose loss,  
 ' falling into more hands than he had formerly been used to,  
 ' he began gradually to be more talked of, and his extraor-  
 ' dinary talents more known. About a year after his father's  
 ' death, he was sent for to *Edinburgh* by Dr. *Stevenson*, a man  
 ' of taste, and a physician there; who had the goodness  
 ' to supply him with every thing necessary for his living  
 ' and studying in that university. Mr. *Blacklock*, justly,  
 ' considers this gentleman as his *Mæneas*, and the poem  
 ' placed at the entrance of his works, is a gratitude-piece,'  
 ' says our author, ' in imitation of the first ode of *Horace*, to  
 ' that great patron.' This goodness of Dr. *Stevenson's*, so  
 ' acceptable surely to the source of all good, must reflect an  
 ' unfailling honour on his memory; and may possibly excite  
 ' in some exalted natures, that only mode of envy they are ca-  
 ' pable of harbouring.

' Dur-

## MONTHLY REVIEW, Vol. XI. 483

‘ During his ten years studies at the university, Mr. *Blacklock*,’ resumes our author, ‘ has not only acquired a great knowledge in the *Greek*, *Latin*, and *French* languages; but also made a considerable progress in all the sciences. And (what is yet more extraordinary) has attained a considerable excellence in poetry; tho’ the chief inlets for poetical ideas are barred up in him; and all the visible beauties of the creation have been long since totally blotted out of his memory. How far he has contrived, by the uncommon force of his genius, to compensate for this vast defect; with what elegance and harmony he often writes; with how much propriety, how much sense, and how much emotion, are things as easy to be perceived, in reading his poems, as difficult to be accounted for. Considered in either of these points, he will appear to have a great share of merit; but if thoroughly considered in all together, I am very much inclined to say (with his friend Mr. *Hume*) he may be regarded as a prodigy.’

In the second section, which treats of our poet’s moral character, Mr. *Spence* cites a letter from Mr. *Hume* concerning him; where mentioning, that Mr. *Blacklock*’s modesty had suppressed some poetical pieces, tho’ nothing could do him more honour than the publication of them, the letter-writer immediately corrects himself, and adds,—‘ Yet I must still except his moral character, which, were it generally known, would recommend him more to the public esteem, than the united talents of an accomplished writer.’ Among his virtues, one, not the least admirable, is his ‘ contentedness under the humble circumstances of his birth and situation, the narrowness of his fortune, and the loss of his sight, with his consequent incapacity of relieving or subsisting himself:’ each of these humiliating circumstances, however, we must suppose him, tho’ unmurmuring, to mention feelingly in different parts of his poems; many of which Mr. *Spence* cites, some in the text, and refers to others at the bottom of the pages. But as his loss of sight was the most affecting circumstance, and, indeed, is in some manner characteristic of his situation, we shall give part of what our author has selected on that occasion.

From these intrusive thoughts all pleasure flies,  
And leaves my soul benighted, like my eyes.—

In his poem, entitled *A soliloquy*, he thus farther laments this loss.

—To me these fair vicissitudes are lost,  
And grace and beauty blotted from my view.



The verdant vale, the mountains, woods, and streams  
 One horrid blank appear; the young-ey'd spring,  
 Effulgent summer, autumn deck'd in wealth,  
 To bless the toiling hind, and winter grand,  
 With rapid storms, revolve in vain for me:  
 Nor the bright sun, nor all-embracing arch  
 Of heav'n, shall e'er these wretched orbs behold.—

Wide o'er my prospect rueful darkness breathes  
 Her inauspicious vapour: in whose shade  
 Fear, grief, and anguish, natives of her reign,  
 In social sadness gloomy vigils keep.  
 With them I walk, with them still doom'd to share,  
 Eternal blackness, without hopes of dawn.

- ‘ In the same melancholy poem he expresses his dread of  
 falling into want, in the following very strong and moving  
 manner.

Dejecting prospect!—soon the hapless hour  
 May come—perhaps this moment it impends!—  
 Which drives me forth to penury and cold,  
 Naked and beat by all the storms of heav'n,  
 Friendless and guideless to explore my way:  
 Till on cold earth this poor unshelter'd head  
 Reclining, vainly from the rattling blast  
 Respite I beg; and in the shock expire.

Many subsequent citations, however, from some of his other poems, evince his resignation, his hope, and his unaffected piety; and all attest his merit, while they point to his distress. ‘ He manifests such a turn of mind,’ says our humane author, ‘ as is every way becoming a christian and a philosopher. He finds out some benefit to set against each misfortune; shews the utmost detestation of avarice, dreads not poverty, and seems to have no earnest desires, but for knowledge and a moderate share of fame; nor to feel the want of any power, except that of doing good.—His benevolence is universal.—He looks upon virtue as the cause of happiness to man, in the whole extent of his being; and considers vice as the cause of his misery.’—His thoughts of death are such, as Mr. *Spence* imagines, every wise and good man must entertain; and if they are not more commonly to be met with, he thinks, it will only prove, that men of both these characters are not so common as one would wish.—‘ His ideas of the Deity are great and noble. He speaks of God, as complexing the whole creation by a single thought, and considers the love of him as the only satisfactory object for happiness in this world.’

## MONTHLY REVIEW, Vol. XI. 485

On all these points our author refers to many passages in Mr. *Blacklock's* works, and concludes this section of his moral character, by declaring, that tho' he has a very high opinion of his poetical one, he considers his transition to that as a great fall, and acknowledges his uneasiness on shifting his contemplation from such a worthy and engaging subject, even to another so entertaining.

With regard to his poetical character, Mr. *Spence* justly observes, 'there is great perspicuity, neatness, and even elegance of style, in several of his pieces.'—His numbers have great ease and fluency; yet are various, and adapted to his subject, and any particular circumstances of it. He has energy, pathos, and even sublimity, according to the different nature of his theme. And tho' his general turn be grave, or as Mr. *Spence* remarks, much more propense to the melancholy than joyous passions, he is now and then occasionally, but chastely, pleasant. He thus expresses his own passion for *Urania*.

Amid the cooling fragrance of the morn,  
How sweet with her through lonely fields to stray !  
Her charms the loveliest landscape shall adorn ;  
And add new glories to the rising day.  
With her all nature shines in heighten'd bloom ;  
The silver stream in sweeter music flows :  
Odours more rich the fanning gales perfume ;  
And deeper tinctures paint the spreading rose.  
With her the shades of night their horror lose ;  
Its deepest silence charms, if she be by ;  
Her voice the music of the dawn renews ;  
Its lambent radiance sparkles in her eye.

This seems to be speaking of beauty with as tender and delicate emotions as if he could see the human face, which Mr. *Spence*, in his next section, observes, is a common subject with him. But it is difficult to conceive what his precise ideas of it resemble it to. His sentiments of moral and intellectual beauty are no ways inferior to those of other good and wise men. We shall close our very brief quotations from this entertaining section, with his description of the whale, in imitation of the psalmist.

Here the huge potent of the scaly train,  
Enormous, sails incumbent o'er the main ;  
An animated isle ; and in his way  
Dashes to heav'n's blue arch the foamy sea.  
When skies and ocean mingle storm and flame,  
Portending instant wreck to nature's frame ;  
Pleas'd in the scene, he mocks with conscious pride,  
The volley'd lightning, and the surging tide :

And while the wrathful elements engage,  
Foments with horrid sport the tempest's rage.

The fourth and last section, of his describing visible objects, Mr. *Spence* justly considers as the most difficult part of his undertaking. But it is really curious to attend him in his endeavouring to investigate, by what conjoint, tho' diverse, ideas, he forms such conceptions as he has of visible objects; of which Mr. *Blacklock* talks with such propriety and emotion, that even a curious and penetrating reader, who was confined to such of his poems as no ways relate to his blindness, would scarcely ever suppose that to be the case of the writer. But as we have made this article, which is indeed but an account of an account, much longer than usual from pamphlets of this size, tho' with a very good intent, we shall finish, immediately after giving the following pathetic conclusion of Mr. *Spence's* tract.

'What an object, what a happy opportunity, is here, for any one who is capable of it, (either from his affluence or his power) to acquire a good deal of solid and unenvied reputation, by raising a person of this turn, and of such extraordinary desert, to some situation where he may be above want; or rather, by which he might be enabled, in some degree, to exert and enjoy the beneficent and noble dictates of his soul!'

But in the mean time, and lest it should not be soon, if at all, effected, we take this opportunity of informing our readers, that a subscription is opened at Mr. *Dodley's* for a new edition of Mr. *Blacklock's* poems, at a guinea the large paper, and half a guinea the small; a price rather suited to the worth than the size of his works; and rather adjusted by that estimate his friends make of his moral, as well as intellectual, merit, than what his own great modesty, and even detraction from himself, would allow him to think of proposing. In this price too, no doubt, some regard may have been had to the rank and circumstances of such as were hoped to become his principal encouragers; few of whom would chuse, in a case so peculiarly circumstanced, to contribute less. We could gladly have chose to enlarge the poetical citations from those collected by Mr. *Spence* on this occasion, as it must have conduced to the good purpose of it; but for the extraordinary extent it must have swelled the article into, and because it might considerably anticipate the pleasure we propose to ourselves, in entertaining the public with more particular extracts from the elegant edition expected.

*Carmina tunc melius, cum venerit ipse, canemus.*

ART.

ART. LIX. *A Descriptive Poem, addressed to two ladies, at their return from viewing the mines at Whitehaven. To which are added, Some thoughts on building and planting.* By John Dalton, D. D. 4to. 1s. Rivington.

**H**omer and Virgil have consigned, to our latest posterity, the fabulous descent and return of their heroes to and from the shades; in which they have been imitated, with various success, by different moderns. But Dr. Dalton, we apprehend, is the first who has sung the real descent of two fair heroines into the subterraneous, and indeed submarine, regions, and hailed their certain safe return to those external beauties of the creation, which employ the descriptive muse much oftner than its internal wonders. He seems content, however, to be their bard, having, instead of a sybil, referred them to the care of Mr. Spedding, superintendant of those unequalled collieries at *Whitehaven*, and inventor of the sparkling wheel, which affords light to the miners, without kindling the violently explosive damps so frequent and fatal in coal-mines. But our ingenious poet must certainly have visited these dreadful immane cavities himself, to describe them so strikingly to all his readers; tho' the justness of his description will be estimated, and consequently relished, the best by those who have made the same darksome dreary tour, if we may venture to term the descent and ascent such. His poem commences immediately, as it were, on their complete emergence to the surface.

Welcome to light, advent'rous pair!  
 Thrice welcome to the balmy air;  
 From sulphurous damps in caverns deep,  
 Where subterraneous thunders sleep;  
 Or wak'd with dire *Ætnean* sound,  
 Bellow the trembling mountain round;  
 Till to the frightened realms of day,  
 Through flaming mouths they force their way;  
 From bursting streams and burning rocks,  
 From nature's fierce intestine shocks;  
 From the dark mansions of despair,  
 Welcome once more to light and air.

After some gallant compliments on the ladies' ambition, like *Alexander's*, to subdue other worlds, and a very poetical display of *Prospero's* \* power, (somewhat like *Shakespeare* in the *Tempest*) over the dæmons and spirits of the mine, Dr. Dalton politely adds,

\* Mr. Spedding.

Tho' he, with fury-quelling charms,  
 The whole infernal host disarms,  
 And summons to your guarded sides  
 A squadron of ethereal guides;  
 You still, when we together view  
 The dreadful enterprize and you,  
 The public care and wonder go  
 Of all above and all below.

These verses are soon succeeded by an agreeable imitation of those passages in *Virgil* and *Claudian*, which the poet had expressly referred to in his preface; and particularly by an occasional application of that silence and truce of woe and labour in hell, effected by the music of *Orpheus*.

His task secure the miner plies,  
 Nor hears *Tartarian* tempests rise;  
 But quits it now, and hastes away,  
 To this great *Stygian* holiday—  
 —But on you move through ways less steep  
 To loftier chambers of the deep,  
 Whose jetty pillars seem to groan  
 Beneath a ponderous roof of stone:  
 Then with increasing wonder gaze,  
 The dark inextricable maze,  
 Where cavern crossing cavern meets  
 (City of subterraneous streets!)  
 Where in a triple story end  
 Mines that o'er mines by flights ascend.—  
 —Your progress next the wondering muse  
 Thro' narrow galleries pursues;  
 Where earth, the miner's way to close,  
 Did once the massy rock oppose;  
 Till sever'd by the nitrous blast,  
 The stubborn barrier bursts at last.—  
 —In spacious rooms once more you tread,  
 Whose roofs, with figures quaint o'erspread,  
 Wild nature paints with various dyes,  
 With such as tinge the evening skies.

A description of *Savery's* water-engine for mines, and a philosophical *rationale* of its working, follows; the discovery of which engine, our author observes, in a note, does honour to this nation: after which the progress of the ladies through the mine thus concludes:

At last the long descent is o'er;  
 Above your heads the billows roar;  
 High o'er your heads they roll in vain,  
 Not all the surges of the main,

## MONTHLY REVIEW, Vol. XI. 489

The dark recess can e'er disclose,  
Rocks heap'd on rocks th' attempt oppose,  
Thrice *Dover's* cliff from you the tides,  
With interposing roof divides.

This gives us a surprising, and yet probable, conception of sea-monsters rolling, and fleets sailing, perpendicularly over the heads of the fair travellers. But our poet continues,

From such abyss restor'd to light,  
Invade no more the realms of night.  
For heroines it may well suffice  
Once to have left these azure skies.  
Heroes themselves, in days of yore,  
Bold as they were, achiev'd no more.

The remainder of this entertaining poem is employed in a survey of the improvements in *Whitbaven*, by the great commerce these mines occasion; and in a very poetical display of the beauties of the adjacent country. The notes at the bottom of several pages will be sometimes necessary to such readers as have not visited the coal-mines.

The short subsequent poem, addressed to Sir *James Lowther*, bart. on building and planting, is of course less poetical, as it is more didactic. The general and just directions are, to adapt your improvements to the natural disposition and genius of the place; and to deduce your ornaments from real or seeming use; which he exemplifies in the taste and conduct of a former noble personage of this family,

This *Lowther's* noble planter knew,  
And kept it in his constant view.  
So sweetly wild his woods are strown,  
Nature mistakes them for her own.  
Yet all to proper soil and site  
So suited, doubly they delight.  
While tender plants in vales repose,  
Where the mild zephyr only blows,  
Embaul'd firs bleak hills adorn,  
Under whose safe-guard smiles the corn.  
Who builds or plants this truth should know,  
FROM TRUTH AND USE ALL BEAUTIES FLOW.

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ART. LX. *The Principles of Mechanics; explaining and demonstrating the general laws of motion, the laws of gravity; motion of descending bodies, projectiles, mechanic powers, pendulums, centers of gravity, &c. strength and stress of timber, hydraulics, and constructions of machines.* 8vo. 7s. 6d. in boards. Innys.

THEORY and practice principally distinguish sciences from arts, and accordingly most branches of knowledge pass under one or the other of these denominations; tho' we must allow, that our ideas in this respect are not always sufficiently precise; for we are often at a loss in naming the branches of knowledge where speculation is joined with practice. There are rules for the operations of the mind, and others for those of the body; the latter being confined to external subjects, require no more than the assistance of the hand to perform them. Hence proceeds the distinction between the liberal and mechanic arts, and the preference given to the former, tho' very unjustly in many respects. The mechanic arts depending upon manual operation, and confined to a certain beaten track, are assigned over to those whom prejudice places in a lower class: and necessity rather than taste and genius, compelling them to the exercise of these arts, the arts themselves in time became subject to contempt; whilst the free operations of the mind were claimed by others, who, because they were more exempt from indigence, possibly thought themselves more favoured by nature. But this assumed superiority of the liberal over the mechanic arts, from the former's employing only the attention of the mind, and from the difficulty of excelling therein, is sufficiently counter-balanced by the greater utility commonly arising from the latter.

The work before us is a proof that the doctrine of mechanics is of the utmost importance to mankind in general, and to civil society in particular, which could hardly subsist without it.

The author of this work is Mr. *W. Emerson*, who is well known in the literary world, from several ingenious writings with which he has obliged the public; some of which have passed under our consideration since the commencement of the *Review*. In this treatise Mr. *Emerson* has laid down the fundamental principles both of theory and practice, and demonstrated most of them from the common elementary geometry, and the rest from the common rules of algebra; which is certainly the best method of rendering a treatise of this kind useful to the generality of readers, the fluxionary *calculus* being too difficult for them to understand.

The work is divided into thirteen sections: the 1st. contains the general laws of motion. 2. The laws of gravity, the descent of heavy bodies, and the motion of projectiles. 3. The properties of the mechanical powers; the balance, the lever, the wheel, the pulley, the screw, and the wedge. 4. The descent of bodies upon inclined planes, and in curve sur-

surfaces; and the motion of pendulums. 5. The center of gravity, and its properties. 6. The centers of percussion, oscillation, and gyration. 7. The quantity and direction of the pressure of beams of timber, by their weight; and the forces necessary to sustain them. 8. The strength of beams of timber in all positions; and their stress by any weight acting upon them, or by any forces applied to them. 9. The properties of fluids, the principles of hydrostatics, hydraulics, and pneumatics. 10. The resistance of fluids, their forces and actions upon bodies; the motions of ships, and the positions of their sails. 11. Methods of communicating, directing, and regulating any motion in the practice of mechanics. 12. The powers and properties of compound engines; of forces acting within the machines; and concerning friction. 13. The description of compound machines or engines, and the methods of computing their powers or forces; with some account of the advantages or disadvantages of their construction.

In the second section, where our author treats of the motion of projectiles, he has supposed, with the generality of writers on that subject, 'that if a body be projected, either parallel to the horizon, or in any oblique direction, it will, by its motion, describe a parabola.' *Galileo*, indeed, has shewn, that independently of the resistance of the air, all projectiles would in their flight describe a parabola; and proposed some methods for examining what inequalities would arise from that resistance. Hence it might have been expected, that his successors would have tried how far the real motions of projectiles deviated from a parabolic tract, in order to have decided how far the resistance of the air should be considered. But instead of proceeding thus cautiously, subsequent writers have boldly asserted, that no considerable variation could arise from the resistance of the air, in the flight of bombs and cannon-shot; and it is now become an axiom almost generally acquiesced in, that the flight of these bodies is nearly in the curve of a parabola.

But how rash and erroneous this notion of the inconsiderable resistance of the air is, will easily appear from what the late ingenious Mr. *Robins* has established in his *New principles of gunnery*. He has shewn, that this resistance to a cannon-ball amounts to more than twenty times the weight of the ball. What errors then may not be expected from an hypothesis which estimates this resistance as inconsiderable? And, indeed, it will not be difficult to shew, that the tract described by the flight of shot or shells, is neither a parabola, nor nearly a parabola. For, by the above-mentioned author's experiments,



ments, it appears, that a musket ball of three fourths of an inch diameter, fired with half its weight of powder, from a piece of forty-five inches long, moves with the velocity of near 1700 feet in a second. Now by the common parabolic theory, if this ball flew in the curve of a parabola, its horizontal range at forty-five degrees, would be found to be about seventeen miles. But from practical writers, as *Diego, Ussani,* and *Marsennus*, it appears, that this range is short of half a mile; so that a musket-shot, at forty-five degrees elevation, with a reasonable charge of powder, does not fly the one thirty-fourth part of the distance it ought to do if it moved in a parabola. Nor is this great diminution to be wondered at, when it is considered that the resistance of the air to this bullet, when it first issues from the piece, amounts to one hundred and twenty times its gravity. Hence it sufficiently appears, that the common hypothesis relating to the inconsiderableness of the air's resistance to projectiles is erroneous.

Indeed its fallacy appears at sight, even in projectiles slow enough to have their motions traced by the eye; few there are which do not descend through a curve manifestly shorter, and more inclined to the horizon, than that in which they ascended; and the highest point of their flight, or the vertex of the curve, is much nearer to the place where they fall on the ground, than that from whence they were at first discharged. This any one will be sufficiently convinced of by attentively viewing the flight of stones, arrows, or shells, thrown to any considerable distance.

The *scholium* which concludes the eighth section, in which *Mr. Emerson* has considered the strength and stress of timber, containing several new and useful observations, deduced from propositions before laid down and demonstrated, may be here inserted.

'From the foregoing propositions,' says our author, 'it follows, that if a certain beam of timber be able to support a given weight; another beam of the same timber, similar to the former, may be taken so great, as to be able but just to bear its own weight. And any bigger beam cannot support itself, but must break by its own weight; and any less beam will bear something more. For the strength being as the cube of the depth; and the stress being as the matter and length, is as the fourth power of the depth: it is plain the stress increases in a greater *ratio* than the strength. Whence it follows, that a beam may be taken so large, that the stress may far exceed the strength. And that of all similar beams, there is but one that will support itself and nothing more.

'Like-

‘ Likewise if any beam can bear ten times its own weight;  
 ‘ no other similar beam will do the same. And the like holds  
 ‘ in all machines, and in all animal bodies. And hence  
 ‘ there is a certain limit, in regard to magnitude, not only in  
 ‘ all machines and artificial structures, but also in natural  
 ‘ ones, which neither art nor nature can go beyond; supposing  
 ‘ them made of the same matter, and in the same proportion  
 ‘ of parts.

‘ Hence it is impossible that mechanic engines can be in-  
 ‘ creased to any bigness. For when they arrive at a particular  
 ‘ size, their several parts will break and fall asunder by their  
 ‘ weight. Neither can any buildings of vast bigness be made  
 ‘ to stand, but must fall to pieces by their great weight, and  
 ‘ go to ruin. Vast columns and pyramids will break by their  
 ‘ weight and tumble down.

‘ It is likewise impossible for nature to produce animals of  
 ‘ any vast size at pleasure; or any such thing as giants, or men  
 ‘ of prodigious stature; except some sort of matter can be  
 ‘ found to make the bones of, which is so much harder and  
 ‘ stronger than any hitherto known: or else, that the pro-  
 ‘ portion of the parts be so much altered, and the bones and  
 ‘ muscles made thicker in proportion; which will make the  
 ‘ animal distorted and of a monstrous figure, and not capable  
 ‘ of performing any proper action. And being made similar,  
 ‘ and of common matter, they won’t be able to stand or move,  
 ‘ but being burdened by their own weight, must fall down.

‘ Thus it is impossible there can be any animal so big, as  
 ‘ to carry a castle upon his back; or any man so strong as to  
 ‘ remove a mountain, or pull up a large oak by the roots:  
 ‘ nature will not admit of those things; whence it is impossible  
 ‘ there can be animals of any sort beyond a determined  
 ‘ bigness.

‘ Fish may indeed be produced to a larger size than land  
 ‘ animals; because their weight is supported by the water.  
 ‘ But yet they cannot be increased to immensity, because the  
 ‘ internal parts will press upon one another by their weight,  
 ‘ and destroy their fabric.

‘ On the contrary, when the size of animals is diminished,  
 ‘ their strength is not diminished in the same proportion as  
 ‘ the weight. And therefore a small animal will carry far  
 ‘ more than its own weight, whilst a great one cannot carry  
 ‘ so much as its weight. And hence it is, that small animals  
 ‘ are more active, will run faster, jump farther, and perform  
 ‘ any motion quicker, for their weight, than large animals:  
 ‘ for the lesser the animal, the greater the proportion of strength

‘ to

‘ to the stress. And nature seems to know no bounds, as to the smallness of animals, at least in regard to their weight.

‘ Neither can two unequal and similar machines resist any violence alike, or in the same proportion; but the greater will be more hurt than the lesser. And the same is true of animals; for large animals, by falling, break their bones, whilst lesser ones, falling higher, receive no damage. Thus a cat may fall two or three yards high, and be no worse, and an ant from the top of a tower.

‘ It is likewise impossible in the nature of things, that there can be any trees of immense bigness; if there were any such, their limbs, boughs, and branches must break and fall down by their great weight. Thus it is impossible there can be an oak a quarter of a mile high; such a tree cannot grow or stand, but its limbs will drop off by their weight. And hence likewise lesser plants can better sustain themselves than large ones can do.

‘ Neither could a tree of an ordinary size be able to stand, if it were composed of the same tender matter as some plants consist of. Nor such a plant, if it was much bigger than common. And that plants made of such tender matter may better support themselves, nature has made the trunks and branches of them hollow; by which means they are both lighter and stronger.

‘ The propositions before laid down, concerning the strength and stress of timber, &c. are also of excellent use in several concerns of life, and particularly in architecture; and upon these principles a great many problems may be resolved relating to the due proportion of strength in several bodies, according to their particular positions and weights they are to bear, some of which I shall briefly enumerate.

‘ If a piece of timber is to be holed with a mortoise hole, the beam will be stronger when it is taken out of the middle than if it be taken out of either side. And in a beam suspended at both ends, it is stronger when the hole is taken out of the upper side than the under one, provided a piece of wood is driven hard in to fill up the hole.

‘ If a piece is to be spliced upon the end of a beam, to be supported at both ends; it will be stronger when spliced on the under side of the beam than on the upper side. But if the beam is supported only at one end, to bear a weight on the other, it is stronger when spliced on the upper side.

‘ When a small lever is nailed to a body, to move it, or suspend it by; the strain is greater upon the nail nearest the hand, or point where the power is applied.

‘ If a beam is supported at both ends; and the two ends reach over the props, and be fixed down immoveable; it will bear twice as much weight as when the ends only lie loose or free upon the supporters.

‘ If a slender cylinder is to be supported by two pins; the distance of the pins ought to be  $\frac{8}{10}$  parts of the length of the cylinder, that is near  $\frac{4}{5}$  its length; the pins equidistant from its ends; and then the cylinder will endure the least bending or strain by its weight.

‘ By the foregoing principles it also follows, that a beam fixed at one end, and bearing a weight at the other, if it be cut in the form of a wedge, and placed with its parallel sides parallel to the horizon; it will be equally strong every where; and no sooner break in one place than another.

‘ If a beam has all its sides cut in the form of a parabola, whose vertex is at the end, and abscissa perpendicular to the axis of the solid, and base a square, a circle, or any regular polygon; such a beam fixed at one end, is equally strong throughout for supporting its own weight.

‘ By the same principles, if a wall faces the wind, and if the section of it be a right-angle triangle, or the fore-side be perpendicular to the horizon, and the back-side terminated by a sloping plane, intersecting the other plane in the top of the wall. Such a wall will be equally strong in all its parts to resist the wind; if the parts of the wall cohere strongly together; but if it be built of loose materials; it is better to be convex on the back-side, in form of a parabola.

‘ If a wall is to support a bank of earth, or any fluid body; it ought to be built concave, in form of a semicubical parabola, whose vertex is at the top of the wall; this is when the parts of the wall stick well together. But if the parts be loose; then a right line, or sloping plane ought to be its figure. Such walls will be equally strong throughout.

‘ All spires of churches in form of cones or pyramids, are equally strong in all parts to resist the wind. But when the parts cohere not together; parabolic conoids are equally strong throughout.

‘ Likewise if there be a pillar erected in form of a logarithmic curve, the asymptote being the axis; it cannot be crushed to pieces in one part sooner than in another, by its own weight. And if such a pillar be turned upside down, and suspended at the thick end in the air: it will be no sooner pulled asunder in one part than another by its own weight. And the case is the same if the small end be cut off, and instead

‘stead of it a cylinder be added, whose height is half the sub-tangent.’

After laying down, and demonstrating every thing necessary to the understanding the doctrine of machines, or engines, Mr. *Emerson* proceeds, in the twelfth section, to that useful branch of mechanics. There are two principal problems which ought to be resolved, in order to set this subject in a true light. The first is, to determine the proportion which the power and weight have to each other, that they may just sustain one another, or be in *equilibria*. The second is, to determine what ought to be the proportion of the power and weight to each other, in a given machine, that it may produce the greatest effect possible, in a given time.

The first of these our author has fully considered; but not the second, tho’ of equal import with the other: for when the power is only a little greater than that which is sufficient to sustain the weight, the motion is too slow; and tho’ a greater weight is added, in this case, it is not sufficient to compensate for the loss of time. When the weight is much less than that which the power is able to sustain, it is raised in less time; but this may happen not to be sufficient to counterbalance the loss arising from the smallness of the load. It ought therefore to be determined when the product of the weight, multiplied by its velocity, is the greatest possible; for this product measures the effect of a machine in a given time; which is always the greater in proportion, as the weight which is raised is greater, and as the velocity is greater.

As a thorough investigation of the above problem would greatly tend to the perfection of this most useful branch of mechanics, we could wish it had been executed by so able a mathematician as Mr. *Emerson*; and the rather, as most of the instances requisite, may be demonstrated by the common elementary geometry. At the close of this section, our author has given us several very useful observations, by the help of which, a proper machine may be contrived to move a given weight with a given power; or, with a given quantity of force, to overcome any other given resistance.

‘If the given power, says he, is not able to overcome the given resistance when directly applied, that is, when the power applied is less than the weight and resistance given; then the thing is to be performed by the help of a machine made with levers, wheels, pulleys, screws, &c. so adjusted, that when the weight and power are put in motion on the machine, the velocity of the power may be, at least, so much greater than that of the weight, as the weight and friction

friction of the machine, taken together, is greater than the power. For on this principle depends the mechanism or contrivance of mechanical engines, used to draw or raise heavy bodies, or overcome any other force. The whole design of these beings, to give such a velocity to the power, in respect of the weight, as that the *momentum* of the power may exceed the *momentum* of the weight. For if machines are so contrived, that the velocities of the agent and resistant, are reciprocally as their forces, the agent will just sustain the resistant: but with a greater degree of velocity, will overcome it. So that if the excess of the velocity in the power is so great as to overcome all that resistance which commonly arises from the friction or attrition of contiguous bodies, as they slide by one another; or from the cohesion of bodies that are to be separated, or from the weights of bodies to be raised; the excess of the force remaining, after all these resistances are overcome, will produce an acceleration of motion there-to, as well in the parts of the machine, as in the resisting body. Now, how a machine may be contrived to perform this to the best advantage, will appear from the following rules.

1st. Having assigned the proportion of your power, and the weight to be raised; the next thing is to consider how to combine levers, wheels, pullies, &c. so that working together, they may be able to give a velocity to the power, which shall be to that of the weight, something greater than in the proportion of the weight to the power. This done, you must estimate the quantity of friction, and if the velocity of the power be to that of the weight still in a greater proportion than the weight and friction taken together is to the power, then your machine will be able to raise the weight. And note, this proportion must be so much greater, as you would have your engine work faster.

2d. But the proportion of the velocity of the power and weight must not be made too great neither; for it is a fault to give a machine too much power, as well as too little. For if the power can raise the weight and overcome the resistance, and the engine perform its proper effect in a convenient time, and works well; it is sufficient for the end proposed. And it is in vain to make more additions to the engine to encrease the power any further; for that would not only be a needless expence, but the engine would loose time in working.

3d. As to the power applied to work the engine, it may either be a living power, as men, horses, &c. or an artificial.

‘ ficial power, as a spring, &c. or a natural power, as wind, water, fire, weights, &c.’

The author proceeds to consider the nature of the several powers; how they may be applied with the best advantage; and also the most proper machines for producing the desired effect.

In the thirteenth section, which concludes the work, Mr. Emerson has described a great variety of compound machines, shewn the method of computing their powers, and added some very useful observations on the advantages or disadvantages of their construction.

ART. LXI. *The Invisible Spy. By Exploralibus. 4 Vols. 12mo. 12s. Gardner.*

THIS seems to be the production of a female pen, which for a course of years has often entertain’d the public. The gift of invisibility enabled the author to penetrate into the family-secrets of all kinds of people. These are made public, upon the plan of the *Atalanta*: Some of them are supposed to be founded in fact, but disguis’d, to prevent consequences.

The author’s execution in this performance, may, in part, be judg’d of from the following extract of the 2d Vol.

The parade of a funeral, and lying in state, at the back-door of a family of distinction, occasion’d our *Spy* to assume *invisibility*, when he found it was made in honour of a *lap-dog*. The crowd, which this solemnity had collected at the door, was usher’d, by degrees, into the state-room, by a footman in deep mourning; and, among the rest, our *Spy* was let in. The relation of what he saw there, is as under.

‘ A long passage between the stables brought us into a spacious court-yard, which having cross’d, our conductor shew’d us into a magnificent house, and then into the theatre where the farce was exhibited, the walls of which were lined with black bays, as was also the floor and cieling; the light of heaven was entirely excluded thence; but fifty wax tapers, in silver sconces, placed at an equal distance round the room, with a large lustre in the middle, containing some twenty more, supply’d the absence of the sun. At the upper end stood a bier, with the coffin of the deceased, both cover’d with black velvet, and on the lid of the latter was fixed a silver plate, with this inscription engraven on it:

# MONTHLY REVIEW, Vol. XI. 499

## CUPID,

*Who came into the world April 2, 1749,*

*And departed September 12, 1753.*

*He lived beloved, and died lamented,*

*By*

*Lady MARVELL:*

On one side of the bier, and near the feet of the corpse, sat a woman in deep mourning, holding a white handkerchief close to her face, not to wipe off the tears, but to conceal the disdain with which it was overspread at the office imposed upon her.

As we approached the bier, the footman, who had been our guide, lifted up the lid of the coffin, and obliged us with a view of the body; and certainly there never was a more truly ridiculous and comical sight than the little black nose of the creature, who was of the Dutch mastiff kind, peeping, as it were, out of a shroud of white Venetian satin.

By this time, the undertaker's servants, with two mourning coaches and six, were come, and the funeral procession was ordered to set out for *Mary-le-bon*, where *Cupid* was to be interr'd in a grave dug for him in a field near the pond.

Our *Invisible* was present, when *Lady Marvell* gave her last farewell to the deceased favourite. She enter'd with hasty steps, contracted brows, and all the tokens of ill humour and discontent; then, in an imperious tone, spoke to the footman.

*Lady Marvell.* I hear Mr. *Grim* does not think fit to attend the funeral himself.

*Footman.* The poor man is not well, it seems, madam, so hopes your ladyship will excuse him, as he has sent four of his best and most solemn looking men to go with the coaches.

*Lady Marvell.* I suppose the impudent fellow thinks it beneath him to attend the funeral of a dog. Such mean-soul'd wretches know not how to make any distinction between the cur of a beggar and the favourite of a woman of quality; but it is the last burial he shall ever have out of my family, and so I shall tell him, when I pay his bill. And you, sir, have you taken care that the grave is dug handsome and deep enough, that my poor creature may not be taken up for the sake of his coffin and shroud?

*Footman.* Yes, my lady, I gave orders that it should be two feet broad, and nine feet in the earth, at least.

*Lady Marvell.* Gave orders! gave orders! and what,

K k 2

Mr.



‘ Mr. Jackanapes, what hinder’d you from going to see if it was done as it ought to be ?

‘ *Footman*. Your ladyship knows, I was oblig’d to attend the door.

‘ *Lady Marvell*. You have always some pretence or other for not doing as you should. Servants are certainly the greatest plagues in life ; but, as every thing is ready, call in the fellows to screw up the coffin. — No, hold, — I must first take my leave of my poor dear creature. Farewell, my pretty little *Cupid*. — ’Tis a sad thing ; — but we must all die. — *Susan*, as soon as the burial is over, come directly up to your other masters and mistresses ; for they have been strangely used these two days. — Never was a woman of quality’s family so handled. *Catherine* is not fit to be dog-maid to a cow-keeper.

‘ Her ladyship went out of the room in speaking these words, and the death-hunter’s servants were called in ; they brought with them a long mourning cloak and hat-band for the footman, a scarf for Mrs. *Susan*, and gloves for each of them. As soon as they had fasten’d up the coffin, which I perceived they could not do without laughing, the procession set out, Mrs. *Susan* bearing the coffin under a velvet pall upon her lap, went in the first coach ; the footman seated himself in the other, and the undertaker’s servants walked on each side, with their hands upon the doors.’

From an expression of *Lady Marvell*’s, above mention’d, our *Invisible* conceiv’d there were more curiosities in the family, of the canine kind ; and had not waited long, before her ladyship flew to a spacious apartment, in which, ‘ were no fewer than fourteen beds of different sizes, the largest not exceeding three feet and an half in height, and two in breadth ; but all of them extremely neat and fashionable, with curtains, vallens, and bases ; each had a mattress, a quilted covering, a pillow and fine Holland sheets ; four China soup-dishes, full of clear water, were placed at the four corners of the room, and in the middle stood a mahogany table of about two yards long, but pretty narrow, and a bench on each side, cover’d with the best sort of *Dutch* matting. I should have been strangely puzzled to have guess’d the meaning of any one thing I saw here, if the dogs, whose apartment it was, had been absent. —

‘ A maid was sitting in a low chair, with a large tray before her, fill’d with a great number of combs, one of which she was then making use of, in smoothing and setting in order

‘ order the hair of a fine spaniel she held upon her lap.  
 ‘ Lady *Marvell* seeing what she was about, said to her with  
 ‘ great peevishness :

‘ *Lady Marvell.* A fine time of day, indeed, for what you  
 ‘ are about ; my family of creatures ought all to have been  
 ‘ spruced up and adjusted three hours ago ; but I suppose you  
 ‘ were sleeping in your bed, when you ought to have been  
 ‘ waiting upon them.

‘ Then drawing a little nearer to her, and seeing the comb  
 ‘ she was using, snatch’d it out of her hand, and struck it in-  
 ‘ to her face with such a force that the blood started out from  
 ‘ every pore, crying at the same time :

‘ *Lady Marvell.* Monster, how dare you touch *Heſtor*  
 ‘ with this comb ?

‘ *Maid.* Indeed, my lady, they were all here, I did not know  
 ‘ any difference.

‘ *Lady Marvell.* You lye, huffy, and you must have heard  
 ‘ that all my dogs have each of them a set of combs to them-  
 ‘ selves with their names wrote upon them; can’t you read, oaf ?

‘ *Maid.* Indeed, madam, I did not see it.

‘ *Lady Marvell.* Take that then, — you slut, — and that,  
 ‘ — and that to clear your sight, and make you remember  
 ‘ another time.

‘ These words were accompanied with blows, first on one  
 ‘ shoulder, then on the other, till, I believe, her own arms  
 ‘ ached with the fatigue ; then turning to her dogs, who were  
 ‘ crying and yelping all this time, address’d them in these  
 ‘ terms :

‘ *Lady Marvell.* The dear good natured things ; — you  
 ‘ hate to see me angry, tho’ it be in your own cause. — Come  
 ‘ hither, *Psyche*, — you have lost your lover ; — but I’ll get  
 ‘ you another *Cupid*. — *Prince*, — what makes you so dull this  
 ‘ morning ? — You don’t frisk and caper about as you used to  
 ‘ do ; — I suppose your bed was not made any more than *Pom-*  
 ‘ *pey’s* ; — you look as if you had lain rough all night. — Here  
 ‘ is my poor *Bully* too — as I live, not so much as the black tuft  
 ‘ on his tail comb’d out. — *Fidell*, why do you bark ? — you  
 ‘ have something to tell me now, if you knew how. — Well —  
 ‘ you have all been sadly managed these two days, since your  
 ‘ own maid has been from you. — Come, *Chloe*, come and kiss  
 ‘ your lady : — poh, your mouth is all nasty, that impudent  
 ‘ quean has not wash’d your face.

‘ *Maid.* Indeed, madam, I wash’d every one of them ; your  
 ‘ ladyship may see the towel yonder is all over wet.

‘ *Lady Marvell*. The towel!—why, you audacious puss, have you presumed to wash all their faces with one towel? —get you out of my sight, toad,—devil, or I shall break your neck down stairs,

‘ It is likely, this was the most comfortable command the poor maid could have received;—she staid not to be bid a second time;—she flew out of the room, while her furious lady sent a thousand curses after her.

‘ She was no sooner alone with her dogs, which were thirteen in number, than she began to re-examine them, in hopes, no doubt, of finding some farther matter of accusation against the poor maid; but was interrupted by the sudden coming in of her husband, *Sir Patient Marvell*, who, tho’ the best natur’d man in the world, could not forbear, being a little ruffled at the transactions of that morning.’—

Here follows a *tete-a-tete* of the conjugal kind, such as now, and then falls out between people of breeding and politeness. It ended as usual: all *Sir Patient*’s remonstrances received this, unanswerable reply, ‘ *Sir Patient*, I brought you a fortune, large enough to keep whatever I please, and in what manner I please.’

ART. LXII. *The Table of Cebes, or the Picture of Human Life, in English verse; with notes.* By Thomas Scott. 4to. 1s. 6d. Doddsley.

THIS celebrated and instructive allegory (for a more explicit estimate of which we shall cite the learned translator’s own *Review* of it at the conclusion of his notes) supposes some curious strangers employed in contemplating an extraordinary picture, or tablet, suspended over the portal of the temple of *Saturn*, at *Thebes*; the design and moral of which, as they are incapable of discovering, a very intelligent Native disclose to them, who says he received it in the same manner from the virtuous and accomplished, tho’ youthful, sage, that devoted it to this temple of *Saturn*, which he had erected to him. The scenery of the picture consists of a threefold inclosure, containing as many different areas, one within, and ascending above another, in each of which different figures are exhibited. The portal of the outward and lowest area is the gate through which multitudes are seen thronging into human life. The *genius* of mankind, stationed here, points with one hand to the different paths that lead to safety and danger; and extends, in the other, the imperial code of reason,

celestially impressed on human nature. Opposite to him *Delusion* is pourtrayed, presenting a chrystal bowl, replenished with error and ignorance. The *opinions*, *desires*, and *pleasures* appear within the gate; the first being divided into right and wrong opinions. Farther in, we are to suppose, *Fortune* is presented on a globe, as blind, deaf, and frantic, distributing her favours capriciously, and not seldom to the detriment of the receivers, surrounded with a multitude, of which some appear transported with joy, while others seem transfixed with agony and wretchedness. In a citron grove, on a low ground, farther in, and near the gate of the second inclosure, *Voluptuous Sin* is employed in spreading her spells, and accompanied with *Lewdness*, *Riot*, *Avidity*, and *Adulation*, who captivate many favourites of *Fortune* for a while with their blandishments; and then urge them to the cave of *Punishment*, where this poetical personage, with *Lamentation* and *Despair*, all properly pourtrayed, seize and afflict them, and soon plunge them into the still deeper pit of woe: there their tortures are augmented, unless they are relieved by *Repentance*, who comes with *Right Opinion*, and *Good Desire*, the handmaids of *Truth*: to these the minions of *Counterfeit Wisdom* oppose themselves, and the sufferer is left to his option which guide to chuse; on which choice his final recovery or perdition is supposed to depend. Here terminates the first area, or court of sensual life, as our translator terms it; and which both *Cebes* and himself, perhaps, might suppose more generally significant of those early and unexperienced stages of life, in which sensuality especially prevails; tho' it is evident they do not affirm it wholly excluded from the next.

To select a few specimens of this just and not inelegant version, as it seems to us, rather than to obtrude our own judgment of it on others, we shall insert them immediately after the plan or argument of the area they refer to; as such a disposition will prove the most clear and methodical, while the intermixture of prose and verse may produce an agreeable variation, or relief at least, to the reader.

The state of those within the first court, who are seduced by *voluptuous sin* and her attendants, in that sensual citron grove, which the translator has very allowably added to the original, for the sake of poetical imagery and colouring, is thus described, after this short sketch of those attendants.

See! *Lewdness*, loosely zon'd, her bosom bares,

See! *Riot* her luxurious bowl prepares:

There stands *Avidity* with ardent eye,

There dimpling *Adulation* smooths her lye.—

— Whome'er by their inveigling arts they win,  
 To tread that magic paradise of *Sin*,  
 In airy dance his jocund hours skim round,  
 Sparkles the bowl, the festal songs resound.  
 His blood ferments, fir'd by the wanton glance,  
 And his loose soul dissolves in am'rous trance.  
 While circulating joys to joys succeed,  
 While new delights the sweet delirium feed,  
 The prodigal in raptur'd fancy roves  
 O'er fairy fields, and through *Elysian* groves;  
 Sees glitt'ring visions in succession rise,  
 And laughs at *Socrates* the chaste and wise.  
 Till sober'd by distress, awake, confus'd,  
 Amaz'd, he knows himself a wretch abus'd;  
 A short illusion his imagin'd feast,  
 Himself the game, himself the slaughter'd beast.  
 Now raving for his squander'd wealth in vain,  
 Slave to those tyrant jilts he drags their chain:  
 Compell'd to suffer hard and desp'rate deed:  
 Compell'd to dare each foul and delp'rate deed:  
 Villain, or knave, he joins the sharpening tribe,  
 Robs altars, or is perjur'd for a bribe:  
 Stabs for a purse, his country pawns for gold,  
 To ev'ry crime of blackest horror sold.  
 Shiftless at length, of all resource bereft,  
 In the dire gripe of punishment he's left.

At the gate of the second court, which represents studious life, *Counterfeit Wisdom* is pourtrayed in comely port, by which she imposes herself on the croud for *True Wisdom*, tho' known to the truly judicious to be only her phantom. Her lovers are the earnest pursuers of human learning, and those different attainments that grace the head, without mending the heart, and are apt to generate pride, while they do not effectually exclude the vile agents of voluptuous sin. In this inclosure, however, even the pursuers of virtue and real happiness are admitted to bait, as at an inn, in their progress to *True Wisdom*, to taste what science may fit their palate; but are enjoined speedily to arise, and attain the truths which she only can impart. For tho' the road to true wisdom passes by this statue of her counterfeit, *Cebes* implies, and his translator expressly informs the strangers, who enquire if this be the only road,

———— Another path there lies,  
 The plain man's path, without proud science wife.

The devotees of this phantom of real wisdom, within this area, are thus described,

Her

Her lovers, whom her specious beauty warms,  
 Who grasp, in vision, *Truth's* immortal charms,  
 Vain of the glory of a false embrace;  
 Fierce syllogistic tribes, a wrangling race;  
 Bards rapt beyond the moon on fancy's wings,  
 And mighty masters of the vocal strings:  
 Those who on labour'd speeches waste their oil,  
 Those who in crabbed calculations toil,  
 Who measure earth, who climb the starry road,  
 And human fates by heav'nly signs forebode:  
 Pleasure's philosophers, *Lyceum's* pride,  
 Disdainful soaring up to heights untry'd;  
 All who in learned trifles spin their wit,  
 Or comment on the works by triflers writ.

But it should be distinguished here, that as we have banished some excrescences, which antiquity seemed to cherish for science, such as the more dry and captious part of dialectics; or which were maintained by superstition or imposture, as astrology and divination in all its modes; and have made some valuable improvements in mathematics, mechanics, and physics, which tend to relieve the wants or disorders of our nature, and to increase our knowledge and admiration, both of the stupendous grandeur and exility in the works of God, a reasonable pursuit of this species of knowledge, thus improved, may be more consistently combined with an endeavour after the sublimest wisdom, than the declamations, hypotheses, and wranglings of many antient philosophers could pretend to: notwithstanding it is still indubitable, that the true knowledge of ourselves, and the contemplation and love of the sole and supreme perfection, must be the noblest purpose and most adequate felicity of a truly rational mind. The danger apprehended from human science is its tendency to inflate us with pride, so essential an obstacle to self-knowledge, and consequently to that effectual wisdom, an amendment of ourselves.

From science up to science let them rise,  
 And arrogate the swelling style of wise;  
 Their wisdom's folly, impotent and blind,  
 Which cures not one distemper of the mind.

Within the third inclosure, or court of virtuous life, a lofty grove is discovered at a distance, where the *Virtues* dwell, and *Happiness* presides. Here *True Wisdom* is represented on a cube of marble, betwixt her two handmaids, *Truth* and *Persuasion*, presenting a divine potion for restoring the soul, and expelling the evils of *Delusion* and every vice; which effected, she brings her son through the portal of this court, and presents him to the various *Virtues* within it, who hail him, and conduct him  
 to

to *Happiness*, seated in a sublime and magnificent pile, on a hill above the grove, where she crowns him with a bright *Tiara*, as a reward of his valorous conquest over each brutal irregular passion. But the road to this grove is judiciously represented by *Cebes*, as beginning on a solitary waste, without bush, herb, or cottage, the gate narrow, and uncrowded; the avenue to it rugged and rocky; the lofty and cragged mountain of *Difficulty*, arising within the gate, having a narrow and sharp ascent, environed with dreadful precipices. On its summit, however, *Patience* and *Continence* are stationed by *Wisdom*, to encourage the advances of her fainting pupil; to draw him up the mountain, and then guide him, through a delicious illuminated meadow, to the grove already mentioned. From hence he is conducted back by the *Virtues*, to take a prospect of his first abode, and a survey of the giddy croud enslaved to their vices and passions, of which he had before but a confused knowledge; and from a relapse into which, he is now effectually secured by virtuous habits; and gentle intellectual freedom. Our author's version concludes with that part of the fable of *Cebes*, which enquires whether human science, and its embellishments, are essential to the attainment of true wisdom and happiness, to which he thinks they may sometimes be useful, tho' not necessary, and much less indispensable: a sentiment that agrees considerably with that passage in the *Proverbs*, *The fear of the Lord is the beginning of wisdom; and the knowledge of the Holy is understanding.* The *Virtues* in the third court are thus delineated by our translator.

Behold the spotless band, celestial charms!  
 Scene that with awe chastises whom it warms:  
 No harlotry, no paint, no gay excess,  
 But beauty unaffected as their dress.  
 See *Knowledge* grasping a resplendent star,  
 See *Fortitude* in panoply of war:  
*Justice* her equal scale aloft displays,  
 And rights, both human and divine, she weighs.  
 There's *Moderation*, all the pleasures bound,  
 In brazen chains, her dreaded feet surround.  
 There bounteous *Liberality* expands  
 To want, to worth, her ever-loaded hands.  
 The florid hue of *Temperance*, her side  
 Adorn'd by *Health*, a nymph in blooming pride.  
 Lo, soft-ey'd *Meekness* holds a curbing rein,  
 Anger's high-mettled spirit to restrain:  
 While *Moral Order* tunes her golden lyre,  
 And white-rob'd *Probity* compleats the choir.

The virtues of the crown, which *Happiness* confers on the just, are thus specified,

————— For possessing this  
 He lives, rich, owner of man's proper bliss :  
 Bliss independent, or on wealth, or power,  
 Fame, birth, or beauty, or voluptuous hour.  
 His hopes divorc'd from all exterior things,  
 Within himself the fount of pleasure springs ;  
 Springs ever in the self-approving breast,  
 And his own honest heart's a constant feast.

Some of the vices are thus represented, with their proper symbols,

Here fierce *Ambition*, hauling in her train  
 The mighty ; there a despicable train,  
 Impure in *Lust's* inglorious fetters bound,  
 And slaves of *Avarice*, rooting up the ground ;  
 Thralls of *Vain-glory*, thralls of swelling *Pride*,  
 Unnumber'd fools, unnumber'd plagues beside.

The queries of the strangers to the *Theban*, who explains the picture, are brief and pertinent ; tho' unavoidably less laconic than in the *Greek* prose : and as the translator has taken the liberty of rendering them in the plural number, as supposing many querists, tho' speaking by one, they read somewhat like the parts of the chorus in the *Greek* tragedy, and preserve the antique air of this moral tablet in the version.

Such is the *compendium*, or plan, of this noble allegory of *Gebes*, and very similar to these specimens is Mr. *Scott's* whole translation, which, we think, is rendered (for verse) correspondently to the original prose, by a dress that appears to consult a grave dignity more than \* ornament, and which chuses rather to fix than amuse the reader ; tho' it does not want for poetical colouring, which necessarily, and sometimes agreeably, increases the extent of the version beyond the original. The translator's notes deserve an attentive perusal ; since, while they illustrate his original, they also evince its merit, by shewing a clear unstrained coincidence of many of its sentiments with those of the christian system, and some even of those coming from its divine author. When we remark this in a virtuous and elevated heathen, it is difficult not to infer, at the same time, the most comprehensive nature of justice and goodness in God, and the truly catholic unlimited designation of the great christian sacrifice. This article we have extended pretty liberally, on account of the moral and animated view which it exhibits of human life, *veluti in specula*, and which forms an agreeable, tho' grave, combination of the profitable and pleasing : But we shall conclude it with our translator's own character of the work he had so intimately considered.

\* *Quærit res ipsa negat, contenta docet.*

HOR.

6 Qn



‘ On a review of this excellent remain of antiquity, it is but justice to say, our author’s merit is very considerable. The elegant plainness of his style, and the invention, beautiful imagery, and happy disposition of his fable, will give him a place among the most illustrious classics. His work is a little system of ethics, written not in the way of cold speculation, nor encumbered with needless definitions and metaphysical subtilities, but in the spirit of an honest man, who writes from the heart.’

ART. LXIII. *The Moravians compared and detected.* By the Author of the Enthusiasm of the Methodists and Papists compared. 8vo. 2s. Knapton.

THO’ we enlarged so much on the former production of this learned, ingenious, and entertaining author, in the first volume of our Review; we shall less indulge ourselves with regard to the present article.

Several pieces have lately appeared against the *Moravians*, and we have apprized our readers of their contents; what is now exhibited, is a collection from \**Rimius*, † *Whitefield*, ‡ *Andrew Frey*, &c. and the writings of the *Moravians themselves*: From all which, our COMPARER hath selected, and drawn to light, such a monstrous system of enthusiasm, obscenity, and prophanation, as cannot but greatly shock every sober and christian reader. But though we shall not pollute our pages with any part of these foul materials, our readers will not be displeased with us for laying before them some passages from the preface to this detection, which may serve to acquaint them with the author’s inducements to such a publication, and give them some idea of the work itself.

‘ I would not,’ says the learned *Comparer*, ‘ have the reader imagine, that the difference between us and the *Moravians* ariseth from different church-ceremonies, different opinions, and disputable doctrines, between one community of christians and another. No. The truth, and very being of christianity itself, are concerned. And the essential point is, “ Whether the gospel of CHRIST and his apostles is to prevail, and be our rule of faith and manners, or the doctrine of Simon Magus and his followers.” This our author affirms to be the case, and adds, ‘ If I do not prove my point, I desire no pardon, and must let parallels alone for ever.’

‘ For

\* See *Review*, vol. VIII. p. 481, 485. † *Ibid*. 464.

‡ Vol. IX. p. 393.

‘ For proof that the *Moravians* are not singular in their tenets, or practices—I shall be obliged to fetch my *parallels* from *Simon Magus*, the father and founder of heresy, and from his successive disciples and followers, *Basilides*, *Valentinus*, *Carpocrates*, *Marcus*, *Marcion*, *Cerda*, *Epiphanes*, *Montanus*, &c.\* That these were heretics, and heretics of the worst kind that ever defiled and disgraced the *christian name*, is allow’d by all denominations of *christians*, and it will plainly appear that Count *Zinzendorf* (the head and heart, the *Simon Magus* of the *Moravians*) hath been their faithful disciple, and *adopted their plan*; more especially their *impieties*, *impurities*, and *blasphemies*.—And here what a shocking scene is opened! What a view of the most profligate doctrines and practices, void of all true religion, morality, and common decency! Such gross obscenities, and even blasphemous imputations of impurity on the DEITY, are divulged, as would hardly have gained credit, had they not been avowedly maintained, as it were upon an open stage, by the *principal actors* and *directors*.’

As our author may be liable to censure, for having, in prosecution of his subject, exposed to the world, the gross obscenities of the *Moravians*, in their own *filthy words*, which he is sensible, may be offensive to a chaste ear; we ought not to pass without notice, what he says in his defence on this head.—He does not apprehend that any apology is *necessary*, and appeals to his motto † (in his title page) from one of the fathers, in confirmation of his opinion.

‘ Is it fit,’ says he, ‘ that the most scandalous violations of *purity*, and the *undefiled religion of Christ*, should be chastised, or is it not fit?—Should *evil men and seducers*, certain men *crept in unawares*, and turning the *grace of our Lord Jesus Christ into lasciviousness*, under the mask of religion, pass unnoticed, or should they not? There lies little difficulty in answering these questions. If a man thinks himself under

\* The authors cited by the *comparer*, relating to these heretics, are *Eusebius*, *Irenaeus*, *Clement Alexandrinus*, *Tertullian*, *Epiphanius*, *Theodoretus*, *Minutius Felix*, &c.

† We wallow indeed in the mire, by publishing these things. But lest any one should fall into the mire of these heretics, from mere ignorance, I purposely and knowingly defile my own mouth, and the ears of the auditors, because it is *beneficial*. For it is much better to hear absurdity and filthiness in accusing others, than to fall into them out of ignorance. Much better to be informed of the mire, than, for want of information, to fall into it.

*Civil. p. 53. Lutet. 1640.*

' an obligation to oppose the progress of these *horrid enormities*, he  
 ' will, I apprehend, be equally obliged to produce the *very words*  
 ' of the offenders: *The trial of Count Zinzendorf and his Mora-*  
 ' *vian brethren, for inexcusable prophaneness, &c. comes on be-*  
 ' *fore the public*; and how shall we *prove the charge regularly*,  
 ' without producing their *own words and expressions*?—Should  
 ' we cloath their impure and wicked sentiments in more *de-*  
 ' *cent and modest terms*, we should betray our cause, the *subtle*  
 ' *truth* would not appear, nor the public be enabled to form a  
 ' *right judgment*. *Out of thine own mouth will I judge thee*, is  
 ' both the fairest and most *useful method*.'

If our author hath shewn less temper in this work, than he  
 preserved in his comparison of the methodists with the papists,  
 yet we do not apprehend he remains without excuse.  
 Under the full persuasions of the truth of all his intelligence  
 concerning these people, we cannot see how he, how any one  
 (a *Moravian* excepted) could have entirely kept his temper.  
 As a *man*, as a *CHRISTIAN*, who could, unmoved, behold  
 such accumulated outrage against all that we esteem decent,  
 virtuous, and sacred? With the *indifferent*, it is easy to be cool;  
 but where the *HEART* is engaged, 'tis more natural to act an  
*HONEST* than a judicious part.—If our author has gone so far  
 as to call upon the civil power, to *compel* these innovators to  
 ' *emigrate*, as hath been found necessary in *other countries*,  
 even this extremity of resentment (in which we can hardly  
 say whether we ought entirely to acquiesce with him) appears  
 to be only the effect of a warm and laudable abhorrence of  
 ' a wicked generation; the *continued encouragement* of whom,  
 ' he thinks, must bring such a reproach on the nation, and call  
 ' so loudly for divine vengeance,' that he leaves it to the de-  
 termination of those in *power*, whether the '*unclean spirit* should  
 ' *not be cast out*.'

# I N D E X.

- A**BSOLUTION, sacerdotal, contrary to scripture, 430.
- ACCELLARATION of the moon, necessity of making an allowance for in calculating antient eclipses, p. 248.
- ACCENTS, propriety and incidental use of preserving the prosaic account of words in *English* verse, 151. Their modern use in the *Greek* language censured as arbitrary, uncertain, contrary to analogy, reason, and quantity, and as contradictory to itself, 458. But one in nature, *viz.* acute, 464. Of less use in the *Greek* than most other languages, 461. Depend partly on the natural constitution of a language, partly on the temper of its speakers, 461, 462. None marked in any *Greek* MSS. of 1000 years old and upwards, 457. Not generally written till after the seventh century, *ib.* Necessarily lengthens the syllable on which it is laid, 459.
- ADDINGTON, Dr. charged with misbehaviour, 400.
- AGRICULTURE and trade, plan of a society for their improvement, 149.
- AIR, its resistance to the motion of projectiles very considerable, 491.
- AKINSIDE, Dr. extravagantly praised, 455.
- ALLITERATION, in poetry, frequently used by the *Anglo-Saxon* poets, 116. Use of it by the *Greek* and *Latin* classics seems rather casual than designed, *ib.* The reason of its frequent agreeable effect, 117. Cautions with regard to the indulgence and restraint of it, *ib.*
- ANGLE, parallaxic, new method of finding it, 38.
- ANIMALS, small ones more strong and active than the large, 493.
- ANTIMONY, butter of, *Miller's* process for making, 307. *Boerhaave's* process, 308.
- APICES, dust of, not necessary for the production of fertile seeds, 387.
- APOGEE, the moon's motion in that point conformable to the *Newtonian* law of attraction, 48.
- ARCHITECTURE, naval. See SHIP-BUILDING.
- ARDINGHELLI, Mademoiselle, at sixteen years old, translates *Hale's Hermastatics* into *Italian*, 221.
- ARTS, liberal and mechanical, how distinguished from the sciences, 490.
- B
- BEAMS, of timber, their strength as the cube of their depth, 492. May be supposed so large as not to bear their own weight, *ib.* In what form they will equally resist in all their parts, 495.
- BEGGARS, vagrant, abomination of, 58. The reproach and ruin of every country, 132. *Swift's* scheme for badging them, 58.
- BERKELEY, Bishop, executor to *Swift's Vanessa*, 64.
- BLACKLOCK, the blind poet, *Spence's* account of him, 481.
- BLINDNESS, poetical complaints of, and reflections on it, 483, 484.
- BOERHAAVE's chemistry defended, 307.
- BOLINGBROKE, Lord, shows how wrong notions and false principles are begot in the mind by authority, 2. Bad consequences

# INDEX.

- ces of principles thus begot, *ib.*  
 Is of opinion that if men learned less, they would often know more, 3. Alledges, that almost all the sons of *Adam*, scholars, and philosophers not excepted, are guided by vulgar opinions, *ib.* Shews in what cases authority is to be relied on, 4. Compares theology to *Pandora's* box, 6. Shews how the system of natural religion contained in the gospel, has been corrupted by divines, 7. Affirms that the gospel of *Christ*, and the gospel of *St. Paul*, are different things, 9. Observes how necessary it is to distinguish between what is really religion, and what has been made to pass for it, 13. Asserts, that the notion of two distinct and independent societies in the same society, was broached by ecclesiastical ambition, 14. Insinuates, that the salvation of souls is rather the pretence than the end of ecclesiastical policy, 16. Points out the political views of *Constantine*, in the establishment of christianity, *ib.* Alledges, that the soul of man has no affinity with the all-perfect Being, 88. Shews on what foundation morality ought to be built, 89. Gives his notion of the true constitution of human nature, 90, 91. Thinks that the first principles of natural religion want neither paraphrase nor commentary, 92. Endeavours to prove, that political societies grew out of natural, 93--97. Shews, that the jewish and christian dispensations have not reformed mankind, 99--104. Observes, that that the natural effect of the gospel has been defeated by the manner in which it has been propagated, 105. Alledges, that reason cannot decide for a future state on principles of natural theology, 106. Abuses *Dr. Clarke*, 107, 108. Denies the doctrine of particular providence, 110.  
 BORLASE, Mr. his account of the *Sylley* isles, 243.  
 BOTANY, the moderns excel more in the curious than the useful part, 412.  
 BRINE, Mr. charged with maintaining absurdities, 477.  
 BRITAIN, the effect of its constitution on the genius of the people, 148.  
 BULL, Bishop, his severe reflection on immoral ministers, 442  
 C  
 CADENUS and *Vanessa*, *Swift's* poem, its publication shocks the author and *Stella*, 63.  
 CAMDEN, his annals of *Queen Elizabeth*, wherein defective, 241.  
 CARUNCLES, pestilential, how cured, 219.  
 CARTARET, Lord, remarkable compliment paid him by *Swift*, 59.  
 CASSITERIDES of the *Greeks*, our *Sylley* isles, 243.  
 CEBES, a great coincidence between some of his sentiments, and others in the scriptures, 506. His table a valuable compendium of ethics, 508.  
 CEREMONIES in behaviour troublesome, humorous instances of, 76.  
 CHARLES VIII. king of *France*, invades *Italy*, 20. Conquers *Naples*, 23--28. His death, 153.  
 CHAUCER unhappily considered rather as an old than a good poet, 119.  
 CHEMISTRY, falsely represented both by its admirers and op-

# I N D E X.

- opposers, 299. Of the greatest use in physics, 300. Why formerly productive of errors, *ib.* Rational theory of, what, 301. Difference between operations and processes, 302. The knowledge of an operation, how acquired, 303. The practice carried into theory, what, *ib.* An operation of, how deduced from processes, *ib.* The knowledge of the theory of, in what it consists, 304.
- CHINESE curiosities. See INCARVILLE.
- CHRIST, his true and proper divinity asserted, 51. In what sense the creation of the world is ascribed to him, 52. Wherein his incarnation consists, 53. 377. His coequality with the father disproved, 36, 127.
- CHRONOLOGY, usefulness of, 380.
- CICISBEI, gallants to married ladies in *Italy*, 200.
- CLOUDS, whether electrified positively or negatively, 417.
- COAL-MINES, poetical description of, 487, seq.
- COLDEN's defence of *Franklin* against *Noller*,
- COMPANIES, exclusive, injurious to commerce, 163.
- CONVERSAZIONE, at *Florence*, account of, 199.
- CORPORATIONS, their effect on trade, 161.
- COVENTRY, countess of, stupid verses to her, 359.
- CREED, the *Athenian*, 291.
- *Athanasian*, repugnant to the scriptures, 255. Its diction and manner of instruction disapproved, *ib.* Places the salvation of men upon an erroneous foundation, 253. Is inferior in dignity and antiquity to the *Nicene* creed, 255.
- CUBWORTH, Dr. his notion of the Lord's supper disprov'd, 441.
- D
- DELANY, Dean, 61--73--405--406--409.
- DISPENSATION, the peculiar design of it pointed out, 333.
- DIVERSIONS, public, hurtful to industry, 145.
- DOG, funeral of one described, 498.
- DRUIDS, said to have received the patriarchal religion from the *Phœnicians*, 86. Monuments of, in *Sylley*, 344.
- DRUMMOND, *Alexander*, esq; his conversation with a nun, 199. Describes the ceremony at a young lady's taking the veil, 202.
- DUELS, folly and guilt of, 133 --137.
- DUELLERS, why ought to be tolerated, 76.
- E
- ECLIPSE of the sun, that foretold by *Thales* terminates a war between the *Medes* and the *Lydians*, 274. *Cosard's* calculation of that eclipse, 246. *Stukeley's* calculation thereof, *ib.* *Pliny's* error in determining it, 248. *Clemens Alexandrinus* mistaken in setting its time, *ib.* and *Sir Isaac Newton*, *ib.*
- ECLIPSES, geometrical construction of, useful 38.
- EGYPT, never subject to the *Israëlites*, 196.
- ELECTRICITY. See *NOLLER*.
- ELEGY, in a country churchyard, preferred to the best piece of the kind in *Ovid*, *Tibullus*, &c. 425.
- ELIZABETH, queen of *England*, preserves a good understanding with Pope *Sixtus V.* 362, seq.
- ENTHUSIASTIC credulity, force of, 192.
- EUSTACE, lady, 70.
- F
- FAITHFUL

# I N D E X.

## F

- FAITH** and repentance, essential conditions of acceptance, 254--333.
- FERDINANDO**, king of *Naples*, his character, 18. History of his grandson, 30, seq. Character, 193.
- FLEET**, a grand shew of, exhibited by Sir *John Norris*, 201.
- FLORA Sibirica**. See *Gmelin*.
- FLORENCE**, revolution at, 25.
- FLUID** electric, a quantity of it diffused through this globe, 418. Why more of it contained in one sort of matter than another, *ibid*.
- FRANCE**, benefits accruing to, from foreigners travelling thither, 142. Her method of seducing other countries to follow her fashions, 143. The high interest of money there a disadvantage to her trade, 147.
- FRENCH** academies, awkward imitations of the *English*, 145.
- FUND**, sinking, its effects considered, 166. seq.

## G

- GMELIN**, his treatise of the *flora Sibirica*, account of, 215.
- GOD**, his moral attributes, in what manner to be ascertained, 266. The father the *one*, and *only true* God, 54, 256. Alone, self-existent, and independent, 55, 127. Fear and love of God described, 335.
- GOOD** manners, *Swiss*'s definition of, 75.
- GOOD** sense, the principal foundation of good manners, 76.
- GREEK** accents. See **ACCENTS**. — language, early taught in *English* schools, 392.
- GUICCIARDINI**, his knowledge of mankind, 37. Distinguished for describing characters, 194.

## H

- HAPPINESS**, unsocial and contracted system of, 310, seq.
- HANDEL**, Mr. See **SWIFT**.
- HELMO**, St. his fire, what, 224.
- HELL**, sure guide to, mistakenly classed with books of bad tendency, 466.
- HENRY VII.** instance of hisavarice, 22.
- HERCULANEUM**. See **PADERNI**.
- HIGHLANDERS**, of *Scotland*, their pride, 344. Misery of the servants among them, 345, seq. Their clergy, what sort of preachers, 350, seq. Their burial-customs, 354.
- HISTORY**, definition of, and utility, 195.
- HOFFMAN**, Monf. story of him, 77.
- HOLIDAYS**, number of, in *France* destructive to commerce, 145.
- HUMILITY** admirably portrayed, 130, seq.
- HYPOTHESIS**, to explain by what means the clouds become negatively electrified, 418. Material objections to it, 420.

## I

- JAMES**, apostle, new interpretation of a passage in his writings, 322.
- JEALOUSY**, *Stella*'s verses on, 63, seq.
- INCARVILE**, father, his letter to *C. Mortimer*, concerning sundry *Chinese* rarities, 226.
- INSECTS**, cause of, the luminous appearance in sea-water, 417.
- INVERNESS**, the poverty of its inhabitants, 343.
- JOHNSTON**, Mrs. the *Stella* of Dean *Swift*, her death, wherein peculiarly unhappy for the Dean, 68.
- IRELAND**, the societies there for the advancement of trade commended, 149.

IRISH,

# I N D E X.

- IRISH**, how they corrupt each other in *London*, 317.
- JUSTICE**, steady administration of, in several instances, 278.
- JUSTIN Martyr**, his notion of the trinity inconsistent with the *Athanasian* scheme, 374, seq.
- K
- KETTLEWELL**, Mr. the editors of his works censured, 330.
- KINNERSLEY**'s observations on electricity, 420.
- KNIGHT ERRANTRY**, spiritual, institution of, 446, seq.
- L
- LADIES of Florence**, some account of, 199, seq. Of modern *Cyprius*, description of, 210.
- LAW**, in general, definition of, 294.
- LEARNING**, its influence on revelation, 439.
- LETI, Gregorio**, his life of *Sixtus V.* censured by Mr. *Farnsworth*, 269. Wrote a life of *Queen Elizabeth*, 371.
- LIFE**, sensual, its description and consequences, 503, seq. Studious, its devotees described, 404, seq. Virtuous, the difficulty and beatitude of attaining, 506, seq.
- LIMBORCH**, his commentary on the *Acts*, and *Epistles to the Romans* and *Hebrews*, recommended, 255.
- LIMIT**, a certain one not to be exceeded with regard to magnitude, 493.
- LOGARITHMIC curve**, a pillar in the form of, equally strong in all its parts, 495.
- LONGITUDE** to be found by a correct theory of the lunar motions, 38.
- LORD**'s supper, the true nature of that institution shewn, 442. Not a feast upon a sacrifice, *ib.*
- LOROLA, Ignatius**, his birth and family, 446. The occasion of his commencing spiritual knight-errant, *ib.* seq. Interrupted in his studies by the devil, *ib.* Establishes the order of *Jesuits*, 453. Death, *ib.*
- LUTHER**, his reflection on unscriptural phrases, in representing the doctrine of the trinity, 257.
- LUXURY** in dress, and in eating, &c. the bad consequences of, 137.
- M
- MACHINE**, animal, a steam engine, 155.
- MACHINES**, two principal problems necessary to explain the doctrine of, 469. Useful observations on, *ib.* seq.
- MAGNITUDE** See *Limit*.
- MANETHO**'s dynasties, successive, not collateral, 196.
- MARRIAGE**, definition of, 298. That of persons related in the collateral line unlawful, *ib.* Of a mixed nature, 440. Account of a grand one at *Venice*, 200.
- MAYO**, Mr. the author of the disputations concerning the Messiah, 315.
- MEDICINE**, would be useless if mankind were truly virtuous, 240.
- MERCHANDISE**, contempt of; a false and pernicious principle, 424.
- MERCHANTS** of the greatest importance to a state, 433. All men are merchants, *ib.* seq.
- MESSIAH**, a character which properly belongs to our saviour, 314, 315. The evidence of this from miracles and prophecy, *ib.*
- MINISTERS**, immoral, the treatment due to them, 444.
- MONTAGUE**, Lady *Mary Wortley*, 210.
- MOON**, Sir *Isaac Newton*'s theory of, defended, 40. Her motion in



# I N D E X

- in the apogee consistent with the law of attraction, *ib.*
- MOTTO, the conveniency of a handsome one, 155. An *Hebrew* one, *ib.*
- N
- NAPLES reduced by the *French*, 28. Recovered, 34.
- NATURE, advantages of studying, 154.
- NAVARRÉ, king of, excommunicated by the Pope, 360. His resolute reply, 361.
- NEWTON, Sir *Iaac*, his theory of the moon defended, 40. All his equations necessary, *ib.*
- NICENE fathers, their opinions relating to the trinity incompatible with modern orthodoxy, 125. 373.
- NITRE recommended to be joined with the bark, in the cure of gangrenes, 319.
- NOBILITY, primary origin of, 422. Several kinds of, *ib.* Literary, grown into contempt, *ib.* Why, 423. Mercantile considered, *ib.* seq.
- NOLLET, Abbé, his discoveries in electricity, 221, seq.
- NONAGESIMAL degree, not necessary in investigating the parallactic angle, 38.
- NORRIS, Sir *John*. See FLEET.
- NUN, and Nunnery. See DRUMMOND.
- O
- OATHS, inconsiderate, their fatal consequences, 397.
- OBLIGATION, moral, cause of, 294—297.
- ODES, irregular stanza, and licentious metre of them not warranted by *Pindar*, 385. Two sources of the contrary, erroneous supposition, in some modern versifiers, *ib.* and 386.
- OFFICES of state, the great ones, importance of keeping them in due subordination to the crown, 426, seq.
- ORRERY, Lord, suggestion that his intelligence relating to *Swift* did not come from the best quarter, 56. His mistakes as to the Dean's character pointed out, 59, seq.
- OXYMEL, caution to be observed in the making of, 413.
- P
- PADERNI, Sig. *Camillo*, his account of the antiquities of *Herculaneum*, 213.
- PARABOLA, not described by projectiles, 491.
- PARALLACTIC angle. See ANGLE.
- PARNELLE, Dr. his acquaintance, how courted by Lord *Oxford*, 60.
- PASQUINADE, a remarkable one, how punished by Pope *Sixtus V.* 370.
- PHILOSOPHY, that of *Bolingbroke* erected on a general desolation, 262. The principles on which it is built, 365.
- PHOSPHORUS of urine, method of making, 305.
- PHYSICS, the moderns better versed in, than the antients, 505.
- PILKINGTON, Mrs. her last sickness and death, 409. Charitable reflections on her frailties, 411.
- PLANTS, their external forms indicate their virtues, 415. Knowledge of, a useful acquisition, 412. Method of discovering the virtues of such as have not yet been tried, 414. Poisonous, charactered even to the eye, *ib.*
- POETS, most eminent ones, have given very early indications of their poetical abilities, 482.
- POPE, Mr. his table-economy, 69.
- Po-

# I N D E X.

- POPERY**, the doctrines of it fraudulent and dangerous, 430.
- PRAYER**, the conditions necessary to render it acceptable, 334. The importance of family-prayer asserted, 336.
- PRIOR, Matt.** over talkative, 71.
- PROFESSIONS**, what sort of, useful to a state, 165, seq.
- PROJECTILES** do not describe the curve of a parabola, 491.
- PROJECTION**, orthographic, its properties, 44. Plane of, what, *ibid.* Applied to delineating ships, 45.
- PROLOGUE**, specimen of a remarkably foolish one, 318.
- PRUSSIA**, king of, prohibits animosities among his troops, 138. Strictly charges a due subordination among them, 139. Forbids the officers punishing the men while drunk, *ib.* Or admitting common women into any garrison, *ib.* Or gaming, 140. Or contracting debts, or abusing their landlords, *ib.* Orders that the generals freely converse with the inferior officers, and why, *ib.* Punishes drunkenness with peculiar severity, *ib.*
- Q
- QUANTITY**, natural, what, 418.
- QUESTIONS**, proper for self-examination, 83, seq.
- R
- REASON**, its use and authority, in matters of revelation, 49. The sons of, weighed in the balance of the sanctuary, 258.
- REVIEWERS** deem their obligation to read all the modern novels a *wile drudgery*, 470.
- RHIME**, *English*, has no relation to the *Greek* rhythm, 116. Why probably added to verse or metre, in the living languages, 460.
- ROMANS**, the first who established nobility by law, 422.
- ROSSENGRAVE, Tom**, story of, 70.
- RHYTHM**, *Greek*, how distinguished from their metre, 460.
- S
- SACRAMENT** of the Lord's supper, two things to be considered, in order to an exact idea of, 432. Design of its institution, according to St. Paul, 433. Important consequences of having a precise idea of it, 434. Specific nature of, said to be taken away by the author of the *Plain account*, *ib.* Prostituted to civil purposes, 435, seq.
- SATURNALIA**, *Swift's* feast of, See **SWIFT**.
- SAVANAROLA**, his preaching and doctrines, 191. Supposed a prophet, *ib.* His influence in *Florence*, *ib.* Remarkable experiment whether he was an impostor, 192. Tried and executed, 193.
- SCRIPTURE**, the directory and standard of our faith, 253, 256.
- SEA-WATER**, its luminous appearance accounted for, 417. No bitumen in, 475.
- SEEDS**, fertile, producible without the assistance of the dust of the apices, 387.
- SELF-DENIAL**, the nature of that duty explained, 331.
- SENTIMENTS**, often despised in print, that would be honoured in conversation, 235.
- SERAGLIO**. See **SWIFT**.
- SEXUAL** scheme, attacked by Dr. *Alston*, 387.
- SHARPE**, Archbishop, repents of having represented *Swift* as no christian, 73.
- SHIP-BUILDING**, too much neglected, 41. *Dubamel's* treatise on 46.

# I N D E X.

- SHIP-WRIGHTS**, wholly guided by experience, and why, 46. Theory necessary for obtaining their ends, 47. Their principal rule, what, and why erroneous, *ib.*
- SINCERITY**, wherein it properly consists, 332, 334.
- SIXTUS V.** Pope, where born, and how descended, 265. His hypocrisy, 274, *seq.* Treatment of the cardinals, who had promoted his exaltation to the papacy, 277. Rigorous administration of justice, 278, and *seq.* Affronts the kings of *France, Spain, and Navarre*, 357—361. Intrigues with the *English* court, 362—368. His private character, 369. His death, 371.
- SMYRNA**, public entry of a *Turkish pacha* into that city described, 206.
- SOCIETY**, royal, observations in favour of, 211, *seq.*
- SOLIDS**, projection of, on a plane, 44.
- SONG**, a good one, in praise of matrimony, 456.
- SPENCER**, preferable to *Ariosto*, as an epic poet, and why, 119.
- SPHONDYLIVM vulgare**, its description and uses, 216, *seq.*
- SPIRES**, best form of, for resisting the wind, 495.
- STEBBING**, Dr. his scheme of the trinity shewn to be absurd, 128.
- STEVENSON**, Dr. his exemplary goodness in the education of Mr. *Blacklock*, 482.
- STELLA**, wife of Dean *Swift*, encomium on her, 62, *seq.* Specimen of her poetry, 63.
- STOCKHOLDERS**, useless subjects, 165.
- SUBSCRIPTION** to articles of religion, design thereof shewn, 378.
- SUICIDE**, of two different kinds, 260. Great sinfulness of, *ib.*
- SWIFT**, Dean, not avaricious till age came on, 57. Hated flattery, but not delicate praise; 59. More attentive to politics than religion, and why, 61. Reason of his abstaining from his wife's bed, 62. His conversation more delicate and chaste than his writings, 64. His seraglio misrepresented by Lord *Orrery*, 66. Humorous account of that seraglio, 67. In danger of his life at *Carbery* rocks, *ib.* *seq.* His personal neatness, 69. Exemplary answer, when applied to for charity, 71. His rule for conversation, *ib.* A critical hearer of sermons, 72. His manner of hiring servants, 73. His feast of *Saturnalia*, 482. His last sensible words, spoken on occasion of *Handel's* visiting him; in his idiocy, 409. Summary of his virtues, 74, *seq.* Two original pieces of his, where to be found, 75.
- SYLLEY islands**, account of their alterations since the time of the antients, 243. Discovered by the *Phœnicians*, *ib.* Traded to by the *Greeks* and *Romans*, *ib.* Incroachments of the sea very visible, 244. No longer fertile in tin, and why, 246.
- T
- TABLES**, chronological, by *Blair*, account of, 381, *seq.*
- TALENTS**, mistaken, ill consequences of, 325.
- TASTE**, peculiar definition of, 453, *seq.* Fundamental article relating to it in building and planting, 489.
- THALES**, his birth and family, 246. The first who foretold an eclipse of the sun to the *Greeks*, *ib.* See *ECLIPSE*.

# I N D E X.

- THEORY**, a fondness for, has sometimes a bad effect in practice, 155.
- TICKELL**, Mrs. 70.
- TIMBER**, method of measuring. See **TREE**.
- TREE**, difficult to find the exact content of, 42. The common method of measuring erroneous, *ib.* How measured by the king's meters, 43.
- TREES**, impossible to exceed a limited magnitude, 494.
- TRINITY**, *Alexander Campbell's* absurd arguments concerning it, 324. *The Athanasian* scheme of it injurious to the christian revelation, 125. Its connection with popery pointed out, 129. The doctrine of the trinity not revealed in the old testament, 125. *The Pythagorean* and *Platonic* systems thereof, 376.
- TRUE-BLUE**, who the original *True-blues*, 472.
- TUCKER**, rev. Mr. his proposals for the improvement of commerce, 167.
- U
- UNITY** of spirit, how to be restored, 437, seq.
- V
- VANESSA**, remarks on her connection with Dean *Swift*, 64, seq. Apology for a certain weakness of her's, 65.
- VENICE**, marriage ceremonies there, 200. Account of the grand rowing-matches there, 204.
- VIRTUE**, the only source of true nobility, 421—425.
- VIVE la Bagatelle**, a detestible maxim, 68.
- VOLTAIRE**, censured, 424.
- W
- WALLIS**, Dr. his censure of the damnatory sentences of the *Athanasian* creed, 257.
- WALLS**, best position of, for resisting any force, 495.
- WANE**, in timber, what, 43.
- WARTON**, *Thomas*, his alleged instances of *Milton's* plagiarism and imitation considered, 114, 122, 123, 124. His intimate acquaintance with our antient poets, &c. 120, 122. His qualifications for criticism on *Spenser*, 122.
- WATERLAND**, Dr. his remarks on the special use of the thirty-nine articles, absurd, 379.
- WATSON**, *William*, his account of the *flora Sibirica*, 215. Of the Abbé *Nollet's* book on electricity, 220.
- WHALE**, poetical description of, imitated from the psalmist, 485, seq.
- WHARTON**, duke of, *Swift's* advice to, 73.
- WILLIAMS**, Bishop, his opinion of the true intent of subscription, 379.
- WOMEN**, any offence offered to their modesty, severely punished, 285.
- WORDS**, frequent and remote transposition of them (contrary to their grammatical order and connection) inconsistent with the genius of the *English* language, even in verse, 386.
- WRITERS**, many of them useless subjects, 145, seq.

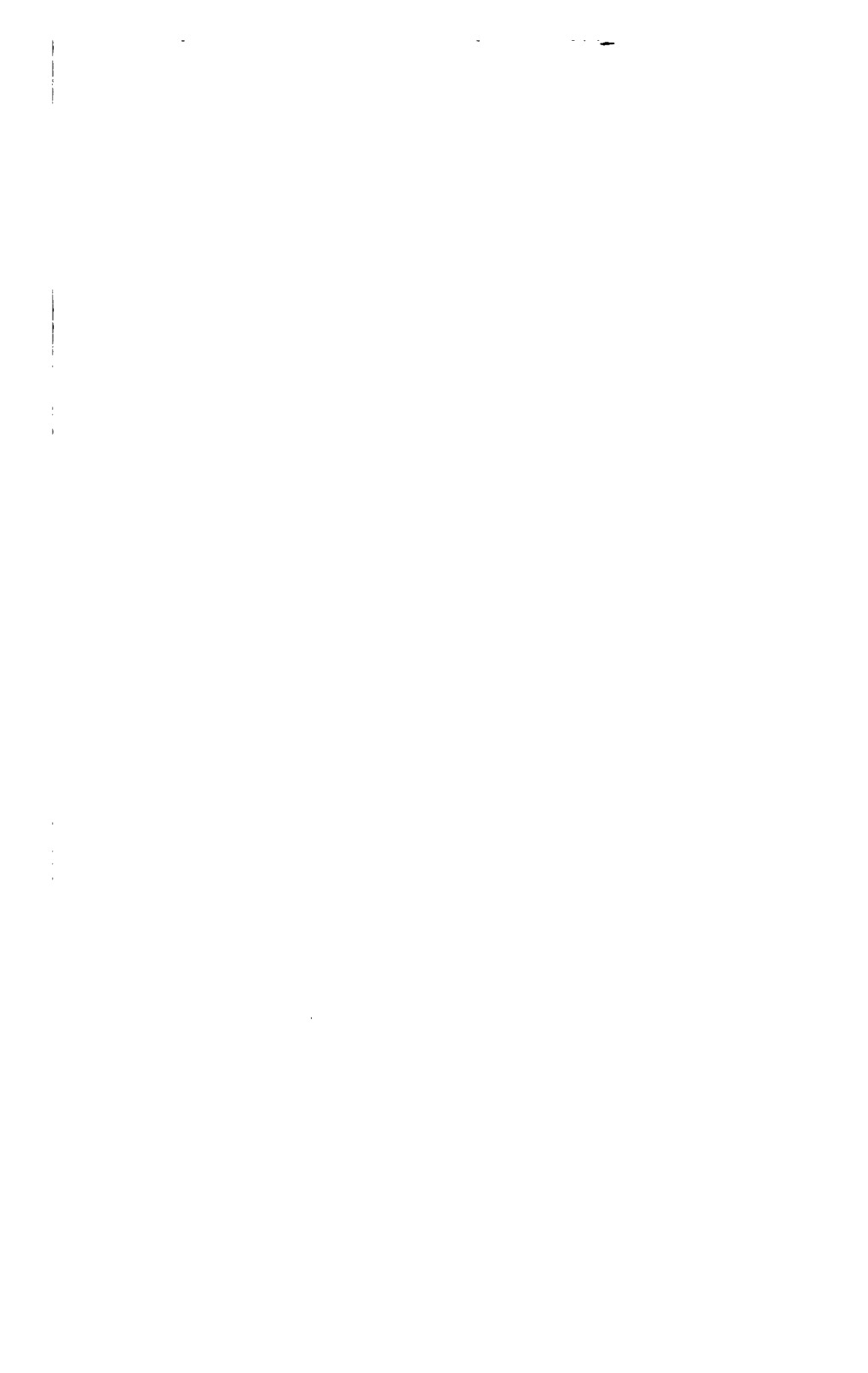
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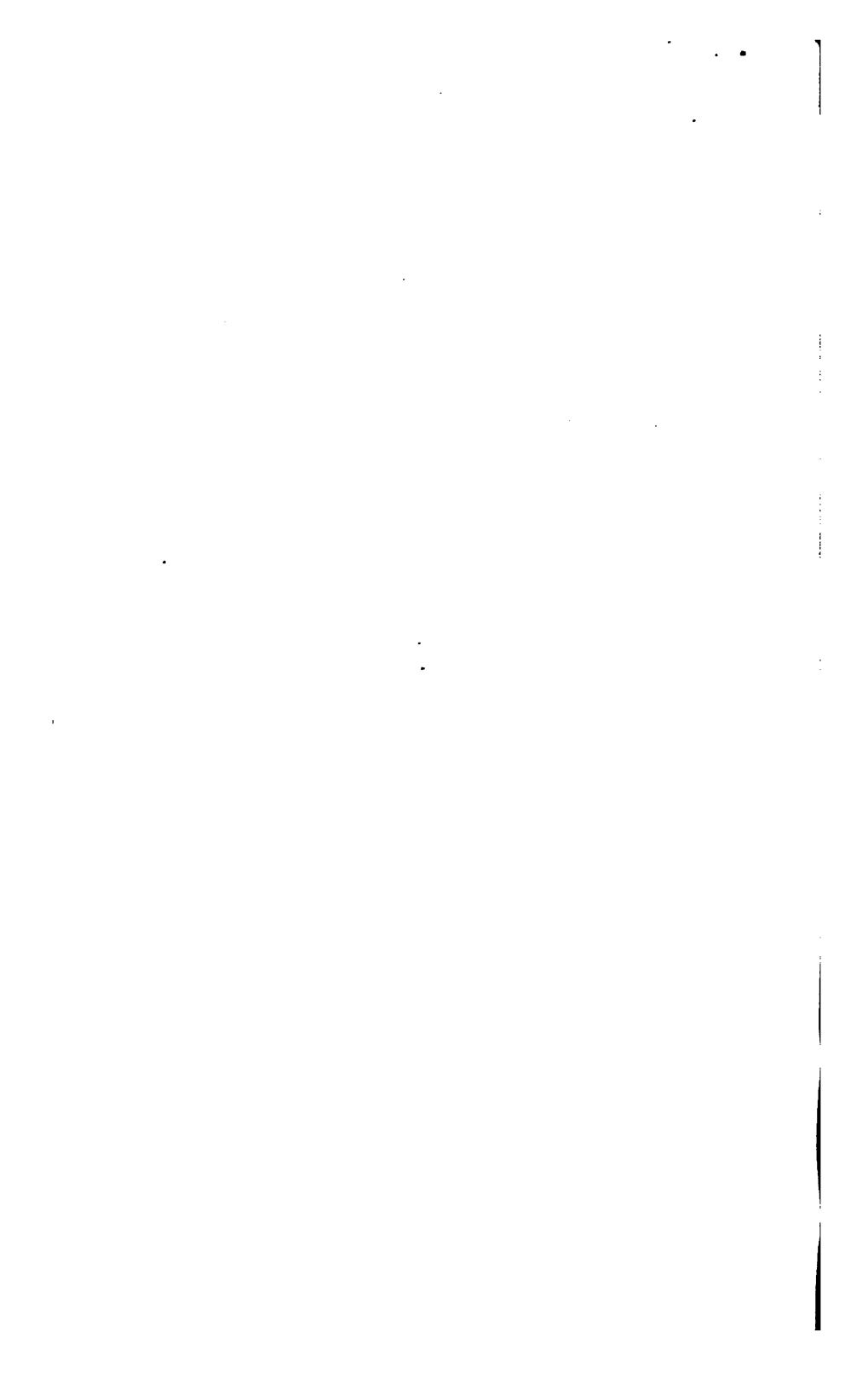
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The first of these is the fact that the  
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